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**HISTORY OF COSMOPOLITE ;**  
**OR THE**  
**FOUR VOLUMES OF**  
**LORENZO'S JOURNAL,**

**CONCENTRATED IN ONE :**

**CONTAINING HIS**

**EXPERIENCE & TRAVELS,**

**FROM CHILDHOOD TO 1814,**

**BEING UPWARDS OF THIRTY-SIX YEARS.**

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**MANY SHALL RUN TO AND FRO, AND KNOWLEDGE SHALL BE  
INCREASED.** *Daniel.*

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**NEW-YORK :**

**PRINTED AND SOLD BY JOHN C. TOTTEN,**

**NO. 9 BOWERY-LANE,**

Where may be had all the various books written by Lorenzo :  
also the "Journey of Life," by Peggy Dow—as an *appendix*  
to this *history*.

**1814.**

*District of New-York, to wit:*

**{ L. S. }** **B**E IT REMEMBERED that on the twenty-eighth day of April, in the thirty-eighth year of the Independence of the United States of America, *John C. Totten*, of the said district, has deposited in this office, the title of a book, the right whereof he claims as proprietor, in the words following, to wit:

"History of Cosmopolite; or the four volumes of Lorenzo's Journal, concentrated in one; containing his Experience and Travels, from childhood to 1814, being upwards of thirty-six years. Many shall run to and fro, and knowledge shall be increased. DANIEL."

In conformity to the act of the Congress of the United States, entitled "an Act for the encouragement of Learning, by securing the copies of Maps, Charts, and Books, to the Authors and proprietors of such copies during the times therein mentioned," and also to an act, entitled "An act supplementary to an Act, entitled an Act for the encouragement of Learning, by securing the copies of Maps, Charts, and Books to the authors and proprietors of such copies, during the times therein mentioned, and extending the benefits thereof to the arts of Designing, Engraving, and Etching, Historical and other Prints."

**THERON RUDD,**

Clerk of the District of New-York.



UNITED STATES  
OF  
AMERICA.

STATE OF NEW-YORK, SS.

"BY this public instrument, Be it known to all to whom the same may or doth concern, that I, CADWALLADER D. COLLEN, a *Public Notary*, in and for the State of New-York, by Letters Patent under the Great Seal of the said State, duly commissioned and sworn, and in and by the said Letters Patent, invested, "with full powers and authority to attest deeds, wills, testaments, codicils, agreements, and other instruments in writing, and to administer any oath or oaths to any person or persons," Do hereby certify, that on the day of the date hereof, personally appeared before me the said Notary, the *Reverend Lorenzo Dow*, whose person being by me particularly examined, appears to me to be of the age of twenty-eight years, or thereabouts; of the height of five feet ten inches: rather light complexioned, and much marked with the small-pox; having small light eyes, dark brown hair and eyebrows, small features, and a short visage, a scrophulous mark on his neck, under his chin, on the right side: and the said *Lorenzo Dow* being by me duly sworn on the Holy Evangelist of Almighty God, depose, and saith, that he was born in the town of Coventry, in the State of Connecticut, in the United States of America, of Humphrey B. Dow, and Tabitha his wife, who was Tabitha Parker; that his said parents were also born in the said town; that his mother is dead, but his father is yet living, and resides in the same place. And the said deponent further saith, that he is the person named, intended and described as *Lorenzo Dow*, in all and each of the several documents hereunto annexed, which are respectively lettered A. B. C. D. and which are now produced to me, the said Notary, and lettered as aforesaid by me, the said Notary, and my notarial firm thereon written.

"And I the said Notary, do further certify, that on the same day and year last aforesaid, also appeared before me, the *Reverend Nicholas Snethen* of New-York, and *James Quackenbush*, of the State of New-York, gentleman, who being by me also sworn on the Holy Evangelist of Almighty God, depose and say, and first the said *Nicholas Snethen* saith, that he is well acquainted with the said *Lorenzo Dow*, and known him from his youth to this time; and this deponent has been also well acquainted with the *Parents* of the said *Lorenzo Dow*: that the said *Lorenzo Dow* is a native of the United States of America, and a *Minister of the Holy Gospel*, and the said deponent doth verily believe that all the facts herein stated and set forth by the said *Lorenzo Dow* are true.

ANNEX

And the said *James Quackenbush* saith, that he hath known the said *Lorenzo Dow*, for four years last past, and upwards.— that he hath always understood, and doth believe, him to be a native citizen of the United States of America, and doth believe that all the facts to which the said *Lorenzo Dow* hath above deposed, are true. And the said *Lorenzo Dow* being such native citizen as aforesaid, of the United States of America, is entitled to all the advantages and privileges thereof, and to the friendly aid and protection of all persons *Potentates* and *States*, with whom the said United States are in peace and friendship.

Whereof an attestation being required, I have granted this under my notarial firm and seal.

Done at the City of New-York, in the United States of America, the said deponents having first countersigned the same, this fifth day of November, in the year of our Lord one thousand eight hundred and five.

CADWALLADER D. GOLDEN.

Not. Pub.

LORENZO DOW.

NICHOLAS SNETHEN.

JAMES QUACKENBUSH.

A

*Cadwallader D. Colden, Not. Pub.*

To all to whom these presents shall concern,

*Greeting.*

THE BEARER HEREOF, LORENZO DOW,

A Citizen of the United States of America, having occasion to pass into foreign countries, about his lawful affairs, these are to pray all whom it may concern, to permit the same Lorenzo Dow, (he demeaning himself well and peaceably) to pass wheresoever his lawful pursuits may call him, freely without let or molestation in going, staying, or returning, and to give him all friendly aid and protection, as these United States would do in the like case.

IN FAITH WHEREOF,

OF STATE'S

SEAL

I have caused the seal of the Department of State for the said United States, to be hereunto affixed. Done at Washington, this 23d day of October, in the year of our Lord, 1805, and of the Independence of these States the thirtieth.

JAMES MADISON, Secretary of State.

[GRATIS.]

V:

**B**

*Cadwallader D. Colden, Not. Pub.*

VIRGINIA, to wit.

BE it known to all whom it may concern, that the *Reverend Lorenzo Dow*, who declares himself a native of Connecticut, one of the United States of America, has for two or three years past occasionally travelled through this commonwealth, as an itinerant Preacher of the Gospel; that his appointments to preach have, according to report, been attended by considerable numbers of the inhabitants of this state; that on all occasions his conduct has been inoffensive, and his manners impressive: it is believed that his views are confined to the promotion of human happiness, by diffusing, to the utmost of his abilities, a knowledge of the Christian Religion, and by a conviction, on his part, of its tendency to that desirable object. This certificate is granted to the said *Reverend Lorenzo Dow*, at the request of his friends, in consequence of a meditated voyage to Europe for the restoration of his impaired health.



Given under my hand as Governor, with the Seal of the Commonwealth annexed—at Richmond, this 19th day of October—1805.

JOHN PAGE.

**C**

*Cadwallader D. Colden, Not. Pub.*

“HUMPHREY B. DOW and Tabitha Parker were joined in marriage, October 8th, A. D. 1767.”

“Lorenzo Dow, son of Humphrey B. Dow and Tabitha his wife was born in Coventry, October 16th, A. D. 1777.”

(A true copy of record examined by)  
*Nathan Howard*, Town clerk.

STATE OF CONNECTICUT SSt.

COVENTRY.

October 11th, A. D. 1805.

“I, THE subscriber, do hereby certify that by the law of the State aforesaid all marriages, births and deaths are to be recorded in the records of their respective towns; and Nathan Howard, Esq. who hath attested the aforesaid from the town records, is the clerk of said town, duly appointed and sworn, and that the above signature is in his own proper hand

writing, and that faith and credit is to be given to his attestation in court and country."

"In testimony hereof I have subscribed my hand and seal."



JESSE ROOT,  
Chief Justice of the Superior Court.

STATE OF CONNECTICUT, SS.  
TOLLAND COUNTY, COVENTRY.

October 15th, 1805.

"This certifies that the above Lorenzo Dow was born in Coventry as above stated, of a *reputable family*, and he the said Lorenzo is by profession a *Methodist Preacher*—he is a man of *decent morals* and of *peaceable behaviour*, so far as our knowledge of him extends. And that the abovesaid Jesse Root is the Chief Justice of the Superior Court in the State of Connecticut, and that full credit is to be given to his certificate in *Court and Country*."

"JEREMIAH RIPLEY, one of the Judges of the Court of Common-Pleas County of Tolland.

"ELEAZER POMEROY, Justice of Peace."



HIS EXCELLENCY JONATHAN TRUMBULL,  
GOVERNOR IN AND OVER THE STATE OF  
CONNECTICUT.

"TO ALL who may see these presents—*maketh known*,

"That *Jesse Root Esq.* the person whose signature is set to the within *Certificate*, is *Chief Judge* of the *Superior Court* within said *State*.—That *Jeremiah Ripley, Esq.* signer of the within *Certificate*, is one of the *Judges* of the Court of Common Pleas, for the County of Tolland in said *State*.—That *Eleazer Pomeroy Esq.* also one of the within *signers* is a *Justice of Peace*, within and for the mentioned *County*.

"That each of the above-named Gentlemen have been legally qualified and duly appointed to do and perform all and singular the duties appertaining to their several offices. And that full faith and credit is to be given to their several acts and signatures in their respective capacities. In faith and testimony whereof I have hereunto set my hand and affixed my seal of office, at the *City of New-Haven* in said *State*, this 15th day of October, in the year of our Lord 1805.

"JONATHAN TRUMBULL."



## D

• *Cadwallader D. Cc'den, Not. Pub.*

## GEORGIA.

By his Excellency JOHN MILLEDGE, Governor, and  
Commander-in-Chief of the Army and Navy of this  
State, and of the Militia thereof.

To all whom these presents shall come,

## GREETING,

Know Ye, That Abraham Jackson, Risdén Moore, Bolling  
Anthony, Zachariah Lamar, James Terrell, John Clark, David  
Dickson, Solomon Slatter, Walter Drane, Jared Irwin, Thomp-  
son Bird, Robert Hughes, Drury Jones, George Moore, Wormly  
Rose, Joel Barnett, William H. Crawford, Samuel Alexander,  
Geo. Philips, John Hampton, Elijah Clark, William W. Bibb,  
David Bates, Buckner Harris, Allen Daniel, William Fitzpat-  
rick, James H. Little, John Davis, and James Jones, Esquires,  
who have severally subscribed their names to the annexed re-  
commendation, in favour of the *Reverend Lorenzo Dow*, are  
Members of the Legislature of this State, and now in Session.

THEREFORE all due Faith, Credit and Authority, are and  
ought to be had and given to their Signatures as such.

JOHN  
\*  
MILLEDGE

IN TESTIMONY whereof, I have hereunto set  
my Hand, and caused the Great Seal of the  
said State to be put and affixed, at the State  
House in Louisville, this third day of De-  
cember, in the year of our Lord, eighteen  
hundred and three, and in the twenty-  
eighth year of AMERICAN INDEPEND-  
ENCE.

By the Governor.

HOR. MARBURY,

Secretary of the State.

## STATE OF GEORGIA.

To all whom these presents shall come or concern :

BE it known, that the *Reverend Lorenzo Dow*, an Itinerant  
Preacher of the Gospel, hath travelled through this State sev-  
eral times, in the course of two years, and has maintained the  
character of a *useful and acceptable Gospel Preacher* ; and now  
being about to leave the State, We, in testimony of our high  
regard for him, *recommend* him to all *Christians and lovers of*  
*Virtue*, as a man whose sole aim appears to be the propaga-  
ting useful principles through the Christian Religion.

Given under our Hands at Louisville, this 3d December, 1803.

Abraham Jackson  
Risden Moore  
Bolling Anthony  
Z. Lamar  
James Terrell  
John Clarke  
David Dickson  
Solomon Slatter  
W. Drane  
Jared Irwin  
Thompson Bird  
Robert Hughes  
Drury Jones  
George Moore  
Wy. Rose.

Joel Barnet  
W. H. Crawford  
Samuel Alexander  
George Phillips  
John Hampton  
Elijah Clarke  
William W. Bibb  
David Bates  
Buckner Harris  
Allen Daniel  
William Fitzpatrick  
James H. Little  
John Davies  
James Jones

# HISTORY OF COSMOPOLITE.

## CHAP I.

### MY CHILDHOOD.

**I** WAS born, October 16, 1777, in Coventry (Tolland County) State of Connecticut, North-America. My parents were born in the same town and descended from English ancestors. They had a son, and then three daughters, older than myself, and one daughter younger; they were very tender towards their children, and endeavoured to educate them well, both in religion and common learning.

When I was two years old, I was taken sick, and my parents having been a long journey and returning homewards, heard of my dangerous illness, and that I was dead, and expected to meet the people returning from my funeral. But to their joy I was living, and beyond the expectation of all, I recovered.

When I was between three and four years old, one day, whilst I was at play with my companion, I suddenly fell into a muse about God and those places called heaven and hell, which I heard people converse about, so that I forgot my play, which my companion observing, desired to know the cause; I asked him if ever he said his prayers, morning or night; to which he replied, no—then said I, you are wicked and I will not play with you, so I quit his company and went into the house.

My mind, frequently on observing the works of creation desired to know the cause of things, and I asked my parents many questions which they scarcely knew how to answer.

Being for a few weeks in another neighbourhood, I associated with one who would both swear and lie, which proved some harm to me: but these serious impressions did not leave me until in my eighth year,

when my parents removed to another vicinity, the youth of which were very corrupt; and on joining their company, I too soon learned their ways, grieved the tender feelings of my mind; and began to promise myself felicity, when I should arrive to manhood.

One day I was the means of killing a bird, and upon seeing it gasp, I was struck with horror; and upon seeing any beast struggle in death it made my heart beat hard, as it would cause the thoughts of my death to come into my mind. And death appeared such a terror to me, I sometimes wished that I might be translated as Enoch and Elijah were; and at other times I wished I had never been born.

About this time a query arose in my mind, whether God would answer prayer now as in primitive times, and there being a small lottery in the neighbourhood, and I wishing for the greatest prize, promised within myself, that if it was my luck to obtain the prize, I would take it as an answer to prayer and afterwards would serve God. No sooner had I got the prize, which was nine shillings, than I broke my promise; my conscience condemned me, and I was very uneasy for some weeks.

After I had arrived to the age of twelve years, my hopes of worldly pleasure were greatly blasted by a sudden illness, occasioned by overheating myself with hard labour, and drinking a quantity of cold milk and water. I then murmured and complained, thinking my lot to be harder than my companions'; for they enjoyed health, whilst I was troubled with an asthmatical disorder or stoppage of breath. Oh! the pain I endured!

Sometimes I could lie several nights together and sleep sound; and at other times would be necessitated to sit up part or all night—and sometimes I could not lie down at all for six or seven days together.—But as yet did not consider that the hand of God was in all this. About this time, I DREAMED THAT I SAW THE PROPHET NATHAN, in a large assembly of people, prophesying many things; I got an opportunity to ask him how long I should live? SAID HE, UNTIL YOU ARE TWO AND TWENTY: this dream was so imprinted in my mind, that it caused me many serious and painful hours at intervals.

When past the age of thirteen years, and about the time that JOHN WESLEY died (1791) it pleased God to awaken my mind by a dream of the night, which was, that an old man came to me at mid-day, having a staff in his hand, and said to me, Do you ever pray? I told him, no—said he, you must, and then went away—he had not been long gone before he returned; and said again, Do you pray? I again said, no; and after his departure I went out of doors, and was taken up by a whirlwind and carried above the skies: at length I discovered, across a gulph as it were through a mist of darkness, a glorious place, in which was a throne of ivory overlaid with gold, and God sitting upon it, and Jesus Christ at his right hand, and angels, and glorified spirits, celebrating praise—Oh! the joyful music!—I thought the angel Gabriel came to the edge of heaven, holding a golden trumpet in his right hand, and cried to me with a mighty voice to know if I desired to come there—I told him I did—Said he, You must go back to yonder world, and if you will be faithful to God, you shall come here in the end.

With reluctance I left the beautiful sight and came back to the earth again; and then I thought the old man came to me the third time and asked me if I had prayed? I told him I had; then said he, BE FAITHFUL, AND I WILL COME AND LET YOU KNOW AGAIN. I thought that was to be when I should be blest; and when I awakened behold it was a dream. But it was strongly imprest on my mind, that this singular dream must be from God—and the way that I should know it, I should let my father know of it at such a time and in such a place, viz. as he would be feeding the cattle in the morning, which I accordingly did; and no sooner had I done than keen conviction seized my heart—I knew I was unprepared to die: tears began to run down plentifully, and I again resolved to seek the salvation of my soul; I began that day to pray in secret, but how to pray or what to pray for, I scarcely knew.

I at once broke off from my old companions and evil practices, which some call innocent mirth, which I had never been told was wrong; and betook to the bible, *knelling* in private, which example I had never seen.

Soon I became like a speckled bird, among the birds of the forest, in the eyes of my friends:—I frequently felt for a few seconds, *cords of sweet love* to draw me on; but from whence it flowed, I could not tell: which I since believe was for an encouragement to hope in the mercy of God.

If now I had had any one to have instructed me in the way and plan of salvation, I doubt not but I should have found salvation: But, alas, I felt like one wandering and benighted in an unknown wilderness, who wants both light and a guide. The bible was like a sealed book; so mysterious I could not understand it, and in order to hear it explained, I applied to this person and that book; but got no satisfactory instruction. I frequently wished I had lived in the days of the prophets or apostles, that I could have had sure guides; for by the misconduct of professors, I thought there were no bible saints in the land: thus with sorrow, many months heavily rolled away.

But at length, not finding what my soul desired, I began to examine the cause more closely, if possible to find it out: and immediately the doctrine of unconditional *reprobation* and particular *election*, was exhibited to my view; that the state of all was unalterably fixed by God's "*eternal decrees*." Here discouragements arose, and I began to slaken my hand by degrees, until I entirely left off secret prayer, and could not bear to read (or hear read) the scriptures, saying, if God has fore-ordained whatever comes to pass, then all our labours are vain.

Feeling still condemnation in my breast, I concluded myself reprobated: despair of mercy arose, hope was fled: and I was resolved to end my wretched life; concluding the longer I live, the more sin I shall commit, and the greater my punishment will be; but the shorter my life, the less sin, and of course the less punishment, and the sooner I shall know the worst of my case; accordingly I loaded a gun, and withdrew to a wilderness.

As I was about to put my intention into execution, a sudden solemn thought darted into my mind, "stop and consider what you are about, if you end your life, you

are undone for ever; but if you omit it a few days longer, it may be that something will turn up in your favor;" this was attended with a small degree of hope, that if I waited a little while, it should not be altogether in vain: and I thought I felt thankful that God had prevented me from sending my soul to everlasting misery.

About this time, there was much talk about the people called *Methodists*, who were lately come into the western part of New-England. There were various reports and opinions concerning them, some saying they were the deceivers that were to come in the last times; that such a delusive spirit attended them, that it was dangerous to hear them preach, lest they should lead people out of the good old way, which they had been brought up in: that they would deceive if possible the very elect; some on the other hand said they were a good sort of people.

A certain man invited *Hope Hull* to come to his own town, who appointed a time when he would endeavour, if possible to comply with his request. The day arrived, and the people flocked out from every quarter to hear as they supposed a new gospel: and I went to the door and looked in to see a methodist; but to my surprise he appeared like other men. I heard him preach from—"this is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners." And I thought he told me all that ever I did.

The next day he preached from these words: "Is there no balm in Gilead? Is there no Physician there? Why then is not the health of the daughter of my people recovered? Jer. viii. 22."

As he drew the analogy between a person sick of a consumption and a sin-sick soul, he endeavoured also to show how the real balm of Gilead would heal the consumption; and to spiritualize it, in the blood of Christ healing his soul; in which he described the way to heaven, and pointed out the way marks; which I had never heard described so clearly before. By which means I was convinced that this man enjoyed something that I was destitute of, consequently that he was a servant of God.

He then got upon the application, and pointing his fin-

ger towards me, made this expression; "Sinner, there is a frowning providence above your head, and a burning hell beneath your feet; and nothing but the brittle thread of life prevents your soul from falling into endless perdition. But, says the sinner, What must I do? You must pray: But I can't pray: If you don't pray then you'll be damn'd;" and (as he brought out the last expression) he either stamped with his foot on the box on which he stood, or smote with his hand upon the bible, which both together came home like a dagger to my heart. I had like to have fallen backwards from my seat, but saved myself by catching hold of my cousin who sat by my side, and I durst not stir for some time for fear lest I should tumble into hell. My sins and the damnable nature of them, were in a moment exhibited to my view; and I was convinced that I was unprepared to die.

After the assembly was dismissed, I went out of doors; all nature seemed to wear a gloomy aspect; and every thing I cast my eyes upon seemed to bend itself against me, and wish me off the face of the earth.

I went to a funeral of one of my acquaintance the same day, but durst not look upon the corpse, for fear of becoming one myself: I durst not go near the grave, fearing lest I should fall in, and the earth come in upon me; for if I then died, I knew I must be undone. So I went home with a heavy heart.

I durst not close my eyes in sleep, until I first attempted to supplicate the throne of grace for preservation through the night. The next morning, as I went out of doors, a woman passing by told me that my cousin the evening past, had found the pardoning love of God.—This surprised me, to think that one of my companions was taken and I was left. I instantly came to a resolution to forsake my sins and seek the salvation of my soul. I made it my practice to pray thrice in a day for about the space of a week; when another of my cousins brother to the former, was brought to cry for mercy in secret retirement in a garden, and his cries were so loud that he was heard upwards of a mile. The same evening he found comfort.

Shortly after, several persons in the neighbourhood.



professed to have found the pardoning love of God, among whom was my brother-in-law FISH, and his brother.

Sorrows arose in my mind, to think that they were heavenward, whilst I, a guilty one, was in the downward road. I endeavoured to double and treble my diligence in prayer, but found no comfort to my soul. Here the doctrine of unconditional reprobation was again presented to my view, with strong temptations to end this mortal life; but the thought again arose in my mind; if I comply, I am undone for ever, and if I continue crying to God, I can but be damned at last.

One evening there being (by my desire) a prayer-meeting appointed by the young converts, I set out to go; and on my way by the side of a wood, I kneeled down and made a solemn promise to God, if he would pardon my sins and give me an evidence of my acceptance, that I would forsake all those things, wherein I had formerly thought to have taken my happiness, and lead a religious life devoted to him; and with this promise I went to meeting.

I believe that many present felt the power of God; saints were happy and sinners were weeping on every side: but I could not shed a tear: then I thought within myself, if I could weep I would begin to take hope, but, oh! how hard is my heart. I went from one to another to know if there was any mercy for me. The young converts answered; "God is all love; he is all mercy;" I replied, "God is just too, and justice will cut me down." I saw no way how God could be just and yet shew me mercy.

A certain woman bound upon a journey, tarried at this house that night; discovering the distress of mind I was in, broke through the crowd with the hymn-book in her hand, and after reading a part of a hymn, said to me; "My friend, I feel for you; my heart aches for you, but this I can tell you, that before I leave town in the morning, you will come down here praising God." I told her, no; I believed I should be in hell before morning.

After the meeting had concluded, which was about nine o'clock, and previous to the foregoing circumstance, I had, by the advice of my parents, set out for home,

thrice, but by a strong impression, as it were a voice whispering to my heart, "you must not go yet; but go back and pray to God: I turned about and went into a wheat field, and kneeled down; and striving to pray, I felt as if the heavens were brass and the earth iron; it seemed as though my prayers did not go higher than my head.

At length I durst not go home alone, fearing I should be carried away by the devil, for I saw destruction before me.

Several of the young converts accompanied me on my way; one of whom was Roger Searle; they since have told me that I fell down several times by the way; which I do not remember, as my distress was so great, that I scarcely knew what position I was in. When I got home, I went into my bed room, and kneeling down strove to look to God for mercy again, but found no comfort. I then lay down to rest, but durst not close my eyes in sleep, for fear I should never awake, until I awaked in endless misery.

I strove to plead with God for mercy, for several hours, as a man would plead for his life; until at length being weary in body, as the night was far spent, I fell into a slumber; and in it I dreamed that two devils entered the room, each with a chain in his hand; they laid hold on me, one at my head, the other at my feet, and bound me fast, and breaking out the window, carried me a distance from the house, and laid me on a spot of ice, and whilst the weaker devil flew off in flames of fire, the stronger one set out to drag me down to hell.— And when I got within sight of hell, to see the blue blazes ascending, and to hear the screeches and groans of devils and damned spirits, what a shock it gave me, I cannot describe: I thought that within a few moments, this must be my unhappy lot. I cannot bear the thought, I will struggle and strive to break these chains; and if I can, and get away, it will be gain, and if I cannot, there will be nothing lost, and in my struggle I waked up, and, oh! how glad was I that it was only a dream. Still I thought, that within a few hours it would surely be my case. I again strove to lift my heart to God for mercy—and these words struck my mind; "In that day, there

shall a fountain be opened to the house of David, and to the inhabitants of Jerusalem; for sin and for uncleanness." A thought darted into my mind that the fountain was Christ; and if it were so deep and wide for the wicked numerous inhabitants of Jerusalem to wash in and be clean; why not for the WHOLE WORLD? why not for me? Here hope sprang up, that there was a Saviour offered to ALL instead of a certain few; and if so, possibly there might be mercy yet for me; but these words followed; "woe to them that are at ease in Zion;" here discouragements arose, concluding that if there had been a time when I might have obtained mercy, yet as I had omitted it so long, the day of grace is now past, and the woe denounced against me. I thought myself to be the unprofitable servant, who had wrapped his talent in the napkin, and buried it in the earth: I had not on the wedding garment, but was unprepared to meet God.

I thought I heard the voice of God's justice saying, "take the unprofitable servant, and cast him into utter darkness. I put my hands together, and cried in my heart, the time has been, that I might have had religion; but now it is too late; mercy's gate is shut against me, and my condemnation for ever sealed:—Lord, I give up; I submit; I yield; I yield; if there be mercy in heaven for me, let me know it; and if not, let me go down to hell and know the worst of my case. As these words flowed from my heart, I saw the Mediator step in, as it were, between the Father's justice and my soul, and these words were applied to my mind with great power; "Son! thy sins which are many are forgiven thee; thy faith hath saved thee; go in peace."

The burden of sin and guilt and the fear of hell vanished from my mind, as perceptibly as an hundred pounds weight falling from a man's shoulder; my soul flowed out in love to God, to his ways and to his people; yea, and to ALL mankind.

As soon as I obtained deliverance, I said in my heart, I have now found Jesus and his religion, but I will keep it to myself; but instantly my soul was so filled with peace and love and joy, that I could no more keep it to myself, seemingly, than a city set on a hill could be hid—At this time day-light dawned into the

window; I arose and went out of doors, and behold, every thing I cast my eye upon, seemed to be speaking forth the praise and wonders of the Almighty: It appeared more like a new world than any thing else I can compare it to: this happiness is easier felt than described.

I set out to go down to the house where the meeting was held the preceding evening, but the family not being up, I being young, thought it not proper to go in and disturb them; and seeing a wicked swearer coming down the road, I wished to shun him, accordingly I went down to the barn, and as he drew near me I went round it and looked up towards the house, and saw the *woman who was bound on the journey*, coming out at the back door. I made to her with all the speed I could. It seemed to me that I scarcely touched the ground; for I felt so happy, that I scarcely knew whether I was in the body or out of it.

When I got to her, she said, "good morning!" Yes said I, it is the blesseddest morning that ever I saw; and walking into the house, the first words that I said were; I am happy, happy, happy enough:—My voice penetrated almost every part of the house, and a preacher coming down stairs, opened his hymn-book on these words;

"O! for a thousand tongues to sing,  
My dear Redeemer's praise."

Indeed I did want a thousand tongues, and ten thousand to the end of it; to praise God for what he had done for my soul.

About nine o'clock I set out for home; and to behold the beautiful sun rising in the east above the hills, altho' it was on the 12th of November, and the ground partly frozen, yet to me it was as pleasant as May.

When I got home to my parents, they began to reprove me for going out so early, as they were concerned about me. But when I had told them where I had been, and what I had been upon, they seemed to be struck; it being such language as they had never heard from me before, and almost unbelieving to what I said—however my soul was so happy that I could scarcely settle to

work; and I spent the greatest part of the day in going from house to house, through the neighbourhood, to tell the people what God had done for me.

I wanted to publish it to the ends of the earth, and then take wings and fly away to rest. In this happy situation, I went on my way rejoicing for some weeks; concluding that I should never learn war any more.—Some said, that young converts were happier than those who were many years in the way: thought I, Lord! let me die whilst young, if I may not feel so happy when I am old.

One day relating my past experience and trials (in a prayer meeting) my mother upon hearing thereof, said to me; How do you know that you are converted? How do you know but what you are deceived, if you have passed through such trials as I understand you have? I said, God has given me the evidence what ground I stand upon, and he cannot lie. Afterward walking out of doors, it was suggested to my mind, here are many in town that have professed thirty or forty years, and say they do not know their sins forgiven: and can it be that a young upstart stripling, could have more knowledge and experience in these things, than they? Nay; you have only lost your conviction: You think you are converted, but your peace is a false one.

I then began to reason with the tempter; (instead of going to God in prayer, to shew me my state) Can all these things I have met with be a deception? Unbelief began to arise; and my Beloved hid his face from me. I ran to the fields and woods, sometimes kneeling and walking and bemoaning my loss; for I felt as if something of more value than silver or gold was departed from me; but found no comfort to my restless mind.—I then set out to go to a house where some converts lived, hoping God would enable them to speak something for my comfort; but before I got to the house, I met my BELOVED in the way; he was the chiefest among ten thousand and altogether lovely. And I went home happy in the Redeemer's love.

Having been sprinkled in my infancy, and now feeling not satisfied, I had the ceremony re-performed; as a declaration to mankind of my dedicating myself to God;

and the same evening I with twelve others, united ourselves in a society, to watch over one another in love; among whom was my second cousin, and friend R. Searle.

## CHAP. II.

### CALL TO PREACH, &c.

**O**NE day being alone in a solitary place, whilst kneeling before God, these words were suddenly impressed on my mind; "Go ye into all the world and preach the gospel to every creature."—I instantly spoke out, Lord! I am a child, I cannot go; I cannot preach. These words followed in my mind, "Arise and go, for I have sent you." I said, send by whom thou wilt send, only not by me, for I am an ignorant illiterate youth; not qualified for the important task:—The reply was—"What God hath cleansed, call not thou common." I then resisted the impression as a temptation of the devil; and then my Saviour withdrew from me the light of his countenance; until at length I dared not believe that God had called me to preach for fear of being deceived; and durst not disbelieve it, for fear of grieving the Spirit of God: thus I halted between two opinions.

When I nourished and cherished the impression, the worth of souls was exhibited to my view; and cords of sweet love drew me on; and when I resisted it, a burthen of depression and distress seized my mind.

Shortly after this, my trials being very great, I took an opportunity to open my mind to my friend, R. Searle, who said his mind had been impressed the same way for about four months.

One day, as I went to meeting, being in August 1793, a certain person said to me, "My friend, it appears to me as though you never had any trials." My reply to her was, although my soul had been happy the greatest part of the time these nine months past, yet the remainder of my life will be a life of grief and trouble and sorrow; said she, I hope not:—said I, you may wish so in vain; for what is revealed will surely come to pass. Very shortly after this, as I was riding along one day, I was seized with an unusual weakness, and my eye-sight en-

lively failed me, whilst my horse carried me forward about the space of half a mile; when my sight returned, and strength in some degree:—Soon after this, whilst retired in a wood, I was taken in a similar manner, and for some time I thought I was dying, but my mind was calmly stayed on God.—My bodily strength continued gradually to decline; till at length it was concluded I had the quick consumption, and by physicians and friends I was given over to die. In the beginning of this illness, the sacrament was administered to the society; at which I attended.

It was suggested to my mind, “what good does it do to kneel down there and eat a little bread and drink a little wine; why is it not as good to eat bread and milk at home? I replied, it is a command of God; and threw it out of my mind; and partook, and felt measurably happy. But the same suggestion returned in the evening, and so harrassed my mind for a space of time, that I, instead of resisting it by watching unto prayer, began to give way by querying with the enemy until my happiness of mind fled: and shortly after this, being brought apparently near the borders of eternity; and not enjoying that consolation as heretofore, the language of my heart was,

“I have fall’n from my heaven of grace,  
I am brought into thrall,  
I am stript of my all,  
And banish’d from Jesus’s face.”

Oh! how I felt, cannot be described by tongue: at this critical period of life, not to see my way so clearly as formerly; but it was not long before God blessed these words to the comforting of my soul (though all but my confidence was given up before.)

“Peace, troubled soul, thou need’st not fear—  
Thy great Provider still is near;”

so that now I could look beyond the grave, and see my way to joys on high.

One thing I desired to live for, viz. to attain to higher degrees of holiness here, that I might be happier hereafter; and what I desired to depart for, was to get



out of this trying world, and be at rest with saints above; yet I was resigned to go or stay. But it pleased kind Providence to rebuke the disorder beyond the expectation of all, and in a measure to restore me to health, so that after about five months confinement, I was enabled once more to attend meeting; and falling into conversation with R. Searle about the dealings of God towards us, the impression came upon my mind stronger than ever, that I should have to call sinners to repentance. After returning home, I began to consider the matter on every side more attentively than I had done hitherto; and to make it a matter of earnest prayer to God; that if the impression was from him, it might increase; but if not, that it might decrease. My mind soon became so powerfully exercised as to cause some sleep to depart from me—till at length my trials were so great, that I was resolved to fast and pray more fervently; that if the will of God was to be known I might find it out, and on the 23d day of my so doing, according to what my bodily strength would admit of: it being one Sunday afternoon whilst engaged in prayer in the wilderness, in an uncommon manner the light of God's countenance shined forth into my soul, so that I was as fully convinced that I was called to preach, as ever I was that God had pardoned my sins.

This continued for about the space of forty-eight hours, when I again began to doubt; but after eleven days it pleased the Lord to banish all my doubts and fears, and to fill me with his love.

1794. One day, a prayer meeting being appointed in the town, and feeling it my indispensable duty to go, I sought for my parents' consent in vain; still something was crying in my ears—"go—go"—but fearing that my parents would call me a disobedient child, I resisted what I believe was required of me, and felt conscience to accuse me, and darkness to cover my mind. But at length finding a spirit of prayer, I had faith to believe that God would bless me, though from the 14th of May to the 9th of June, I felt the sharp keen fiery darts of the enemy. June 12th, this scripture afforded me some strength, "fear not, the night is far spent, the day is at hand."



I heard G. Roberts (the one who had taken me into society) preach from these words, "our soul is escaped as a bird out of the snare of the fowlers, the snare is broken and we are escaped."

June 14, these words afforded my soul great comfort; "I will not leave you comfortless, but we will come unto you, and take up our abode with you." And whilst retired in devotion, my soul did taste of the powers of the world to come.

24th, I was still satisfied that it would be my duty to preach the gospel, though several reasons occurred to my mind against it—viz. 1st. According to human appearance, my bodily strength would not endure the fatigues and inclemencies of the weather, which must attend such a life.—2dly. My parents and relations would be against my travelling, from whom I must meet with much opposition. 3dly. My weakness and want of learning, and my abilities did not seem adequate to the task; but upon hearing my father read this expression in Whitfield's sermons, "*where reason fails, there faith begins,*" my mind was strengthened to meditate on the work.

Sunday, October 5th, was the first time that I (with a trembling mind) attempted to open my mouth in public vocal prayer in the society.

A little previous to this time, upon considering what I must undergo if I entered upon the public ministry, I began to feel discouraged, and had thoughts of altering the situation of my life to excuse me from the work; but could get no peace of mind until I gave them entirely up, though my trials in this respect were exceeding great.

November 14th. About this period, I attempted to speak a few words of exhortation in public, which my parents hearing of gave me tender reproof, (which was like a sword to my heart), fearing lest I should run too fast.

One day, I felt imprest to exhort again, but fearing the reproof of my relations, (*as the old enemy was now raised*) I neglected my duty, in order to shun the cross; but horror and condemnation seized upon my mind; and I began to reflect, if in the beginning of my pilgrimage I

have such trials to encounter with, what will it be if I attempt to go into the vineyard to face a frowning world? nay, let the consequence be what it may, saved or damned, I am resolved I will not preach the gospel; and if ever one felt the pains of the damned in this world, it appeared to me that I did.

I was willing to be a private member of society, but not a public character. I had rather retire to some remote part of the earth and spend my days; but could not feel myself excused from preaching the gospel.

Filled with horror and darkness whilst awake, with fearfulness and frightful dreams by night, for near the space of four weeks; when one night I was awaked by surprise, and in idea there were represented to my view two persons, the one by the name of *Mercy* with a smiling countenance, who said to me, "if you will submit and be willing to go and preach, there is mercy for you," (he having a book in his hand :) the other by the name of *Justice* with a solemn countenance, holding a drawn glittering sword over my head, added, "if you will not submit, you shall be cut down: now or never." It appeared to me that I had but one half hour for consideration, and if I still persisted in obstinacy, that it would be a gone case for ever.

I put my hands together, and said, Lord I submit to go and preach thy gospel: only grant my peaceful hours to return; and open the door.

At the dawn of day, I arose and withdrew to the wilderness to weep and mourn before God; at length the light of his countenance shined into my soul, and I felt humble under his mighty hand; willing to become any thing as God should see fit.

About this time, I made known to my parents the exercise of my mind, which previously I had kept from them: they immediately began to oppose me in this thing; and advised me to reject it by all means, concluding it to be a temptation, as it appeared to them an impossibility, that I should be called to such a work as this; which apparently I could not fulfil.

1795, July 16th. Last night, the hand of the Lord was heavy upon me—I was much afflicted in body and mind—in body, by the want of breath, so that I was

scarcely able to exist (by reason of my asthmatical disorder)—in mind, by much heaviness; whilst the enemy suggested, “you will never go forward in public, because of the weakness of your body and the violence of your disorder; and you are deluded by that impression which you think is from God: besides none will equip you out, and you will one day perish by the hand of Saul.” Here my faith was greatly tried, for I saw no way for my equipment, unless the hand of the Almighty should interpose; for my parents had hinted already that they would neither give their consent nor assistance; my discouragements therefore became exceedingly great.

August 4th. I feel tried and tempted by the world, the flesh, and the devil, and if I think of pursuing any other course of life but that of preaching, I sink into horror and find no peace in any other way.

22d. About this time, my mind was much exercised concerning the doctrines of unconditional election and final perseverance. I dreamed that I saw Adam and Eve in the garden of Eden, and God after talking to them as written in Genesis, said, I shall be faithful on my part; and it depends upon your being faithful to the end, to receive a crown of glory: but if you are not faithful you will be exposed to the damnation of hell, and then said to me, write these things, for they are true and faithful.

October 28th, being greatly pressed in spirit, for a number of days, to know my *father's* will; whether (provided a door was opened) *he* would give his consent for me to go out to travel, or whether he would withhold me by his authority, when I think the time is come that I should go. He said, I shall not hinder you; only give you my *old* advice, not to harbour the thought, and I shall not give you any help. I told him I did not desire any help, only liberty of conscience. I concluded that my father thought that some persons and not God had raised such thoughts in my mind, which occasioned him to restrain me, so I told him if this was the case, that he judged the matter wrong.

November 9th, being again tried in my mind with regard to preaching; fearing lest I should run too fast or

too slow, and querying from what quarter my impression came. I dreamed that I was walking in the solitary woods beside a brook, and saw a beautiful stalk about eight feet high: from the middle and upwards, it was covered with beautiful seeds. I heard a voice over my head, saying to me, "shake the stalk that the seeds may fall off, and cover them up: the seed will be of great value to some though not to thyself, but thou shalt receive thy reward hereafter."

I shook the stalk and beautiful speckled red seed fell off, and I covered them up with earth and rotten leaves, and went on my way to serve the Lord.

Some time after, I thought I was there again, and saw a large number of partridges or pheasants that had been scratching up a great part of the seed. I discovered them and was very sorry, and went and drove them away; and watched it to keep them away, that the remainder, with my nourishing, might bring forth fruit to perfection.

Then I thought I began to preach, and immediately awaked, when the parable of the sower came strongly into my mind.

19th. My mind has been buffeted and greatly agitated (not tempted in the common sense of the word) so that my sleep departed from me, and caused me to walk and wring my hands for sorrow. Oh, *the corruption of wicked nature!* I feel the plague of an hard heart, and a mind prone to wander from God; something within which has need to be done away, and causes a burthen, but no guilt, and from which discouragements frequently arise tending to slacken my hands.

I dreamed that I saw a man in a convulsion fit, and his countenance was expressive of hell. I asked a bystander what made his countenance look so horrible—said he, "the man was sick and relating his past experience, his calls from time to time, and his promises to serve God; and how he had broke them; and now, said he, I am sealed over to eternal damnation, and instantly the convulsion seized him." This shocked me so much that I instantly awaked, and seemingly the man was before my eyes.

I dropped asleep again, and thought I saw all man-

kind in the air suspended by a brittle thread over hell yet in a state of carnal security. I thought it to be my duty to tell them of it, and again awaked : and these words were applied to my mind with power ; “ there is a dispensation of the gospel committed unto you, and woe unto you if you preach not the gospel.” I strove to turn my mind on something else, but it so strongly followed me that I took it as a warning from God ; and in the morning to behold the beautiful sun to arise and shine into the window, whilst these words followed—“and unto you that fear my name, shall the Sun of Righteousness arise, with healing in his wings.” Oh ! how happy I felt : the help of kings and priests is vain without the help of God.

December 31st, the year is now at a close, I see what I have passed through , and what is to come the ensuing year, God only knows ; but may the God of peace be with me ; and grant me strength in proportion to my day, that I may endure to the end and receive the crown of life. I felt my heart drawn to travel the world at large, but to trust God by faith (like the birds) for my daily bread, was difficult, as my strength was small, and I shrunk from it.

### CHAP. III.

#### MY BEGINNING TO TRAVEL.

1796. **J**ANUARY 7th, I received a message, with orders from C. Spry, the circuit preacher, to go to Tolland to the brethren there, for a few days, that he might get some knowledge of my gifts : this visit caused some opposition. Afterwards, I was directed to go and meet L. Macombs, a preacher on New-London circuit, who after two days constrained me to part with him, so I turned and went to East-Hartford, (having my brother-in-law's horse with me :) in this place I attended several meetings—from thence to Ellington, where I met C. Spry—who directed me to fulfil three of his appointments, (Warehouse-point, East-Windsor, and Wapping, (at one of which, whilst speaking, I was taken suddenly ill, even to the losing of my sight and strength, so I was constrained to give over.

15th. I rode near forty miles to Munson and met *N. Snethen*, with whom I travelled through his appointments a few days, when he likewise constrained me to part with him, after giving me the following hints:—"You are but eighteen years of age; you are too important, and you must be more humble, and hear and not be heard so much; keep your own station, for by the time that you arrive at the age of twenty-one years, you will see wherein you have missed it—you had better, as my advice, to learn some easy trade, and be still for two or three years yet; for your bodily health will not admit of your becoming a travelling preacher at present; although, considering your advantages, your gifts are better than mine when I first set out to preach, but it is my opinion that you will not be received at the next conference."

19. I feel gloomy and dejected, but the worth of souls lies near my heart: O Lord! increase my faith, and prepare my way.

After travelling several days and holding a few meetings, I attended the quarterly meeting at Wilbraham: *C. Spry* hinted that there were many scruples in his mind with regard to my travelling; as many thought my health and behaviour were not adequate to it.

February 5th, I set out for home, and in the town of Somers, I missed my road and got lost in a great wilderness, and the snow being about two feet deep, on which was a sharp icy crust; after some time, as the path divided into branches, so that I could not distinguish one plainer than another, and those extending over the woods in all directions for the purpose of getting ship timber, I went round and round about, till I was chilled with cold, and saw nothing but death before me—at a distance I could see a village, but could discern no way to get to it, neither could I find the passage out, by which I entered; and night drawing on, no person can tell my feelings, except one who has been in a similar situation. I at last heard a sound, and by following it perhaps about half a mile or more, found a man driving a team, who gave me a direction so that I could find a foot-path made by some school-boys, by which I might happen to get through: towards this I proceeded, and by means of



leaping my horse over logs, frequently stamping a path for the horse through the snow banks, with much difficulty made my way, and late at night got to my brother-in-law's, in Tolland, and the next day went home, and my soul was happy in God. I am glad that I went, although there was great opposition against me on every side; I am every where spoken evil of, &c. I feel the worth of souls to lie near my heart, and my duty still to be to preach the gospel; with a determination to do so, God being my helper.

20th, I dreamed, that in a strange house as I sat by the fire, a messenger came in and said, there are three ministers come from England, and in a few minutes will pass by this way. I followed him out, and he disappeared. I ran over a woodpile and jumped upon a log, to have a fair view of them; presently three men came over a hill from the west towards me; the foremost dismounted: the other two, one of whom was on a white horse, the other on a reddish one; both with the three horses disappeared. I said to the first, who are you? He replied, *John Wesley*, and walked towards the east; he turned round and looking me in the face, said, God has called you to preach the gospel; you have been a long time between hope and fear, but there is a dispensation of the gospel committed to you. Woe unto you, if you preach not the gospel.

I was struck with horror and amazement, to think how he should know the exercise of my mind, when I knew he had never heard of me before? I still followed him to the eastward, and expressed an observation for which he with his countenance reproved me, for the better improvement of my time. At length we came to a log-house where negroes lived, the door being open, he attempted twice to go in, but the smoke prevented him, he said, you may go in, if you have a mind, and if not, follow me. I followed him a few rods, where was an old house two stories high, in one corner of which, my parents looked out at a window; and said they to him, "Who are you?" He replied, *John Wesley*; Well, said they, what becomes of doubting christians? He replied, there are many serious christians who are afraid of death. They dare not believe they are converted,

for fear of being deceived; and they are afraid to disbelieve it, lest they should grieve the Spirit of God, so they live and die and go into the other world, and their souls to heaven with a guard of angels. I then said, will the day of judgment come as we read, and the sun and moon fall from heaven, and the earth and works be burnt? To which he answered: "It is not for you to know the times and seasons, which God hath put in his own power, but read the word of God with attention and let that be your guide."

I said, Are you more than fifty-five? He replied, do you not remember reading an account of my death, in the history of my life? I turned partly round, in order to consider, and after I had recollected it, I was about to answer him, yes; when I looked, and behold he was gone, and I saw him no more. It set me to shaking and quaking to such a degree, that it waked me up.

N. B. The appearance of his person was the very same as him who appeared to me three times in the dream when I was about thirteen years of age, and who said that he would come to me again, &c.

March 14th, about this time, my uncle made me the offer of a horse, to wait a year for the payment, provided I would get bondsmen: four of the society willingly offered. O! from what an unexpected quarter was this door opened! My parents seeing my way thus beginning to open, and my resolution to go forward; with loving intreaties and strong arguments strove to prevail against it. But as they promised sometime before not to restrain me by their authority, in case a door should open from another quarter; (they not expecting it would) and seeing they could not prevail upon me to tarry, they gave up the point—and gave me some articles of clothing and some money for my journey.

Not having as yet attempted to preach from a text, but only exercised my gifts in the way of exhortation, I obtained a letter of *recommendation* concerning my *moral* conduct; this was all the credentials I had.

About the 10th of last month, I dreamed that C. Spay received a letter from JESSE LEE, that he wanted help in the province of Maine, and that the said C. S. and



L. Macombs concluded to send me. N. B. These were the two preachers who afterwards signed the above-mentioned letter of recommendation.

1796. March 30th. This morning early, I set out for Rhode-Island, in quest of *J. Lee*, who was to attend a quarterly meeting there—as I was coming away we joined in prayer, taking leave of each other, and as I got on my road I looked about and espied my mother looking after me until I got out of sight; this caused me some tender feelings afterwards.

Until this time, I have enjoyed the comforts of a kind father's house; and oh! must I now become a wanderer and stranger upon earth until I get to my long home!

During this day's journey, these words of our Lord came into my mind; "the foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head."

The language of my heart is; what is past I know; what is to come I know not. Lord! bless me in the business I am set out upon. I feel more than ever that God has called me to this work.

April 1st. Upon my arrival at Cranston in Rhode-Island, I found that *J. Lee* was gone to Boston; I accordingly set out after him and found the preachers' boarding house at Boston, and they told me that *Lee* had gone to the east, and that I could not overtake him short of two or three hundred miles, and their advice was to go to Warren in Rhode-Island with *Thomas Coope*, a native of Manchester, who was going to set out that afternoon—accordingly I joined him in company thirty-six miles, to *East-Town*.

Sunday 3d. This day, for the first time, I gave out a text before a Methodist preacher, and I being young both in years and ministry, the expectations of many were raised, who did not bear with my weakness and strong doctrine, but judged me very hard, and would not consent that I should preach there any more for some time.

Having travelled a few days with T. C. we came to Reynham, where attempting to preach I was seized with sudden illness, such as affected me at Warehouse-point, with the loss of sight and strength, so that I was

constrained to give over, and T. C. finished the meeting—after which, lots were cast to see whether I should pass the Sabbath here, or go to East-town—it turned up for me to tarry here, which I accordingly did, and held three meetings, which were solemn.

I met T. C. who said, if I was so minded I might return home; which I declining, he said, “I do not believe God has called you to preach.” I asked him, why? He replied, 1st, your health—2nd, your gifts—3rd, your grace—4th, your learning—5th, sobriety—in these you are not equivalent to the task. I replied, enough!—Lord! what am I but a poor worm of the dust, struggling for life and happiness.\*

The time now drawing near when I expected to leave these parts, the society where I first attempted to give out a text, desired to hear me again; and contrary to my intreaties, T. C. appointed and constrained me to go, threatening me if I refused. According I went and gave out these words, “Am I therefore become your enemy, because I tell you the truth.” Gal. iv. 16.

June 30th. I rode twenty-four miles and preached once, and saw J. Lee, the presiding elder, who had just returned from the east—I gave him my recommendation.

July 3rd. This evening, our quarterly meeting being over, from the representation that was given of me by T. C. I received a dismission from the circuit, with orders to go home, which was as follows:

“We have had brother *Lorenzo Dow*, the bearer hereof, travelling on Warren circuit, these three months last past. In several places, he was liked by a great many people; at other places, he was not liked so well, and at a few places they were not willing he should preach at all, we have therefore thought it necessary to advise him to return home for a season, until a further recommendation can be obtained from the society and preachers of that circuit.

*Jesse Lee*, Elder.

Rhode-Island, July 3d, 1796.

JOHN VANIMAN,  
THOMAS COOPE,

To C. Spry, and the methodists in Coventry.”

\* He since is expelled the Connexion!

The time has been when I could easier have met death than this discharge—two or three handkerchiefs were soon wet through with tears: my heart was broke, I expostulated with them, and besought him for farther employment;—but apparently in vain. The next morning, as we were about parting, he said, if you are minded, you may come to *Greenwich* quarterly meeting, next Sunday, on your way home.

This evening I preached in *Greenwich* court house, as I once dreamed, and the assembly and place looked natural to me.

After travelling through Sepatchet, Smithfield, (in which I formed a class, for the first time) Providence, and Wickford, where attending a prayer-meeting among the baptists, I asked liberty to speak, which seemed to give them a surprise, and after some time, they said, if I had a message from God, they had no right to hinder me. I spoke a few minutes, to their attention, and their leader seemed satisfied, and bid me God-speed.

From thence to South Kingston I set out for my native town; to which I arrived, and met my friends, who were glad to see me.

My parents asked me whether I was not convinced that I did wrong in going? I told them, no; but was glad: others began to mock, and cry out, this man began to build, and was not able to finish.

After a few days, I set out for *Granville*, to meet C. Spry, who gave me a written *license*, and orders to come to the ensuing quarterly meeting at *Enfield*, where he would give me a credential for the *conference*; and if I was so minded, and brother Canker willing, I might travel Tolland circuit until that time.

But as the circuit extended through my native town, I thought proper to forbear, and set off for Hanover, in the state of New Hampshire, to see my sister, whom I had not seen for about five years. But J. Lee coming to town next day, lodged at a house where I had enquired the road, and they informed him of me: he sent for me, and querying me whether I still preached, and by what authority, and what I came there for—shewed his *disapprobation* at my coming hither, and then we parted.

I tarried a few days and held several meetings, and

for the time met with no small trials of mind and opposition from without, and then returned to Connecticut, fulfilling several appointments by the way.

I went twenty-eight miles to Enfield quarterly meeting, for my credential, and C. Spry sent me to Z. Cankey, who could not give it to me according to discipline; he sent me back to S. and he again to Z. C. several times; but at length Z. C. said, have you not a written license?—I told him, yes, to preach: said he, that is as good as a recommendation to the conference, which I believed, though C. Spry knew that according to the *letter* of the discipline I could not be received with this, yet he told me to attend the conference.

September 20th. Conference came on in the town of Thompson, and I passed the examination by the *bishop* before them: and after some conversation in the conference, T. Coope, J. Lee and N. SNETHEN bore hard upon me after I had been sent out of the room: and those who were friendly to me durst say but little in my favour; so I was rejected and sent home, they assigning as the reason, the want of a written credential, tho' the greatest part of them were personally acquainted with me.

This so affected me that I could take no food for thirty-six hours.

After my return home, still feeling it my duty to travel, I accordingly resolved to set off the next Monday; but *Philip Wagar*, who was appointed for Orange circuit, being in Tolland, sent for me, and I went twelve miles to see him.

After that he had criticised and examined my credentials, he concluded to take me on his circuit. I accordingly got prepared, and bidding my friends farewell for a season, met him in West-Windsor,

Some weeks ago, whilst I was in Rhode-Island, being troubled with the asthmatical disorder, I was necessitated to sit up some nights for the want of breath; but at length lying down on the carpet, I found that I could sleep and breathe easy.

Accordingly, I was resolved to try the experiment until the fall of the year, which I did without much trou-

ble. But September 27th, being on my way with P. Wagar, he said the people would despise me for my lodging, and it would hurt my usefulness: and accordingly he insisted upon my lying in bed with him, he thinking it was a boyish notion that made me lie on the floor.

To convince him to the reverse, I went to bed, but was soon much distressed for want of breath, and constrained to arise and sit up all night. After which, I would be persuaded to try the bed no more. After travelling with him a few days into the state of New-York, he gave me a direction when and where to take the circuit. I travelled to New-Lebanon, where I saw one who experienced religion about the time that I did, and our meeting in this strange land was refreshing to our souls.

Monday October 10th. I rode twenty miles to Adams, and thence to Stanford: at these places we had refreshing seasons.

Wednesday 12th. I rode thirty miles across the Green Mountain, in fifteen of which, there was not a sign of a house, and the road being new, it frequently was almost impassable: however, I reached my appointment, and though weary in body, my soul was happy in God.

From Halifax I went to Guilford, and in entering a chamber where the people were assembled, it appeared natural to me, as though I had seen it before, and brought a dream to my remembrance, and so overcome me that I trembled and was obliged to retire for some minutes. In this meeting, three persons were stirred up to seek God.

Leaving the state of Vermont, I crossed Connecticut river, and through Northfield to Warwick, Massachusetts, where we had a refreshing season.

Thence I went to Orange, and preached in the presbyterian meeting-house, the clergyman having left the town. Being this day nineteen years old, I addressed myself to the youth. I spent a few days here, and though meeting with some opposition, we had refreshing seasons. Oh! how fast is the doctrine of unconditional reprobation falling, and *infidelity* and the denial of *future*

*punishment* prevailing ! Men thus going from one extreme to the other, as they wish to lull conscience to sleep, that they may go on in the enjoyment of the world without disturbance : but, oh ! would they wish to be deceived in a dying hour ?

I never felt the plague of a hard heart, as I do of late, nor so much *faith* as I now have that *inbred corruption* will be done away, and I filled with perfect peace, and enabled to rejoice evermore.

I never felt the worth of souls so near my heart as I do of late, and it seems as if I could not give vent enough to it. Lord ! prosper my way, and keep me as under the hollow of thy hand, for my trust is in thee.

October 20th. Satan pursues me from place to place : oh ! how can people dispute there being a devil ! If they underwent as much as I do with his buffetings, they would dispute it no more. He throwing in his fiery darts, my mind is harassed, like punching the body with forks and clubs. Oh ! that my Saviour would appear and sanctify my soul, and deliver me from all within that is contrary to purity.

23d. I spoke in Hardwick to about four hundred people, thence to Petersham and Wenchendon, to Fitchburgh, and likewise to Notown, where God gave me one spiritual child. Thence to Ashburnham, where we had some powerful times.

November 1st, I preached in Ringe, and a powerful work of God broke out shortly after, though some opposition attended it ; but it was very solemn.

Some here I trust will bless God in the day of eternity, that ever they saw my face in this vale of tears.

In my happiest moments I feel something that wants to be done away : oh ! the buffetings of satan ! if I never had any other hell, it would be enough.

Thence to Marlborough where our meetings were not in vain.

Whilst I am preaching, I feel happy, but as soon as I have done, I feel such horror, (without guilt) by the buffetings of satan, that I am ready to sink like a drowning man, sometimes to that degree, that I have to hold my tongue between my teeth to keep from uttering blas-

phenous expressions; and can get rid of these horrible feelings only by retirement in earnest prayer and exertion of faith in God.

From Marlborough, I went to Packersfield and thence to Chesterfield, where I had one seal of my ministry.—Leaving New-Hampshire, I crossed into Vermont, and came to Marlborough.

Thus I continued round my circuit until I came to Belcher—a few evenings previous, I dreamed that a minister came and reproved me harshly, whilst I was preaching—in this place it was fulfilled; for a baptist preacher accused me in the congregation of laying down false doctrine: presently a presbyterian affirmed the same likewise; because that I said a christian would not get angry.

Here also appeared some little fruit of my labour, among which were some of my distant relations.

About this time, I visited Mary Spalding, who had been suddenly and miraculously restored (as was said) from an illness which had confined her to her bed about the space of nine years. Her conversation was so profitable, that I did not grudge the journey of several miles to obtain it. I found it to strengthen my confidence in God: the account was published in print, by a presbyterian minister, with her approbation.

On the 29th, I met P. Wagar, which seemed to refresh my mind. I had to take up a cross and preach before him: but, oh! the fear of man! The next day I parted with him and went on my way.

My discouragements were so great, that I was ready to leave the circuit, and I would think within myself, I will go to my appointment to-day and then go off; but being refreshed during the meeting, my drooping spirits would be revived, and I would be encouraged to go to the next. Thus it would be, day after day; sometimes I was so happy, and the times so powerful, I would hope “the winter was past and gone:” but soon it would return again. Thus I went on, during the three first months of the circuit; at length, my discouragements being so great, and inward trials heavy, concluded to go farther into the country and spend my time in the

best manner I could, about the neighbourhood where my sister lived.

December 15th, I rode fifteen miles to Brattleborough. About this time, on my way, I took a severe cold on my lungs, and almost lost my voice. The next day my friends advised me not to go to my other appointments, as they thought it presumption; but I feeling impressed in my mind, could not feel content to disappoint the people. Accordingly, in the name of God, I set out in the hard snow storm, and over the mountains, about ten miles, and a solemn time we had. The storm still continuing to increase, the snow had now fallen about knee high, so that the mountains were almost impassable by reason of snow, steepness, mud and logs; the people here thought my life would be endangered by the falling of trees, or the extreme cold in the woods, as there was no house for several miles, and the wind blew exceeding hard: however, out I set, relying upon the strong for strength. The snow being driven in banks more than belly deep, I frequently was obliged to alight and stamp a path for my horse; and though I was much wearied and chilled, yet by the goodness of God, I arrived to my appointment, fourteen miles. We had a good time, and I did not begrudge my labour. I believe, these *trials* will be for my good, to qualify me for *future usefulness* to others: and a secret conviction I feel, that if I prove faithful, God will carry me through, and support me to see the *cause* that should *ensue*.

After my arrival at my sister's I had thoughts of spending my time principally in study; but feeling it my duty to call sinners to repentance, I could not enjoy my mind contented without travelling in the neighbouring towns, there being no methodists in this part of the world.

I went to Enfield several times during my stay, (being first invited by a universalist) by which there seemed to be some good done. Here I received an invitation to fix my residence amongst them, as their stated preacher. This was somewhat pleasing to nature, as by which I could have ease and acquire wealth; an elegant new meeting house being also ready; but something within would not suffer me to comply.—I still feeling



it my duty to travel, I went into Canaan, Lyme, Dorchester, Orford, Hebron, New-Lebanon, Strafford, Tunbridge, Chelsea, Hartford, with many other adjacent towns; and the feather edge of prejudice removed, and some few were awakened and hopefully converted to God.

1797, June 4th. Vershire in Vermont, I met with N. Snethen, who informed me that he had seen J. Lee, and that I must come down to the quarterly meeting; and, said he, "J. Lee disapproves of your travelling into so many new places, and what will you do provided that he forbids your preaching?" I told him it did not belong to J. L. or any other man to say whether I should preach or not, for that was to be determined between God and my own soul; only it belonged to the methodists to say whether I should preach in their connexion; but as long as I feel so impressed, I shall travel and preach, God being my helper; and as soon as I feel my mind released, I intend to stop, let people say what they will. But said he, "what will you call yourself; the methodists will not own you; and if you take that name, you'll be advertised in the public papers as an impostor." Said I, "I shall call myself a friend to mankind." Oh! said he, for the Lord's sake don't; for you are not capable of it—and not one of a thousand is; and if you do you'll repent it. I sunk into a degree of gloominess and dejection—I told him I was in the hand of God, and felt submissive; so I bade him farewell and rode ten miles on my way. The next day I rode fifty miles to Charlestown, where I overtook J. Lee, to my sorrow and joy \* \* \* \* \* He mentioned some things, that if ever I travelled I must get a new recommendation from my native circuit, or else not offer myself to conference again.

We then rode to Orange quarterly meeting; but J. Lee forbade P. W. to employ me any more, and then set off.\* I ran after him and said, if you can get no text to preach upon between now and conference, I give you Genesis xl. 14. and then turned and ran, and saw him no more for some years, when we met at Petersburg in Virginia.

\* This was the fourth time I had been sent home!

\* I then returned home to my parents, after an absence of eight months; having travelled more than four thousand miles, through heat in the vallies, the scorching sun beating down, and through cold upon the mountains, and frequently whilst sleeping with a blanket on the floor, where I could look up and see the stars through the bark roofs, the frost nipping me so that I lost the skin from my nose, hands and feet; and from my ears it peeled three times—travelling through storms of rain and snow; this frequently drifted into banks so that I had no path for miles together, and was obliged at times to alight and stamp a way for my horse for some rods: at other times, being engaged for the welfare of souls, after preaching in the dark evening, would travel the chief part or the whole of the night, journies from twenty to forty miles, to get on to my next day's appointment; preaching from ten to fifteen times a week, and often times no stranger to hunger and thirst in these new countries; and though my trials were great, the Lord was still precious to my soul, and supported me through.

The preacher of Tolland circuit, (Evan Rogers, who since hath turned churchman) after some close and solemn conversation, advised me to preach in my native town, and provided that I could obtain a letter of recommendation concerning my preaching gifts as well as my conduct, he saw no hindrance why, I should not be received at conference. The thought was trying, the cross was great, to think of preaching before my old acquaintance and relations; besides, my parents were opposed to it, fearing how I should make out: however, there being no other way, and necessitated thereto, the people flocked out from every quarter, and after my feeble manner, I attempted to perform, and I obtained a credential by the voice of the *whole* society; which was approved of by the preachers at the quarterly meeting; after which it was thought proper to send me to Granville circuit.

During my stay at and about home, though I went in to several other places, not in vain to some souls, yet my trials were very great, so that many almost whole nights' sleep departed from me; I walked the floor

and woods, weeping until I could weep no more, and wringing my hands until they felt sore. When I was in the north country, being under strong temptations to end my life, I went down to a river to do it, but a thought of futurity darted into my mind; the value of my soul! oh! Eternity. I promised and resolved if God would grant me strength to resist the temptation, and see my native land in peace, that I would discharge my duty to my friends; which he did, and now my promise began to stare me in the face.

I felt it my duty to visit from house to house; but the cross was so heavy, I strove to run round it; but the thorns beside the way scratched me: and to take up one end of the cross it dragged hard; here the old temptation returned so powerful, that I durst not go from one appointment to another alone, nor without one to go with me, and sometimes to sleep in the same room, lest I should end myself at night; and for the ease and enjoyment of my mind, I was necessitated and did visit about sixty different families, and then set off to Granville circuit, under the care of *Sylvester Hutchinson*, with *Smith Weeks* and *Joseph Mitchell*. Weeks was at first unwilling I should come on the circuit, fearing how I would make out, but seeing I was under trials, consented: accordingly I went round until I came to Suffield. Upon my entering the neighbourhood, falling into conversation with an old man, he invited me to hold a meeting at his house: accordingly I appointed to preach to the youth in the evening; and went to my other appointment not far off. The man of this house shut his door and would entertain no more meetings. This was a trial to me, not knowing what the society would do for a place to meet in.

When I began to meditate what I should say to the youth, I could think of no subject, and felt distressed, and was sorry I had made the appointment.

I withdrew to a field to seek help from the Lord; but I felt as if all the powers of darkness were combined and compassed me about.

When I saw the people began to collect, I thought I would have given the whole world if I possessed it, that the meeting had not been appointed, but as it was now

given out, and circumstances being as they were, I durst do no other than go to the house, I went with this burthen to the house, and by an impression spoke *ironically* from the words of Solomon, which mightily pleased the youth at first. My burthen was soon gone; the power of God seemed to overshadow the people, as I turned the discourse upon the *judgment* which the youth must be brought into: and one of the ringleaders was cut to the heart, and brought to seek God. Here a good work broke out, and where about thirty or forty used to attend, now the congregation was increased to hundreds, and this wilderness seemed to bud and blossom as the rose.

In Northampton, a society was collected likewise, though methodists had not preached there before.

August 6th, after preaching in Conway, I went to Buckland; and when the people saw my youth, and were disappointed of the preacher they expected, they despised me in their hearts. However, God made bare his arm, and I have reason to believe that about thirty persons were stirred up to seek God from this day.

The year past was remarkable for very many persons complaining of uncommon trials of mind from the enemy of souls, and scarcely any revival to be heard of either in Connecticut, Massachusetts, or the upper part of New-York.

The flame kindled and ran into several neighbouring towns, and some hundreds of souls professed to experience the forgiveness of their sins.

A great deal of opposition, both from preachers and people, baptists and presbyterians, were in this quarter; professing to be friends to God and truth, whilst to us they were secret enemies; seeking to get people converted to their way of thinking, and proselyted to their denomination.

I dreamed, one night, that I saw a field without end, and a man and boy striving to gather in the corn, whilst thousands of birds were destroying of it. I thought there was such a necessity for the corn to be gathered, that let the labourers work ever so hard, the labour would not wear out their strength until the harvest was past.

This dream encouraged me to go on in this work, and in the space of twenty two days, I travelled three hundred and fifty miles, and preached seventy-six times; besides visiting some from house to house, and speaking to hundreds in class-meetings. In several other places, there was a good revival likewise. At the *quarterly meeting*, I obtained a *CERTIFICATE*, concerning my *usefulness* and *conduct* here, and as S. Hutchinson thought not proper to take all the preachers to conference, concluded to leave me to help the revivals, and that he would there transact my business for me, so I gave him my *dismissal* from Rhode-Island, and my *two* last *recommendations* to carry into conference.

September 19th. Conference began in Wilbraham: my case was brought forward, to determine whether I should be admitted on trial to preach, or sent home, or expelled.

*J. Lee* and several others, of whom some were strangers to my person, took up hard against me, from say and hear-say; and only one at first espoused my cause (this was Joseph Mitchell with whom I had travelled these last few weeks,) after some time a second joined him. The debate was sharp and lasted for about three hours; when Mitchell and Bostwick could say no more, but sat down and wept; which seemed to touch the hearts of some: at length, it being put to the vote whether I should travel or not; about two-thirds of the conference were in my favour. All that saved me, in this conference, from an expulsion, was the blessing which had attended my labours—but still those who were against me would not suffer me to be admitted on trial, nor my name printed in the minutes. One said, if they acknowledged me fit to travel, why not my name be put on the minutes? if he be fit for one, why not for the other, &c. So I was given into the hands of S. Hutchinson, to employ me or send me home, as he should think fit. He sent me a message to meet him on Long-Island, which I never received in time to go; and the first preacher (Daniel Bromley) who came to me after conference, I asked, what hath the conference done with me? He replied, they have done by you, as they have done by me: what's that, said I; He replied, they have

stationed me on this circuit—and that was all that I could get out of him concerning the matter; only he ordered me to take his appointments round the circuit, whilst he should go to see his friends, until he should meet me again. Accordingly I set out to go round the circuit—I had been on my way but a day or two, before I came to places where the preachers, on their way from conference, had been, and told the *accusations* against me, and my *rejection*. Thus it was, day after day; people telling me the same story.

From *this circumstance*, as the conference had given me *no station*, and *Hutchinson's* message had not reached me, I concluded I should be *sent home* again; as I had *no license* according to discipline, which one *must* have, if his *name* is not *printed* in the *minutes*.

My trials were great; I was afraid I should become insane; and seeing no chance for my life, I publicly gave up the *name* of Methodist, and assigned the reasons why, viz. because the preachers would not receive me as a brother to travel with them, &c. and was resolved to set out for some distant part of America, out of sight and hearing of the methodists, and get societies formed, and the next year come and offer myself and them to the connexion; and take this method to get my character established; for J. Lee had said, if I attempted to travel in the *name* of a methodist, without their consent, he would advertise me in *every paper* on the continent, &c. for an impostor.

But now arose a difficulty from another quarter: I had lost my *great coat* on the road whilst travelling, and my *coat* was so worn out that I was forced to *borrow* one; my shoes were unfit for further service, and I had not a *farthing* of money to help myself with, and no particular *friends* to look to for assistance. Thus one day whilst riding along, facing a hard, cold northeast storm, very much chilled, I came to a wood; and alighting from my horse and falling upon my knees on the wet grass; I lifted up my voice and wept, and besought God either to release me from travelling and preaching, or else to raise me up friends. My soul was refreshed; my confidence was strengthened, and I did believe that God would do one or the other: and true it was: people a few days af-

ter this, of their own accord, supplied all my necessities, and gave me a few shillings to bear my expenses.

Jeremiah Ballard, whom I had esteemed as a pious man, was expelled at the Wilbraham conference, and as he represented it to me, it was unjustly; he went with me to the north, and a number of places he saw, with me, the out-pouring of God's spirit: he was minded to form societies, and call ourselves by the name of *Separate Methodists*. I told him, no; for God did own the methodists, and of course I durst not do any thing to their injury. This caused a separation between him and me: he formed societies on his own plan, and afterwards I saw him no more; but by what I could learn, he and his people differed, and then he and some of them removed off to the western country. It appears that the conference were under the necessity of excluding him for a foolish thing; as he would shew no humility, but stubborn impenitence. O! how blessed is the spirit of meekness.

I accordingly left the circuit and set off for the north: I had not gone far till I came to Deerfield river; in riding through which the cakes of ice going down the stream, had like to have cost me my life; but this did not discourage me; I still went on my way, upwards of an hundred miles, till I came to the town of Windsor in Vermont; where God poured out his Spirit, and several were turned to him. I thought it not my duty to leave the young converts to the devouring wolves, but to tarry and strengthen them for a season; and whilst here wrote back to some of my old friends, who told the preachers where I was and what I was about; who wrote requesting me to come back to a quarterly meeting. At first I concluded not to go; thinking what should they want but to scold me; but feeling it impressed upon my mind in a powerful manner, one evening, after holding two meetings, I called for my horse, and set out from Claremont, and continued travelling twenty-five hours, excepting the times of baiting my horse, during which space, I rode about an hundred and seventeen miles, and got back to Conway on my old circuit: from hence, I proceeded to Buckland, where

was held the quarterly meeting—and met the preachers, wishing to know what they wanted with me.

*Hutchinson* began to be very crabbed and cross, seemingly at first, in his questioning me why I went away? I assigned him as the reason, because that I had no *chance* for my life. Why, said he, did you not receive the message I sent you, to come to me? I replied, no; (not until it was too late, &c.) which I could hardly persuade him to believe, at the first.

*L. Macombs* asked, what I came back for? I told him, I was sent for, and I came to see what they wanted of me. Said he, what do you intend to? I replied, I expected to go back to the north; then he and *Hutchinson* went and talked together. I was sorry I had gone away, after I had found out the *mistake*, and *Hutchinson's* friendship for me: accordingly in answer to a query which was proposed, viz. what satisfaction can you make? I replied, that I was willing to acknowledge that I was sorry, but not guilty, as I did it in sincerity, not hearing soon enough of his message: which acknowledgment I made, first, in quarterly conference, before about thirty preachers, leaders, and stewards, with exhorters, and then he required it in a public assembly of about eight hundred people.

After which, I travelled several days, in company with *S. Hutchinson*, who was going to take me to Cambridge circuit; and on the way, said he, “the conference have had a great deal of talk and trouble concerning you, and now you are under my care, and you shall *live or die* at the end of *three months*: if you are faithful and your labours blest, so that you can obtain a recommendation from the circuit, all shall be well; but if not, you shall die.

Accordingly, after reaching the circuit, a saying I remembered, viz. you had as good be hanged for stealing an old sheep as a lamb, and finding the people in a very low state of religion, I was convinced that nothing but a revival could *save* my life; I was therefore resolved to do my endeavours to get a revival or else to get the circuit broke up. So I went a visiting the people, from house to house, all denominations, that were in the neighbourhood, and where there was freedom, to exhort



them collectively or individually, as I felt in my mind, after joining in prayer.

Pittstown, New-York, was the first place I thus tried on this circuit, and preached at night. Thus I did here; for several days successively, and it caused a great deal of talk. Some said I was *crazy*; others, that I was possessed of the devil; some said one thing, and some thought another: many it brought out, to hear the strange man; and would go away cursing and swearing, saying, that I was saucy and deserved knocking down, and the uproar was so great among the people, that the *half-hearted* and *lukewarm* methodists were *tried* to the quick, and became my warm opposers; complaining of me to my travelling companion, TIMOTHY DEWEY, whose mind at first was prejudiced! however it was not long before I had the satisfaction to see some small fruit of my labour here; which gave me encouragement to strive to raise the inquiry of the people to consideration: though the devil should be raised round the circuit.

In this place, I visited about a hundred families, some of them twice or thrice over. In Ashgrove, I walked about four miles, and visited every family in the way, and generally met with a good reception, though the cross of visiting thus was the hardest and happiest that ever I took up. Wilson's hollow, which was surrounded by mountains, except one small entrance by which I set out to go to an appointment; and coming to a house, I felt impressed to go in and pay them a visit; but the cross being heavy, I strove to excuse myself and go by, saying the other preachers who are *older in years* and in *experience and learning* do not visit thus, and yet enjoy the comforts of religion, and I will take them for my pattern; thinking it impossible that God should call me to such a *peculiarity*, who was so weak and ignorant. Instantly, I felt distress in my mind: when I came to a second house I felt impressed as above; but still *supported* my mind against it with the same arguments—when I cast a look to the sky, and I felt as if God was about to revive religion there, and if I did not visit them, *their souls* would be required at my hand: it seemed as tho' the sun frowned upon me: accordingly, I resolved, if

the impression continued, that I would go into the next house, and if I met good reception, that I would thus go through all the families in the hollow, which amounted to about thirty in number. I called, and finding a good reception to my visit, I went to a second and third, but was turned away: to all in the village, however, I went, and some thought one thing, and some said another; however, they came out, to hear a crazy man, as they thought, and were struck with a great solemnity, whilst I spoke from these words, "Thus saith the Lord, set thine house in order, for thou shalt die and not live." The second and the third day, I held meetings likewise, and said, at such a time, I hope to be here again, God willing; and accordingly came, and proposed a covenant to the people, if they would attempt to pray three times a day, four weeks, (on their knees) I would remember them thrice in the twenty-four hours during that space, God being our helper, to perform; and those who would endeavour to do it, to signify it by standing on their feet, and those who would not, to keep their seats; for God is about to revive religion here; and those who will put in for a share, may freely obtain, but those who neglect will find to their sorrow.

About twenty rose up, to which I called God to witness, and whilst we were at prayer, one who had not agreed, caught hold of a loom to avoid falling down, whilst his knees smote together. The evening after I was gone, the youth assembled to take counsel about their souls; and were so concerned, that the cries became general, and were heard afar off: but eight persons found comfort before they disbanded.

To this place, *Hutchinson* came, just after he reached the circuit, though I had not heard of this effect of my labours.

Thus round the circuits, I went, visiting from house to house, getting into as many new neighbourhoods as I could, and sparing no character in my public declarations. Many were offended at my plainness both of dress, expressions, and way of address in conversation, about heart religion; so that the country seemed to be in an uproar: scarcely one to take up my cause, and I was mostly known by the name of *crazy Dow*. At length,

quarterly meeting came on in Welsh hollow, and I expected an expulsion, the uproar being so great, as T. Dewey had come thirty miles to give me a scolding for my conduct: to whom I said, I make a conscience of what I do, and for it, I expect to give an account to God: if you should even turn against me, I cannot hearken to you, in this matter. After which God gave me favour in his sight; so that he took my part, and defended my cause (round the circuit, like a champion) to the lukewarm, unknown to me at first.

Of him I was the more afraid, as I knew that he had promoted the expulsion of *Ballard*.

So I went to *Hutchinson*, and besought him to exclude me, that I might go my way and be of no more trouble to them; which he refused, and gave me some sharp words, and said he would not; but that I should tarry on that circuit another quarter, adding, but before the quarter is up, I expect you'll leave the circuit and run away: so we parted. But I was resolved he should be disappointed in me for once, at least if no more.

At Claridon and Castleton the society were watching over me for evil, and not for good. These two places, I visited, likewise, from house to house; next to Fair Haven, where I met with hard speeches. Then to Poultney, where was no regular preaching. Here lived a young woman whom I began to question about her soul; but met with cool answers. Well, said I, I'll pray to God to send a fit of sickness upon you, if nothing else will do, to bring you to good, and if you won't repent then, to take you out of the way, so that you shall not hinder others. Said she, If you'll pray for such things as this, you can't be the friend you pretend to be to my soul; and I'll venture all your prayers, and was much displeased, and so was her mother likewise. She soon began to grow uneasy and restless, and went into one room and into another, back and forth; then sitting down, but could get no relief. The whole family, except the father and one son, began to grow outrageous towards me, which occasioned me to go seven miles late at night, for the sake of family quietness.

Shortly afterwards the young woman began to seek God, and with two of her sisters, were found walking in the

ways of wisdom : and a society was soon formed in the place, although I saw them no more.

In Hampton and Skeinsborough, on the south end of lake Champlain, was some revival, likewise.

Here was a woman who found fault with me, for exhorting the wicked to pray ; saying, the prayers of the wicked were an abomination to the Lord. But I told her *that was home-made scripture* ; for that there was no such expression in the bible : and after bringing undeniable passages to prove it was their duty, I besought her to pray : she replied, I cannot get time. I then offered to buy the time, and for a dollar she promised she would spend one day as I should direct, if it were in a lawful way, provided she could get the day, (she not thinking I was in earnest ; ) I then turned to her mistress, who promised to give her a day—then throwing a dollar into her lap, I called God and about thirty persons present, to witness the agreement. She besought me to take the dollar again, which I refused, saying, if you go to hell, it may follow and enhance your damnation. About ten days elapsed, when her conscience roaring loud, she took the day, and read two chapters in the bible, and retired thrice to pray to God to shew her what she was, and what he would have her to be, according to my directions.

Afterwards, I had the satisfaction to hear that before night she felt distressed on account of her soul, and before long found the comforts of religion. From thence I visited Kingsborough and Queensborough, where many were brought to a sense of themselves, among whom was *Solomon Moon*.

One evening, just as I had dismissed the assembly, I saw a man to whom my mind was impressed to go ; and before I was aware of it, I was breaking through the crowd ; and when I had got to him, I said, "are you willing I should ask you a few serious questions ?" to which he replied, yes : do you believe (said I) there is a God ? said he, yes.

Q. Do you believe there is a reality in religion ?

A. I am uncertain ; but think we ought to do as we would be done by.

Q. Are you willing for some good advice ?

A. Yes.

Q. Supposing I shall give you some that you can find no fault with the *tendency* of it; are you willing, and will you try to follow it for four weeks?

A. Yes, if it is no unreasonable request.

I then desired him not to believe what authors, ministers or people, said, because they said so; but to search the scriptures to seek for light and instruction there; to read but little at a time, and read it often, striving to take the sense of it.

My, Not to stumble over the unexemplary walk of professors of religion; nor the contradiction of ministers' sermons; but to forsake not what other people thought was wrong, but what he himself thought to be wrong: and then to take his leisure time, and go where none would see him but God, twice or thrice a day, and upon his knees beseech the Almighty to give him an evidence within, that there was a heaven and a hell, and a reality in religion, and the necessity of enjoying it in order to die happy: and then, said I, I do not believe the time will expire before you will find an alteration in your mind, and that for the better.

Q. Is the advice good or bad?

A. I have no fault to find; the natural tendency of it is to good, if followed.

I then said, you promised, if the advice was good, and you had no fault to find with it, that you would follow it four weeks; and now I call God to witness to your promise, so left him.

He went away, and began to meditate how he was taken in the promise before he was aware of it, and for forty-eight hours neglected it—when his conscience condemned him, and for the ease of his mind was necessitated to go and pray.

From hence I went to Thermon's patent, and held several meetings, not in vain, and riding across the branches of Hudson's river, I called the inhabitants together, and we had a refreshing season from the presence of the Lord. In eternity, I believe, some will be thankful for that day.

After preaching at Fort Edward, (where one took fire mysteriously, and was burnt to death) I went to East-

town. Here the youth, under plain dealing, would frequently leave the house. Accordingly, after procuring a school-house, I invited all the youth to come and I would preach to them; and the house was filled from end to end: and then placing my back against the door, (to prevent their running away) gave out the text, and did not spare, and was soon confirmed that God was about to visit the place.

Solemnity rested on every countenance, and in the morning the congregation was treble its usual number, and there was a shaking among the dry bones. This neighbourhood I visited from house to house likewise, and conversed personally with the youth, found that about two-thirds of them were under serious impressions, but durst not expose it to each other for fear of being laughed at, (though some fled from me to prevent being talked to) and in this private conversation, they promised to pray for a season, one of which broke her promise and strove to escape my sight, but following her to a neighbouring house, I sat in the door and would not let her out till she promised to serve God or the devil for a fortnight; the latter she choose, saying, I can't keep the other; and I called God to witness, and said, I'll pray that you may be taken sick before the fortnight's up—and left her. Before night she began to grow uneasy and was sorry she made the promise, and soon broke it, and began to seek the salvation of her soul, and in about a week was hopefully converted to God.

After I had gone through the visiting, in public meeting I set forth plainly the state of the youth, as above-mentioned, and besought them not to be afraid of each other, but to continue seeking the Lord. And one evening whilst *T. Denny* was exhorting, a flash of forked lightning pierced the air, and rolling thunder seemed to shake the house. Some screeched out for mercy, some jumped out at the windows, and others ran out at the door.

From this night the stir became visible, and thirty of the youth that night resolved together to pursue religion, let their companions do as they would. A young man by the name of *Gideon Draper*, said, "If I can stand the crazy man, I will venture all the methodist."

preachers to convert me." And when I heard of his expression, faith sprang up in my soul, and I felt a desire to talk to him; he objected, "I am too young;" but here God brought him down, and he is now an itinerant preacher.

As our quarterly meeting was drawing near, every society round the circuit promised, such a day, as much as their labour and bodily strength would admit, to observe as a day of prayer and fasting to God, that he would meet with us at the quarterly meeting; which came on June 20th at Pittstown.

Here, after *S. Hutchinson* had finished his sermon, *J. Mitchell* began to exhort, when there commenced a trembling amongst the wicked: one, and a second, and a third fell from their seats, and the cry for mercy became general; and many of the backslidden professors were cut to the quick; and I think for eleven hours there was no cessation of the loud cries; no business of a temporal nature could be done at this quarterly meeting conference.

The next day, *Solomon Moon*, who had come more than forty miles, stood up in the love-feast and declared how he was caught in a promise, and to ease his mind, was necessitated to fulfil, and within three days, found the reality of what he had doubted; and besought others not to be afraid of promising to serve God: for, said he, I bless the day that ever I saw the face of brother Dow. It was curiosity, as he testified, which first induced him to come out to hear him that was called the crazy man. In this love-feast, the cry began again and continued till within two hours of sun-setting, when I went off to an appointment, leaving about twenty who were resolved not to go away until they found pardon.

This day's meeting was a season not soon to be forgotten. I have reason to believe, from observation round the circuit, that not less than an hundred souls were blessed and quickened here. N. B. It had continued from nine in the morning.

During these last three months, I had six hundred miles to travel, in four weeks, besides meeting in class upwards of six hundred members and spectators, and

preaching seventy or seventy-five times, and some visiting.

As we were enlarging this circuit, there being a vacant place of upwards of sixty-miles, where I, with some trouble, got a few places of preaching. As I was travelling, at a distance I saw one dressed in black, whom I overtook; and I asked, in our conversation, if he knew any thing of the methodists and their doctrine lately, in these parts. He was a calvinist baptist preacher, and from my dress and questions he supposed that I was no preacher, but a stranger to the methodists, so he talked just like a prejudiced calvinist, about them; and when he had found me out, he coloured, and invited me to dine at an acquaintance of his; and I requested permission to pray with them, which caused a surprise.—“Prayers,” thought they, “in the middle of the day.” Through this medium, the door was opened at Brandon, where I made a covenant with the people; here curiosity brought out one of the chief men, a merchant, with his proud neice, to hear, as he expected, a great man, but being disappointed in the looks of the person, was almost ready to go home; but considering in his mind, I have come a mile and an half distance, through a difficult road; now I am here, I’ll stay to the end. He rose up in the covenant with his neice, not thinking what they were about, but seeing others rise. I called God to witness to the covenant, and went on my way. The conscience of these two persons began to condemn them for breach of promise; and to ease their minds, were constrained to fulfil, and soon found comfort: and they, with his wife, at the end of four weeks came out to join society; and twenty-two others followed their example the same day: in nine days after, twenty-five others joined likewise.

The commonality said, the methodists have done some good, by turning the mind of the blasphemer, from collecting in his debts, to religion, and so we are kept out of jail.

In New-Huntingdon, I made a covenant with the people, which proved not altogether in vain. Shortly after, about forty were joined in class. This place, I visited from house to house, with Hindsburg, Monkton,



and Starksborough; where the wilderness seemed to bud and blossom as the rose. O! the joyful meetings we had in these new countries, will not soon be forgotten.

When in Williston, an uncle of mine with his family, came out to hear, but behaved very rudely, and strove to persuade me to leave the town, and have no more meetings there; for, said he, you'll break up our good order.

From hence I proceeded to Richmond, where was a woman, who being told by her physician that death was now upon her, cried out, Why, doctor Marsh, you have been deceiving me, promising me life and health, not letting me know my danger, that I might prepare for death. Twice I have been brought to the gates of death, and promised God, if I might be restored that I would serve him, and after recovering broke my promise, and went on in the ways of sin; and now I am brought to the gates of death, and have not time to repent: and turning to a man in the company, said, whilst the minister is preaching my funeral sermon, know ye that my soul is in hell, and then expired.

Here whilst I preached, some liked, others mocked, and were unwilling to converse with me, lest I should ensnare them into a promise. From hence I crossed Onion river, (through some danger by reason of its depth) to *Underhill*, where God gave me one child in the gospel, as I found next year. From then to *Cambridge*, where I met with some opposition, and crossing the river Demiles to *Fairfield* and *Fairfax*, where the people were serious, but some afterwards spoke evil of this way.

Thence to *St. Alban's*, where one made disturbance in meeting, which I reprov'd. After meeting, he said, if I did not make him satisfaction, by a public acknowledgment that I had abused him, he would prosecute me at law. I defied him to do his worst, knowing that the law was in my favour; then, said he, lay out for the worst. In another meeting, although he thought himself a gentleman, he came in and publicly attempted to wring my nose; but I dodging my head, his hand slipped by; and though I was a stranger, a man attempted to take my part, so I was forgotten by the first; the

wrangle in words was so sharp between them, that the woman of the house turned him out of doors.

The next day he lay until he was tired and chilled, and went in to warm himself, and just then I rode by the house where he was.

I preached in *Swanton*, likewise, and though I had many critics, and was publicly opposed by three baptist preachers, yet three persons dated their conviction and conversion from this meeting: at the close of it, I appealed to the people that I had proved every disputed point from the scriptures; whereas my opponents had not brought one whole passage of scripture, in support of their assertions: so having first recommended them neither implicitly to believe me nor my opponents, but to search the scriptures for their own information, we parted. But the baptists held a council amongst themselves, and came to a conclusion, that it was best to come no more to hear such false doctrine, as they deemed mine to be. From *Canada*, I visited all the towns on the Lake shore, to *Orwell*, to my uncle *Daniel Rust's*, and God was with me on the way.

The circuit was now divided, and I was to take the part which lay towards *Albany*.

September 10th, having travelled on foot the preceding week, about ninety miles, and preached nearly twice a-day, I thought that something broke or gave way in my breast. I borrowed a horse, and proceeded from *Wells* to *Danby*. Whilst speaking in the chapel, my strength failed and I gave over, and brother *Lobdel* concluded the meeting.

To his house I went, but was soon confined to the floor with a strong fever, being destitute of money, bound in body, and but one room in the house, and several children in the family; and the walking across the floor, (the sleepers being long) caused a springing, which gave me much pain, as I had but one blanket under me. A wicked physician was employed, without my consent, whose prescriptions I did not feel freedom to follow; but being over-persuaded by some who wished me well, I at length complied, and found a very bad effect attended: being in this situation, I began to meditate what course to take, knowing that unless I

could get help soon I must die—When I recollected an account I had heard of a man in a fever, who was given over to die; and by persuading his watcher to give him plentifully of cold water, which was contrary to orders, he recovered in a few hours. I endeavoured to follow the example, by asking it in tea-cup fulls, from both of my watchers alternately, (so that they should not mistrust my intention, lest they should withhold it from me) as they waked up in the night, until I had taken twenty-four cups, which promoted a copious perspiration, and the fever left me; but I was so weak that I could not bear the noise and shaking; and the extremes from heat to cold, occasioned by the fire being sometimes large and sometimes nearly out. The man of the house with *J. Mitchell*, were now gone to the conference at *Granville*. I hearing of another family of methodists who were rich, persuaded a young man without religion, to make a bier and sew a coverlet upon it; with which, (the neighbours being called in) they carried me up and down hills, (like a corpse) several miles to the rich man's house, where I expected the best of attendance; but, alas! I was much disappointed, for they seemed unwilling to assist me with nursing or necessaries; neither could I send to where I had friends, by reason of the distance. Here I despaired of life, and some who were no friends to my manner of conduct, reported that I was dead, from which it appeared, they wished it were the case. This report gained much ground, and circulated for some hundreds of miles; so that my parents heard of it, and believing it, gave me up for dead, and my sisters dressed in mourning, and the preachers on hearing it so credibly, ventured to preach my funeral sermon in several places where I had travelled.

The first relief that I got during this illness was from a *Quaker* (a namesake of mine, though no relation) who had accidentally heard me preach.

He came ten miles to see me, on hearing I was sick: I hinted to him concerning my situation; he went away and the next day came again, and brought a quart of wine, a pint of brandy, a pound of raisins, and half a pound of loaf sugar. These articles seemed to give me new strength, but were soon out. My nurse, who

was a spiritual child of mine, offered to get me what I had need of at her own cost; but she having herself and two children to maintain by her labour, being forsaken by her husband, my heart was so tender that I could not accept of her kind offer. Then she prevailed upon the man of the house, with much difficulty, to get me a bottle of wine. The reason (I suppose) they were so unwilling to supply me with what I stood in need of, was because they expected no recompence.

The floor over head was loose boards, on which they poured day after day, baskets of apples and Indian corn in the ear; which with the working of a loom, and spinning wheels in an adjoining room, besides the cider mill near hand, all together, caused such noises as in my very weak state distressed me much. In addition to the above, the youth of the neighbourhood made noisy visits, without restraint of the family.

A man who had heard of, but never seen me, came fifteen miles to know my state, and gave me a dollar. Soon after, two men who had heard I was dead, and then alive, and dead again, came about thirty miles to find out the truth concerning me. I was glad to see them, and would take no denial, until they promised to come with a waggon and take me away: which they were unwilling to do, thinking that I should die by the fatigue, but at length consented.

The waggon came, and a message from a young woman, that if I would come to her father's house, the best of care should be taken of me. Her name was *Mary Switzer*.

I waited thirty-six hours for the rain to abate, but seeing it did not, I persuaded them to wrap me in a coverlet, and with straw under and over me we set out—and over rugged hills and mountains, carried me twenty-seven miles in eight hours, to the house where I was invited; and beyond their expectation I received no harm. At this time I was so weak, that I was obliged to be carried; not being able even to stand alone.

The young woman made good her promise, and the young friends who had joined society when I was in this part before, spared no pains for my comfort—she being up with me four and five times every night, whilst

I was still despairing of life. One evening, as the young people were holding a prayer meeting in the adjoining room, a thought came into my mind, "Why is not God as able now to raise me to health as those in primitive days?" something answered, "He is;" why is he not as willing? something replied, "He is;" another thought arose, "Why don't he do it?" the answer was, "because you lack faith." It struck my mind, "is faith the gift of God? or is it the creature's act?" the reply was, "the power to believe is the gift of God; but the act of faith is the creature's." I instantly strove to see if I could act faith; and I did believe, if the young people which were in the room, would intercede with God, faithfully during that week, that God would, in answer to many prayers, restore me to health. I made this request of them if consistent with God's will. About two hours afterwards I fell asleep, and had a singular dream, by which I was convinced I should see my native town in peace once more: and within fifteen hours after I perceptibly began to amend, and by the goodness of God, after about ten weeks' confinement, from the beginning of my illness, I was able to ride alone.

During this illness I was frequently asked if I did not repent having exposed myself to such toils and hardships, through the year past? I replied, no—if it was to do, I would do it again; it brought me such peace and consolation, that now my very soul was lifted up above the fear of death, so that the grave appeared lovely.

What I wished to live for, was principally these—first, to attain to higher degrees of holiness here, that I might be happier hereafter; and secondly, I felt the worth of souls to lie near my heart, and I desired to be useful to them. What I desired to die for, was to get out of this troublesome world, and to be at rest with saints above.

## CHAP. IV.

## MY ADMITTANCE ON TRIAL.

I OBTAINED a *letter of recommendation*, signed by above thirty local preachers, stewards, and class leaders, &c. concerning my usefulness and moral conduct; which T. Dewey carried to the conference, and gave his opinion concerning me: when nine others and I were *admitted* on TRIAL. My name was now printed in the minutes, and I received a written license from Francis Asbury. Then said S. Hutchinson to J. Lee, this is the crazy man you have been striving to kill so much.

November 20. I set off with brother *Dewey*, for the north, though still so weak that I could neither get on nor off my horse alone.

In Argyle, we had a solemn season; then we parted and I re-visited Thermon's patent and Queensborough: after which, I rode twenty-three miles, facing a cold north-east snow-storm; I think the hardest that I ever was exposed to: even wild geese could not keep their course, but flew round and round. The next day but one, I rode through Rutland thirty-six miles to Brandon; staid a week; met the societies; preached fifteen times and bade them farewell, and returned southward, visiting some places until the quarterly meeting came on.

I took my leave of the classes and people in the different places, taking them to record that I had spared no pains, either by night or day, in public or in private, to bring them to good; and if they did not repent, I should appear against them at a future day, calling the sun, moon and stars, with the fowls of the air and the beasts of the field to witness against them that my skirts were pure from all their blood.\*

December 27th, I puked almost to death before it could be stopped; but far beyond expectation, God enabled me to speak at night. On the 29th, I held three meetings, which appeared not in vain. On the 29th,

\* I have not seen them since.

our quarterly meeting began in Ashgrove, where I was complained of, and was whipped (in words) by brother Hutchinson for jealousy.

The next day we had a refreshing season and about two hundred communicants; and after giving them my farewell, I felt as pure from the blood of the people as if I had never been called to preach.

During my stay upon these two circuits, in ten months, about six hundred were taken into society, and as many more went off and joined the baptists and presbyterians.

From thence, I started with brother Sabin for the south. I rode through Bennington, in a cold storm; through tedious drifts of snow, to Williamstown.

January 1st, 1799. I again renewed my covenant to be more faithful to God and man than I had been. I proceeded to Stockbridge, and met friend Hubberd, who was to go where I came from, and I to supply his place on Pittsfield circuit, while brother Sabin was to go to Litchfield. This circuit was in a very low situation, and the most despised of any in New England; and as they had frequently sent complaints to conference against their preachers, I at first refused to go to it, lest I should be injured by false brethren, knowing that J. Sawyer, with whom I was to travel, had been prejudiced against me. But upon conditions that Dewey and Sawyer would stand by me, as far as consistent with truth and discipline, I consented to go.

On the 3d, I began to pursue the circuit regularly, after my irregular manner, to sinners and lukewarm professors, with backsliders.

From Lenox, going across the mountain to New Canaan I met with a loss, and had like to perish with the cold and snow drifts.

6th. I preached in Pittsfield: the members were high in profession, but low in heart: their prejudice being great, they did not invite me to their houses, but were sorry I came on the circuit.

7th, Windsor.—In the lukewarm class, the power of God was felt. From hence to Adams and Stanford, where revivals soon broke out, but the baptists did us much harm, pretending to be friends; but with the

reprobation doctrine opposing as enemies behind our backs.

Thence through Clarsburgh to Pownal, where the people were once engaged in religion, but now were hardened; so we gave up the place.

Thence to Hoosac, where several were cut to the heart, and shortly after a beautiful society was formed. This town being large, I went into several other parts to break up fresh ground.

One day, a man said to me, "fourteen months ago I met you coming out of Troy; and you, after enquiring the road, asked, was my peace made with God? I replied I hope so; (knowing it was not) for which my conscience condemned me; but the pride of my heart would not suffer me to acknowlunge that I lied: and you, after giving me good advice, went on your way; which advice has not left me yet; and now I am resolved to serve God the remainder of my life." This was an encouragement to me, not to be discouraged, as bread thrown on the waters is found after many days.—Hence I went to Troy, where was some revival in the class. Thence to Greenbush where a glorious work of God began.

The second time I went to this place the people flocked out by hundreds, to hear the strange man preach up his principles. I told the people that God had promised me two souls to be converted from that day; and if my labours were not acknowledged, they might brand me in the forehead with the mark of liar, and on the back with the mark of hypocrite.

They watched my words. However, two who were in the assembly thought, oh! that I might be one of these two; and shortly after both found pardon. A reprobation preacher sought to do us much harm, when I publicly besought God, if he was a true minister, to bless his labours, and make it manifest; but if he had jumped presumptuously into the work, that God would remove him so that he should not hurt the people. Shortly after, he fell into a scandalous sin, and so his influence was lost.

At Canaan-gore, a number of backsliders and sinners were brought to a sense of themselves, and joined in a



one of whom invited me to preach in Green River meeting house, as we had a right to it two days in the year.

The time arrived; the people came out, and I went; but having a hard day's journey of twenty-five miles, and to preach five times, and to speak to three classes, I had to be in earnest.

As I entered the meeting house, having an old borrowed great coat on, and two hats, the people were alarmed, and thought it singular that I did not bow to every pew as I went towards the pulpit, which was the custom there. Some laughed, and some blushed, and the attention of all was excited. I spoke for about two hours, giving the inside and outside of methodism.—Many, I believe, for that day, will be thankful though I was strongly opposed by a reprobationist in the afternoon.—My hat being taken from me without my consent, and two others forced upon me, I was carrying one to give a young man.

In New-Concord, religion being low, I visited the people three miles, taking every house, and (being persuaded) I told the people that God would soon surely revive his work; which words they marked and sought to do me harm, as instantly the work did not appear.

I besought God in public, that something awful might happen in the neighbourhood, if nothing else would do to alarm the people. For this prayer many said I ought to be punished.

A company of young people, going to a tavern, one of them said, I will ride there as Christ rode into Jerusalem: instantly his horse started, ran a distance, and threw him against a log. He spoke no more until he died; which was next morning.\*

In this neighbourhood, the young people assembled again to a gingerbread lottery; and I preached from—“if they hear not Moses and the prophets; neither will they be persuaded, though one rose from the dead.”—They were so struck, that the fiddler whom they employed, had nothing to do.

At length the revival appeared visible, and the

\* His name was *Valentine*.

mouths of gainsayers were shut : numbers were added to class.

On my way to Spencertown, at a distance, I discovered a place in a hilly country, where I thought God would immediately revive his work. Coming to a house, I inquired my road, but found I had gone out of my way ; but upon being righted, I came to the place which just before I had seen from the top of a mountain, where I thought God would revive his work.

I began immediately to visit the neighbourhood from house to house. The people thought it strange (I being a stranger) and came out to see where it would end.

Here too it was soon reported I was crazy, which brought many out to the different meetings : amongst whom was an old man, who came to hear for himself, and told the congregation that I was crazy, and advised them to hear me no more. I replied, people do not blame crazy ones for their behaviour ; and last night I preached from the word of the Lord ; but when I come again I will preach from the word of the devil. This tried our weak brethren ; however, the people came out by hundreds to hear the new doctrine. I spoke from Luke iv. 6, 7. and an overshadowing season we had of the divine presence. I besought the family to promise to serve God ; but upon receiving a refusal my soul was so pained with concern on their account, that I could not eat my breakfast, and set out to go away in the rain. Conviction seized the minds of the family ; they followed me at a distance with tears, and made me the promise, and not altogether in vain. Here the society was greatly enlarged ; those that were in darkness were brought into marvellous light.

In Alford, I preached methodism, inside and outside. Many came to hear ; one woman thought I aimed at her dress. The next meeting she ornamented far more, in order that I might speak to her. But I, in my discourse took no notice of dress, and she went away disgraced and ashamed.

The brethren here treated me coldly at first, so I was necessitated to pay for my horse keeping five weeks : and being confined a few days with the ague and fever, the man of the house not being a methodist, I paid him for my accommodation.

I had said in public that God would bless my labours there; which made the people watch me for evil and not for good. I visited the whole neighbourhood from house to house, which made a great uproar among the people. However the fire kindled; the society got enlivened, and several others who were stumbling at the unexemplary walk of professors, were convinced and brought to find the realities of religion for themselves. When leaving this place, I was offered pay for my expenses, but I refused it, saying, if you wish to do me good, treat the coming preachers better than you have done me.

Stockbridge. Here the minister of the place had done his endeavours to influence the people to shut the preachers out of the town; but by an impression I went into one part, and by an invitation to another; and though the opposition was great from the magistrates and quality, yet they found no way to expel us out of the place; but the revival began, and several were stirred up to seek God. Now reprobation lost ground: the eyes of many were enlightened to see a free salvation offered to all mankind.

In Lenox the society and people were much prejudiced at first, but the former were quickened afresh. Here lived a young woman, who, by the unexemplary walk of professors, was prejudiced against the advice to religion, saying, I see no difference between their walk and others. Her parents besought me to say nothing to her about her soul, lest she should be prejudiced and hardened more. I began to consider what to do; and after seeking to God for wisdom and success, said, "Sophy, if you'll read a chapter every day till my return four weeks hence, I'll give you this bible:" she thinking I was in jest, said she would: I instantly gave it to her, at which she blushed. At my return, as she said she had fulfilled, I requested a second promise; which was that she would pray twice a-day in secret another four weeks. She said, you'll go and tell it round if I do: which I assured her I would not, if she would only grant my request; said she, I'll retire, but not promise to kneel, so we parted. At the expiration of the time I came round the circuit here again, and requested one promise more, viz. to pray once a-day kneeling, which I

would not take a denial of: and to get rid of my importunity, she promised; and before the time expired she was convinced of the necessity of being made holy, and was willing that all the world should know of her resolution to serve God during life.\*

I visited Pittsfield extensively, and had the satisfaction to see the methodists and others stirred up to serve God. Now they offered me presents, which I refused, saying, the next preachers invite home and treat well, for my sake.

In Bethlehem, whilst preaching, I was suddenly seized with puking, and expected to expire. Here also God revived his work.

Conference drawing near, and finding that my food did not nourish and strengthen me as heretofore, I was convinced that unless I could get help, I must be carried off the stage. I accordingly wrote to conference concerning my state, and requested permission to take a voyage to sea, as I had no hope of escaping any other way; and IRELAND lay particularly on my mind. Feeling a particular desire to visit Lansingburg and Albany, which the preachers had restrained me from going to, I embraced the opportunity whilst they were gone to conference.

June 17th, I preached five times and rode thirty-five miles. On the 18th, I rode fifty-five miles; preached five times, and spoke to two classes. On the 19th I preached six times and rode twenty-five miles. On the 20th, I preached twice and went to Albany, and preached eight nights successively, one excepted, which I improved in Lansingburg.

In the day time, I went to Coeyman's patent and Niskeuna. These visits were not altogether in vain; wherefore I did not grudge the above-mentioned hard days' works, to gain this time.

29th. I rode thirty miles, preaching twice on the road, to Handcock; which place I had visited extensively, it being newly taken into the circuit, and about forty members joined in the class. Our quarterly-meeting coming on, the congregation was so large, we were constrained to withdraw to the woods; for no building we had would contain them. It was a powerful time in-

\* A few years after she died happy.

deed, and many were refreshed from the presence of the Lord.

My state of health being so low, I bade them farewell until we should meet in a future world, as I expected to see them no more on earth.

I took them all to record, that my skirts were pure from all their blood, as I had spared no pains to bring them to good.

When I at first came on this circuit, I felt like one forsaken, as they all appeared to be sorry to see me, and almost unwilling to feed me or my horse. For all my toil here, I received ten dollars, when my extra expenses were upwards of six pounds; so that when leaving it, I was fifteen pounds worse in circumstances than when coming: yet it afforded me comfort that I could leave them in peace and have a joyful hope of enjoying some of them as stars in my crown of glory, which I expected soon to obtain.

As the preachers who had just come from conference told me that my request was rejected, and my station was on the bounds of Canada; this information grieved me at first, however, I consented to go according to orders, after I had visited my native town.

Leaving this circuit, to which there were added one hundred and eighty, and about five hundred more under conviction for sin, I set off for Coventry, and riding thro' Glenville circuit, it caused me to weep and mourn when I saw some who were awakened when I was there, now in a backslidden state. Oh! the harm done by the laziness and unfaithfulness of preachers. But some who were alive then are alive still, and I trust to meet them in a better world.

July 3d. I reached my native town, and found my parents and friends well in body, but low in religion.—

Next evening I preached; many flocked out to hear the preacher who had rose from the dead, as was the common say.

I told the people, once I was opposed by them about preaching: I have come home before now to see you and bid you farewell for a season; but now I have come home, not a cozening, as some children do to see their parents, but to discharge my duty and bid you farewell

once for all; and if God does not give me seals of my labour, you may still say he has not called me to preach.

I went to New-London, to see if the salt water would do me any good, and coming through Norwich I met with a cool reception from the society: but in New-London all seemed friendly. We had several powerful meetings; two were awakened and one found pardon during my stay.

I besought God to let me preach one funeral sermon in my native town; where having visited many, I preached in about twenty different houses. Having spent about four weeks, the time drew near when I must set off.

The class-leader, *S. Parker*, having received a wound, bled to that degree, that he died in consequence of it, happy in the love of God.

I took leave of the dear families of my acquaintance, and August 4th, preached the funeral sermon to many hundreds of people; both gentry and commonality were drawn out by curiosity to hear one of their native town, whom they had heard so much about; thinking it would do to go to a funeral, when it would not to go to another of my meetings; taking the funeral for a cloak.

After discharging my duty as God gave me strength, to old and to young, to professor and non-professor, I said, ye all see the decline I am in, and take you to record my walk and conversation since I first professed religion, and my faithfulness to you now; and if God permit, I intend to see you again at the end of eleven months; but it is impressed on my mind as though I should never see you in time, (unless it should be in answer to many prayers (I therefore bid you farewell till the judgment day; and then taking my youngest sister by the hand (from whom I had obtained a promise to pray twice a-day till I should be twenty-two years old, reminding her of my dream, she then being in the height of fashions, pleaded she should have none to go with her; I said, I myself had to go alone and was enabled to endure—and you, after I am two-and twenty, if tired of the service of God, can turn back and the devil will be willing to receive you again, then tears began to roll) bade her farewell, and strive to prepare to meet me

in heaven, and rather than have her turn back to sin, would come and preach her funeral sermon. Another sister, and my mother, and brother-in-law, I shook hands with likewise. My father's trials were so great, he withdrew, (I suppose to weep;) and then mounting my horse, all this being in the sight of the assembly, and the sun shining from the western sky; I called it to witness against that assembly if they would not repent, that my skirts were pure from their blood; and then putting the whip to my horse, I rode off forty miles that evening before I dismounted.—On the 5th, I rode seventy miles to Chesterfield. A family with whom I was acquainted, being as I thought, unwilling to receive me, I went to the next house and so pleaded that they took me in.

The next day, I rode sixty-four miles, to Hanover, and the day after saw my brother-in-law and two sisters; to whom I discharged my duty, and left them and went to Vershire.

A swelling appearing on my horse's leg, I left him and borrowed another to reach my circuit. On my way across the mountain, I preached in Berry, and the power of God was present. The next morning, crossing Onion river, reached my circuit at Essex, being two hundred and fifty miles from my parents.—Cold winter now approaching, my clothes considerably worn and few; and no way apparently to get any more, having but one penny in my pocket and a stranger in a strange land; and unless God gives me favour in the sight of the people, shall have to walk on foot. My trust is still in God; my mind is solemnly stayed upon him, and I do believe he will bless me here by numbers.

I met brother *Sabin* (a local preacher, who came to my assistance) in Jericho. After meeting, we set off (whilst one rode the other went on foot) to Fletcher: here a powerful work of God immediately broke out.

The next day, we swam the horse across the river Demile, ourselves crossing in a canoe, proceeded through a wood without any path, for some miles, and late at night came to Fairfield, about thirty miles in all. My body was weary but my soul was happy.

It was not long until I was sorely tempted to desist from travelling, and wait till my change come, but then



considering the value of souls, I am constrained to exert the little strength I have.

On hearing brother Sabin preach in Sheldon, I was comforted. The next day, we crossed Canada line into Dunn's Patent: here God began a good work.—From thence, to the Dutch manor, brother Miller's, where I had been before.

I held meeting, and a proud young woman was stirred up to seek the Lord, and found comfort—and borrowing a horse I went to break up fallow ground, and proceeded to Dunham towards Mumphrey Magog-Lake, and held meetings in different parts of the town. Some were angry and spake evil of the way, and some were serious and tender, and desired to hear again. The people, in this part of the world, were the offscouring of the earth, some having ran hither for debt, others to avoid prosecution for crimes, and a third character had come to accumulate money. These were like sheep without a shepherd, having only two ministers, one of whom believed one principle and preached another. Hence I went to Sutton, and got into three parts of the town; in two of which, there was a prospect of much good; but in the other, reprobationism shut up the hearts of the people, and I must speak there no more.

Returning through these places to Mussisque bay, the prospect of good increased—From thence I proceeded round the north end of the bay to the west side, as far as I could find inhabitants. The roads were so sloughy and miry that they were almost impassable; however, I got places to accommodate the inhabitants for meetings, all along. Here for thirty miles there was no preaching until I came: but the Lord made bare his arm.

Returning, I held meetings at the same places, and found the prospect to increase. Then going up the Lake shore, holding meetings where I had the year past, until I came round to Fletcher: here the work increased. Hence I proceeded through Johnston, up river Demile, to Morris-town. Here the people had not heard a sermon for two years: we entered into a covenant to serve the Lord; and many were keenly convicted, and their hearts were like wax before the sun.

Hence to Stowe, where for three miles I could get no



night drawing on, I scarcely knew what to do, as the families would not take me in; but at length I met a company of men, who had been marking out land in the woods; to these I made known my errand: and they invited me to go back about two miles; and the house was soon filled with people, and solemn times we had that evening and next morning.

Five years ago, this was an howling wilderness, inhabited only by wild beasts, and now contained near one hundred families. Oh! what an alteration there is in the earth.

From hence I went to Waterbury, on Onion river, where a reprobationist gave me these words to preach from: "*No man can come to me except the Father who hath sent me draw him.*" The Lord loosed my tongue and good I believe was done.

From thence, I returned to Mussisque bay, under trials and discouragements of mind, but was revived on meeting brother Sabin. As I could not readily find a horse to borrow, I set out on foot towards Magog: but my body being weak, I disappointed one congregation, to my sorrow, but reached the next day's appointments in Sutton and Dunham, and God gave me favour in the sight of some, who with horses conveyed me to the several places.

During my walking, I found one fourth of a dollar, and reasoned, why have I found this? I have not had any for some time past.

I had to walk from Dunn's patent to the bay, which was about ten miles, the nighest way, on which lived few inhabitants: I set out, hoping to get through that night, but falling short by reason of weakness, came to a house and requested they would guide me through the woods, but in vain: I then entreated liberty to stay under their roof all night, as it had now become dark, and impossible for a stranger to keep the road, it being narrow and miry, and closed overhead by the branches of thick topped trees: besides, it was exceedingly dangerous, by the flocks of bears, which were uncommonly numerous this fall; but at first my entreaties were in vain: then remembering the piece of money which I had found, I offered it to them for the privi-

lege, which on this condition I obtained. The next morning, with much difficulty I got through to a friend's house.

After breakfast, I obtained a horse, and set out to fulfil my appointments round the bay, which were five. Far beyond my expectation, I was enabled to go through these, riding twenty-five miles that day, and visiting the isle of Noah and Hog island, (in the latter of which I held the first religious meeting that was ever in it; and a solemn time it was) I returned to the Dutch manor, and sold my watch, saddle, and port-manteau.

For some months past, I had no hope of recovering from my declining state, unless it were by a long voyage to sea, but the *impossibility* of it, as *I thought*, was so great that I rejected the idea. But it being strongly impressed these few weeks past, that if I tarried I should die according to the dream; but that if I were to cross the ocean to Ireland, it would be the means which God did choose to bless to the restoration of my health, and preservation of my life for future usefulness, for some particular end unknown to me. But when I considered the dangers by sea, by reason of storms and tempests, at that season of the year, and of being taken by pirates or privateers, into whose hands I might fall in this declining state, and what care would be shewn me I did not know: And supposing that I were even to get well to Europe, what might follow I did not clearly foresee: the country being in scarcity, with great disturbances, and who would receive me I could not tell—and if rejected by all, having no trade to pursue, I saw nothing but that death would follow. These things weighed so heavy in the balance of reason, that I rejected the impression, and threw it out of my mind as a temptation: it returned with more force, and pursued me from day to day. By nourishing it, I had peace; and by rejecting it, depression, which caused great distress; so that many hours of my sleep departed from me. This I made known to the preachers and some others, who had importuned me to tell them what was the matter.

After being informed, all with one voice entreated me not to entertain such a thought as being from God; see-

ing that my labours were here acknowledged, and that there was a prospect of an universal revival: Wherefore, it is inconsistent (said they) that he could require you to go away three thousand miles, into a strange country, without friends, leaving the circuit in this situation, (forfeiting the confidence which the conference have placed in you, by giving you the care of the circuit) and none to supply your place.

These arguments were powerful, and so confounded me, that I could not answer them: still there was something in my mind that said, go, and by putting it away I could get no peace.

September 26th. I preached in Highgate, Swanton, and St. Alban's, for the last time; in Georgia and in Milton, likewise: in the latter, I once made a covenant, which they broke, and afterwards they hated me so, that they could not bear to see me.

28th. Our quarterly meeting began in Essex. I made my exercise known, and the declining state I was in, to S. Hutchinson and J. Mitchell, who would hearken nothing to it; but brought up the above-mentioned arguments. I besought for a certificate, concerning my moral conduct, but was refused, with a strict injunction not to go. S. Hutchinson said, I shall appear like a fool in the eyes of the conference, for supporting your cause in the manner I have done, as some said that you would never prove true to the connexion, which, by going away, will appear to be the case. But if you'll tarry, as I ever have been, so I still will be your friend; and the next conference your probation will be ended, and you will be ordained. I bid him farewell, giving him Hezekiah's lamentation—Isaiah xxxviii. 9, &c.—He gave me Paul's charge to Timothy, and so we parted, after that I had given my farewell to the people.

I now proceeded to fulfil what appointments I had made for myself; riding with J. M. to Fletcher. He again entreated me for his, and my, and the work of God's sake, to tarry, saying, "if you go away and leave us thus, I believe the curse of God will follow you;" and kneeling down, besought God, if he had called me to go, to make it manifest, and if not, to hedge up my way, and so parted for a while; and I went to Gen-

bridge, Johnston, Morristown, Stowe, and Waterbury, to Duxbury, and the quickening power of God was sensibly felt in every place.

About this time I met with Dr. *Whipple* of New-Boston in New-Hampshire, who gave me some things for my voyage, but saying he felt for me in this great undertaking.

My trials of heart were great, to think of leaving my people and country, and particularly my parents; probably to see them no more, (so contrary to the minds and advice of all those who wished me well;) but I have endeavored to weigh the matter candidly before God, as for eternity; and after making it a matter of earnest prayer to know my duty, that if the impression be from God it may increase, and if from the enemy it may decrease: and according to the best judgment that I can form, I do believe it to be the will of God that I should go; as I can enjoy peace of mind in no pursuit but this, and accordingly I am resolved to proceed as the door opens.

My horse being brought from Vershire, which cost eighty-four dollars, I now sold for a small part of that sum; and all which I could collect, including the price of my saddle, &c. amounted to six guineas and some provision.

October 12th. I met brother *Mitchell* again: he would not bid me farewell, saying, I can't give my consent you should go. I bid him farewell, saying, I know you have ever been my friend, and are such to the present day; it is hard to go contrary to your advice; and if you think I am wilful in this matter, you judge me wrong and hard: it is in tender conscience before God that I leave you this day, for the sake of peace of mind, which, if I could otherwise enjoy, I would take up with your advice, "to stick and die by the stuff:" and kneeling down, whilst at prayer our hearts were melted with a feeling sense of the goodness of God; and as Jonathan and David, our parting was hard. From thence I proceeded (in a canoe which had come for me and started back, I being about twenty minutes behind the time, but hailed him, so he stopped and took me in. This was a stranger, as the first man who was to have come

for me was dead) down the Mussisque river, across the bay, to what is called the ridge, where God has begun a good work. Here some of my friends from the Manor met me with entreaties not to go, (which to prevent did not bring my chest; as apparently I must die with sufferings amongst hard-hearted sailors;) but if I would tarry with them, I could have friends and a decent burial: but my mind was to go: so they went back and brought my chest to South river: we kneeled down on the bank, and besought God, if it was his will I should go, to prosper my way: but if not to shut it up. Said they, "we expect to see you again;" but I replied, "it is in my mind as though I should never see you again." Some were minded not to have brought my chest, that I might be thereby detained until it was too late for going; (as the fleet was to sail in a short space.) Being disappointed of a canoe which was promised, we took another which sprang a leak before we had gone far; but we got a second down the river, and soon got into the lake.

The waves ran high, and the people had advised us not to go, as they thought there was great danger of upsetting.

The man who had promised to take me to St. John's, breaking his word, I had to look out for another, who said, "such a day, I went out of curiosity to hear a strange man who had come to the neighbourhood, whose words reached my heart; and now I believe God has pardoned my sins, and I bless God that ever I saw your face."

Cutting down a bush and hoisting it for a sail, we reached St. John's about three in the afternoon; and after wandering up and down the town for about two hours, I found a man who for two dollars engaged to carry me in a cart to Lapareri the mail stage having gone off just before I arrived there.

After being examined strictly by the military officers, and my name recorded, I parted with the canoe-man and went on my way; being now entirely amongst strangers, and probably I shall be so, I know not but for life.—The cart broke down on the road; so he had to borrow another: about three o'clock after midnight, I arrived at Laparel, being very much chilled.

The market boats, at break of day, started for Montreal : and on my way I discovered several vessels lying at the wharf, one of which particularly attracted my mind, and after landing, I walked on board, inquiring where she belonged and was bound to.

The captain answered, " belongs to Quebec, and bound for Dublin : " (the very place where I wanted to go.)

Q. Will you give me a passage ?

A. Have you plenty of money ?

Q. What shall you charge ?

A. Sometimes people give fifteen guineas, but I will carry one for eight.

Q. I'll give you five guineas and find myself ; will you carry me for that ? if not I must return to the states.

A. I will ; but you are a devilish fool for going from a plentiful country with peace, to that disturbed island. I then gave him his money, and bought some more provisions, and had a few shillings left.

After attempting to preach in a congregation of the hardest of the hard, I went on board the vessel, and put down the river a few leagues.

October 16th. I this day was twenty-two years old ; the dream of the prophet now lay with weight upon my mind, which said, that I should live until I was two-and-twenty, and the hours passed solemnly away. A woman passenger said, " I judge this man's a methodist : " I turning away as with an air of disdain, said, what do you lump me in with that despised people for ? She replied, " because you don't drink, and be jovial and cheery as what the rest of us are : but are gloomy and cast down ; like that people, always melancholy. " — Well, said the sailors, we'll try him over the ground, and see what he is made of ; then they began to put tar on my face and tallow on my clothes, until I told the captain he ought to make them behave more civil, being commander of the ship. However, I was the object of all their sport for seven days on our way to Quebec : during which time I suffered much with cold, having no blankets, and lying either on the cable or across some barrels filled with potash, and my garments being thin,

and nothing but a side of leather to cover myself with: But the last night I found a small sail, and begging it of the captain, I wrapped myself in it and thought myself comfortable. There was no fire below decks at this time.

One morning, a lieutenant came on board before I was up, and describing my dress, inquired of the captain if such a person was on board: I came up and the captain told me what had passed.

The officer then said, you were seen at Lapareri, &c. and was thought to be one of M'Clen's party, as a spy, and I have come a hundred miles to apprehend you, and now you must clear yourself, or go before the chief commander. I shewed him my licence and some private letters, and told him my business: he then replied, "I believe you are an honest man, and if you will enlist, I'll give you so much bounty and a sergeancy; and if not, you shall be pressed." I replied, fight I cannot in conscience for any man; because it would be inconsistent for a man one hour to be praying for his enemies, and the next hour learning to handle a gun to shoot them; but if you take me on board I shall preach. At length, I found a strange piece of money in my pocket; and he attempted to take my hat to put a cockade on it; I snatched it out of his hand and pushed him away; to which he said, remember you are not in the states now; here it is treason to resist an officer. I making as if I would throw them overboard, he besought me not, as the cockade was costly; on condition of his letting me have peace till I got to Quebec, I gave them up. At our arrival, it being evening, I would not stay on board in the captain's absence, knowing the sailors would abuse me. The lieutenant, as I carried his little chest or trunk to his lodgings, said he would send his servant to pilot me to the house of a piece of a methodist, but it being now late, altered his mind, and gave me entertainment all night, with blankets and fire, which was refreshing to me. He and his captain exerted themselves to lead me into sin; but before we parted I obtained liberty to pray with them.

The next morning I enquired for methodists, and through the medium of an English lad, the people being

mostly French, found a few back-slidden ones, some of whom came from Europe. The week preceding, a society of about twenty-six, belonging to the army, had gone to Halifax, but two or three of their wives were left. I found the place where they used to hold their meeting, and collected about a dozen English to a meeting in the evening.

The next evening the congregation increased to about thirty; thus on to about a hundred and fifty the five days I was there. A woman the first day, on finding out who and what I was, invited me to dinner; then her husband invited me to eat and drink as I needed, as often and as long as I stayed: This I looked upon as providential. This woman was very inquisitive to know all the particulars of the materials I had procured for the voyage; and the day but one before I was to set sail, gave me all the small materials that were lacking—and the last evening after I had done preaching, one and a second and a third, &c. of their own accord, without any hint from me, came forward and laid down pieces of money, amounting in the whole to several dollars, which I stood in need of at this critical time; and a buffalo skin dressed with the hair on (which I had to lodge on while here in the city) and a blanket, was given me by one person for my bed on the voyage.—Now I began to meditate, when I entered this city, according to human appearance, I must fall short of the voyage for want of necessities, and no place to lodge in whilst here; but that God who I believed had called me to go, to him I looked (when in retirement under a fort wall) and found my wants supplied; and if he thus far had opened the way step by step, what reason had I to doubt but what all my journies might be made as prosperous as this through trials, and I preserved for future usefulness, and yet see my native land in peace; and my soul was strengthened to put my trust in God and go forward. I think about twenty were stirred up to seek God during this short stay, who earnestly intreated me to give over my voyage and tarry with them; but not prevailing, sought a promise for my return in the spring, which I gave them not; but said, if God will, perhaps I may see you again.



October 28th. I went on board and the fleet fell down the river—I thought of my parents but said, to tarry is death; to go, I do but die.

October 31st. I informed my parents of my departure, and got into the gulph of St. Lawrence; I felt some little sea sick, but did not puke much; but my bodily sickness increases fast, and 'tis more than probable, according to human appearance, that I shall not see Dublin.

Nov. 2d. I saw Newfoundland covered with snow, and left it to the left. My sickness still increases, and I am scarcely able to sit up ten minutes in twenty-four hours. The captain though deistical and profane, is as kind as I could expect from a religious man. Though the agreement was to come in the steerage, my birth is in the cabin, and the boy has orders to wait upon me as I have need.

I feel the want of some religious person to converse with: Oh! how do people misimprove their privileges, and some don't prize them until deprived of them:—But religion is that which the world can neither give nor take away; I still feel the Lord to be precious to my soul, in my critical place—surely in the deep waters are the wonders of the Almighty to be seen.

The whole fleet consisted of about twelve sail; we had pleasant sailing for about a week, the ships frequently calling to each other; but at length the sea began to rise; first like hills, then like mountains, then it seemed to run to the skies; the whole fleet was scattered; but the next day collected again; and within two hours after, so scattered that we saw each other no more. This gale lasted five days: the captain said, that for fifteen years he had not seen the like: The mate replied, "I have followed the sea these twenty-five years and have never seen the like;" but through the goodness of God, we were not driven any out of our course, and sustained no damage except the breaking of the main yard; though the crew appeared terrified once or twice, I don't know that my mind was ever more calm in my life. I frequently said to myself, "my body may sink to the bottom; but my soul will fly to the paradise of God." At length the wind abated, and the sea fell, and

I spent a little time on deck : I could see no land : farewell to America.—Oh ! shall I ever see my native country again ? I am now going to a strange land, to be a stranger amongst strangers, and what is before me I know not.

I gave the name of my father, and the place of his residence, to the captain, that if he gave me to the sharks, my parents should have information, which he promised to send. If I live to do good, I will bless God ; and if I die, O God ! thy will be done.

What am I going to Europe for ; for the sake of riches ? From whence will they come ? For honour ? Who will give me this ? For ease ? Lord thou knowest my heart, that I have no other end in view, but thy glory and the salvation of immortal souls : And though I pass through trials I will fear no evil, whilst God is on my side. I know the time has been, when I was a guilty sinner, and I have a witness within myself that all my guilt is done away through the mediation of Christ, and my soul is in a state of acceptance with God. I frequently, whilst enjoying this evidence, am greatly distressed and compassed about, as with all the powers of hell, so that an horror seems to run over my mind, when I feel not the least degree of guilt, but love to God and all mankind, and none of the slavish fear of hell ; neither would I commit a known sin for my right hand. If any one should ask, how that a sanctified saint could have such feelings or trials ? I ask again, cannot spirit prey or operate upon spirit, as well as matter upon matter ? If any one should deny, let him prove it. Experience is the greatest evidence ; a person may be powerfully depressed by the infernal powers of darkness, and still retain the right and sure evidence of his acceptance with God ; so as to read their title clear to heaven.— Tempting to actual evil is one thing ; and buffeting of the mind is another : at particular times, to feel either the one or the other, is no sin, whilst the whole soul cleaves after God.

After being under some weighty exercises, I fell asleep, and God comforted me in dreams of the night ; for first I thought I saw myself in some place, and the people seemed to be struck with wonder what I came

for: shortly after I heard some young converts tell their experience; then I saw the work go prosperously on: after which I saw myself surrounded by a wicked company of people; but their words were like empty sounds, though their tongues were sharp, yet their weapons were like feathers; for my forehead was like brass: but God raised me up friends in time of need. From this, I infer that some trouble is at hand, yet I am more than ever convinced that this voyage will turn for my good, and for the glory of God. Trouble I expect is near, but my trust is in God; all is well now; to-morrow may take thought for itself.

I remember once when I was in trouble with my asthmatical disorder, I besought God to heal my body and let my heaviest trials be in mind; but now I find it is not good to be our own choosers, but submit to the will of God; remembering that all things shall work together for good to them that love him.

25th. The sun in the sky was not seen for several days, which made it dangerous sailing; but fearing privateers, did not lay to. One evening, the captain grew uneasy and could not sleep, and got up and lay down several times in a short space, and as the mate came below to warm himself, the captain said, Mr. Tom, is there land near? the mate said, I can see three leagues a-head and there is no land in sight. The captain's trouble continuing, the reason he could never assign, immediately lay down, and then rose up and went on deck, and being strong-sighted, beheld land within a mile! All hands were called; they tacked the vessel about.— Oh! what a providence was this:—Less than twenty minutes no doubt would have wrecked the ship. This was in latitude 57, off the Highlands of Scotland.

26. The sun broke out pleasant; this evening we came to anchor at *Larne*, in the north of Ireland; having no contrary wind all the way until we got off this port; when the wind turning suddenly round, drove us in here, where we were bound nineteen days. O! what a mercy of God! I have seen his wonders in the deep, and through his goodness have escaped the roaring waves. I yet cannot say I am sorry that I have come; although I know not what awaits me on the shore; my

trust is still in God, who has the hearts of all men in his hand.

27th. This morning, I went on shore, having no proper recommends with me. The captain said, "I wonder what the devil you are going to do here." I told him, perhaps he might see before he left town.

As I entered the village, I inquired for methodists, (and a lad directed me to inquire for John Weares a school-master,) and came to a house and met the man in the door: said I, are there any that love God here or in town? Said he, my wife makes more ado about religion, than all the people in town; come walk in. I went in, but found him an enemy to truth.

In this place, for more than forty years no regular society could be established till a few days since, nine women were joined in a class (one of whom kept a school, and sent me word that I might occupy her room for meeting.) With much difficulty, through the goodness of God, I got a few collected in the evening, to whom I spoke. A loyal woman after meeting scolded me because I did not pray for the king: I replied, that I came from a country where we had no king, and it was not natural for me, so she excused me and invited me to breakfast. Noise began to be in town, "there is an American come." Accordingly the next day I gave a crown for a large hall-chamber, and put up a public notice, requesting all hands to turn out: many came to see the babbler; to whom I spoke, and then caught near the whole of them in a covenant: which the greater part, I suppose, broke that night.

God gave me favour in the sight of the people; and I received invitations to breakfast, dinner, and supper, more than I needed during all my stay. The next evening, after preaching, said I to the people, as many of you as will pray for yourselves twice in the twenty-four hours for two weeks, I will endeavour to remember you thrice, God being our helper: and you that will, come forward, that I may take your names in writing, lest that I forget.

A few came forward that night; some more next day, and so on, now and then serious countenances appeared in the streets: at length, one and another was telling

what God had done for their souls. The congregations were very large. I had a desire to visit the adjacent country; but no door opening, as no one might travel without a pass; the country being under martial law.

When I arrived at *Larne*, the captain said, "When I sailed from Quebec, you was so weak and low, that I never expected to bring you to land again: I thought I should give your body to the sharks;" "But now, said the mate, you look ten pounds better." The inhabitants said, "We evidently perceive that since your coming here you have altered for the better every day; you are become quite another man than when we first saw you."

The first night after I came on shore, I went into my room, and was going to pull off the coverlet of the bed and spread it on the floor, according to my usual custom in America; and behold the floor was earthen or ground, which I had never seen before. I felt amazed, to think what I should do: to sleep in a bed (thought I) I cannot; to sleep on the ground, I shall be chilled and take a fever. At length, I came to this resolution; I'll go into bed with my clothes on, and if it comes to the worst, I'll get up: so I lay down, thinking it was more than probable I should have to rise within half an hour, on account of my asthma. I soon fell asleep, and slept sound until morning.

## CHAP. V.

### MY DUBLIN RECEPTION.

**D**ECEMBER 15th, after two days' sail, I landed in Dublin. Having a letter, I sought to find him to whom it was directed; (and a *custom-house* officer, for *two and six pence* English, piloted me there) but in vain, he not being at home, and night coming on, I scarcely knew what to do, (as the family would not suffer me to stay within, fearing who or what I might be.) I inquired for Methodists; and a chaise-man said, I know where there is one lives; and for a *SHILLING*, I got him to pilot me to the house.

After rapping, the door was opened by a boy, who informed the mistress that a stranger wanted her husband:

she said, let him come in till he comes home: so I went in, and sat down in the shop. By and by, in came her husband, *William Thomas*, who stopped and looked, and then with a smile, shook hands with me; which gave me some hope. After I told him my case he invited me to tarry all night; which I accordingly did, and in the evening, attended meeting at Gravel-walk, where I was called upon to pray.

The next day, I called to see the preachers, and when I saw Mr. *Tobias*, made my case known to him. He heard me, and then with plain dealing, advised me to go on board again and return to America (though he did not attempt to scruple the account I gave of myself.) He offered me half a crown, which I refused, and with tears left him, though I had only *two* shillings left?

In the the evening at *Whitefriar-street* meeting-house, I was again invited to pray and sing; but Mr. *Tobias* the preacher (on whom I had called) cheeked me in the meeting, and took the hymn out of my mouth, commanding the persons who prayed to stand on their feet; and after meeting gave me a sharp reprimand: and then calling the local preachers and leaders into a room, and, I suppose, charged them, and reprimanded *him* who had invited me, as *he* ever after was shy to me.

Now my door seemed to be completely hedged up, and I saw nothing but death before me, having no money to pay my passage back, and did not know how to do ship work, and no trade to follow for my bread, and I could not expect *this family* to entertain me long; no acquaintance round about, and three thousand miles from my friends. No one can tell my feelings, but those who have been in the like circumstances. It was a trial of my faith, yet I could not say I was sorry that I had come; though it seemed to me I should sink: But these words strengthened my confidence, "the very hairs of your head are all numbered;" immediately I lay down and fell asleep, and dreamed that I saw a person put leaven in a bowl of meal, it leavened and leavened until it swelled clear over on the ground, then leavened under ground till it got a distance of some score rods, imperceptible by the inhabitants: at length it broke out in the furthestmost place; and then appeared in several

other spots. This dream strengthened my confidence in God, that my way was preparing, though imperceptible to me. When I awaked, my trials of mind were greatly lessened. I besought God if he had any thing for me to do in this country, to open a door and prepare my way; but if not to take me to himself, for now I was only a burden to myself and others; and I did believe that one or the other he would grant.

20th. Whilst we were at family prayer, a Scotch soldier overheard us, and came in, and invited me to preach in the barracks at Chapel-izod; which I did several times. Several other doors opening in different barracks, I improved the opportunities; one of which was at Island-bridge, where God began a revival, and a small society was formed. Having a desire to visit the country, at first the door appeared shut; but one (who for a scruple of conscience had been expelled society,) upon hearing thereof, sent word to me, that he was going to the Queen's County, and if I was minded to go, would bear my expenses.

26th. Taking the canal boat, we proceeded to Monastereven, whence we walked to Mount Mellick.

Here I found a man out of society, who had been abused, which occasioned the separation of about thirty, who held meetings by themselves. I held several meetings in different parts of the neighbourhood, and refreshing seasons we had from the presence of the Lord. A quarterly-meeting was held here; I petitioned for liberty to go into the love-feast, but was denied, saying, you belong to no particular people.

My congregations were so large, that no private house could contain them; for which reason some got open the preaching house doors, contrary to my advice; lest it should look as though I wanted to cause divisions; as the preacher had left strict orders not to let me in, &c.

Here I heard two women from my own country preach, (called quakers) for the first time of my hearing any of their society.

A question arose in my mind whether I had done wrong in coming away from my own country; is it not possible that I lay under a mistake after all? Thus I fell asleep, and dreamed that I died and was buried un-

der a hearth; the lid which composed a part of the hearth was marble: My father coming into the room, said, What is there? one replied, your son lies there; he then pulled off the lid, and behold it was truth; and I stood and looked at my body, and behold it began to putrefy and moulder. I was then a mystery to myself, to see my body in one place and I standing in another. I began to feel, to see if I was flesh, when a voice seemed to answer, I will explain the mystery to you: If you had tarried in America you would have died as the prophet predicted, and your body would have been mouldering as you now see it; but now you are preserved for future usefulness. I waked up with the queries gone.

From hence (Mount Mellick) I returned to Dublin.— I received two letters from the north requesting me to return with all speed to *Larné*. I had received money enough from the withdrawn members to return.

After holding some more meetings in the barracks, (and paying my passage, and procuring some provisions, having *two shillings left*) I set sail, but was put back by a contrary and tempestuous wind, after being out thirty hours.

I believe there was the peculiar hand of God in this: for a powerful time we had at Island-bridge the same evening.

Jan. 20th, 1800. After walking some miles I embarked again, and just as I was going on board heard the shrieks of a woman, and turning round saw (a door shut too) one weeping as if her heart would break; I asked the cause, she said she had three children at home who had eaten nothing since yesterday, and that she had not a sixpence to buy bread for them, and this family would not lend a shilling, and that her husband would not receive his wages till Saturday night. There was a dialogue in my mind whether duty required me to relieve her want, (as I reflected how much better my present circumstances were than her's) however I did not leave her till I had given her one of the shillings I had left; and, O, how grateful she appeared! The wind was not entirely fair, however we put to sea: The storm increased and the sea seemed to run mountains high, and washed several valuable things overboard; but what



surprised me was, I never once heard the captain swear or take an oath during all the time.

On the 22d we gained Belfast harbour, and came to anchor within two miles of the town, where I jumped into the pilot's boat, and gave my remaining shilling to be taken ashore; and through cold wind and rough sea, reached the town about six o'clock in the evening; I wandered up and down for some time the way I felt my heart inclined,\* till recollecting a letter I had in my pocket; but how to find the person to whom it was directed I did not know, but feeling my heart drawn up an alley, I went to the door and rapped; the people desired to know what I wanted, I told them, and they invited me to take tea, which favour I received as from the hand of God; then a lad piloted me to the house where I wished to go to, where I found the mother of sergeant Tipping, in whose room I preached at Island-bridge, he having sent by me a letter to her.

Here I had lodging and continued a few days. I went to see the preacher, *Andrew Hamilton, jun.* to whom I related all my situation, and after a little conversation, he gave me the right hand of fellowship, with liberty to improve round his circuit, so long as my conduct should be such as it had been at *Larne*: He could not be blamed for this precaution, for if I behaved bad he would be blamed. I told him I hoped he would not by me have cause to repent giving the liberty. He likewise gave me money, to pay the passage of a letter to New-York, to get justice to my character.

From thence to White abbey, where I was questioned very close, and it was judged I did wrong in leaving America; but *J. Morrison*, whom I had seen at *Larne*, (the local preacher who formed the class and questioned me very close to know where I came from and was going to) persuaded them to call an assembly to whom I spoke.

Thence to Carrickfergus, (where a gaoler apparently died and remained for some hours, then revived again for some hours, and appeared to be in great horror) and

\* By the light of lamps—famine and death now stared me in the face in this large town—yet could not say I was sorry I had left America.

held several meetings; to these two places I had notes of introduction from a preacher.

Thence to Ballycarey and held three meetings which were very serious. From thence to *Larne*, which I gained about twelve o'clock. I took breakfast and visited two or three families; and though my dress was somewhat altered, the people knew me, and were staring from their doors and windows.

I spent some more time about here not altogether in vain.

The society when I left it amounted to about sixty in number. Such a village as this I never met with before, for universal friendship to me, considering I was such a stranger.

One man by the name of *Martin*, shewed every possible kindness, whilst I was confined by a breaking out, which was generally thought to be the small pox.

One morning the shop door under the same roof, was found wide open; though late in the evening, the mistress had examined particularly, as was her constant custom to see that it was locked and barred just before she retired to rest, and nothing was missing, though money and valuable articles were in it.

The man who said his wife made so much ado about religion, at first was unwilling to hear me preach or even to pray in his family, being much given to jesting, &c. but when sickness came upon him, he made vows to serve God, and sent for me to visit him, and a few hours before his departure found acceptance.

Isle of Magee—Here was no society; many were the opposers to a free salvation; contending for reprobation and blinding the people thereby. However, many tender minds of the youth appeared to be stirred to consideration during the few meetings I held among them.

In Strade and Cogray were a tender people; at Doe the officer of the guard, taking the letter of the law, would suffer no meeting in the evening, so scores were disappointed: However I held meeting in the morning and several times afterwards, and the disappointment brought more out to hear, by which means I hope good was done.

One morning I went to the Barracks and found many of the soldiers round the card table, which seemed to dash them; I threw a pamphlet on the table and walked off. These things so attracted their attention, that on a Sabbath day the parade was omitted, that the men might come and hear me.—The greatest part of the assembly were caught in a covenant to pray to God; but some were angry, and said I *swore* the people to be religious.

In Carley, the family had not notified the people according to expectation, fearing the martial law. However, they thought and said it was a pity I should lose my visit; and calling in the neighbours, we had a refreshing season. Some more meetings I held in this vicinity, and some good I hope was done. In Ballinure and at Bryantang, we had comfortable seasons. At Kilwater, the Lord has begun a good work. In Belleaston church, I spoke to the young people, from, "is it well with thee?" having walked fourteen miles and spoke four times.

Sunday, Feb. 23d. I went fourteen miles; preached four times: many felt the word and it was a happy day for me.

March 6th. A magistrate hailed me on the road, and said, where are you going?

A. To Larne.

Q. Where did you come from?

A. Ballycary.

Q. What's your occupation?

A. I have got none.

Q. Where do you belong?

A. No Where.

Q. What are you strolling about the country?

A. Yes, I have no particular place of residence.

Q. Where's your pass?

A. I have got none.

Q. Where was you born?

A. North America.

Q. Well to America you shall go again.—Come, go along with me to the guard-house.

Q. What do you follow, and what did you come after?

A. I follow preaching, and come upon account of my

health; and methodist preachers don't apply to magistrates for passes.

Well, said he, (upon observing I could not walk fast, my feet being sore) if ever I see you this way again, I'll send you to prison. I replied, you are at your option, and can do as you think proper; then he put the whip to his horse and went on.

My mind has been much exercised of late, as though it would be my duty to travel the vineyard in other lands; and the time of my departure from about here, I believe is nigh.

I feel the worth of souls near my heart, and as willing to spend and be spent in the ministerial work as ever.—My trust is still in God; but, oh! the hindrances of Zion! stumbling block professors, I fear are the ruin of many souls.

When I feel an uncommon impression to do such and such things, if when I resist them, it brings a burthen, and if when I cherish them, it brings love, I generally prosper in following it.

My soul is pained on Zion's account. The sores upon my feet grow worse, and I have no one who can sympathize with me in my singular state.

Sunday 16th. I preached in *Larne*, for the last time from, "finally, brethren, farewell," &c. to many hundreds of people, and a melting season it was: hard to part with the young beginners; but the will of God be done.

On the 17th, contrary to the advice of my friends, I walked to Caron Castle. There I held some meetings, and there seemed a prospect of good: from thence to Glenarm and Canayla: here we had solemn seasons.

Returning to Carrickfergus, I held several meetings; as when I left this place before, I put up a public notice, requesting the people to turn out when I should come again, and hear me, not as critics, but as sincere inquirers after truth. Word flew over the town, "the American's come, the American's come:" so I told them I would speak to the youth; which brought out a multitude. Then I said, invite out the deists and I will preach to them: so the deists in town were invited per-

sonally, and came out. After several meetings, I felt myself clear from the place and went away. The power of God was sensibly felt here, and one soul, I trust, found religion, whom, in some months after, I met in Dublin. From this, I infer, that I ought not to be discouraged, if the fruit of the word does not immediately appear.

April 1st. Quarterly meeting was held in Belfast, where I met several preachers who treated me with love and friendship, as much as I could expect in my situation. One's name was Wood. A woman at Newry, who had got her mind prejudiced, had said, God has forsaken the methodists, and will bless them no more, and the Evangelical society have got the crown. Wood said, God has not forsaken them, but will bless them again, and twenty souls will be converted before Saturday night: and how he came to speak these words, he could not tell; it was the beginning of the week, and no visible appearance of a revival, until the next evening, when some were awakened powerfully, and just twenty, before sun-set on Saturday, professed to receive remission of sins; and some hundreds were shortly taken into society.

I walked to Antrim, and held a few meetings that were solemn and tender, and returned to Belfast.—Round this place, I had some meetings in the street; for which I was sent to prison. But A. Hamilton said to the officer, preaching in the streets is a privilege allowed us by government, and they will give you no thanks for your loyalty, in sending this young man to prison; for he seeks to do no harm, if he can do no good. I got a good opportunity to speak to the prisoners by this means, and shortly was let out. I bless God for this singular event, for it brought more people out to meeting.

Feeling my spirit inclined to the south, I bought a passage. These words were running through my mind, "and the waters assuaged." I told the people, I believed we should have a rough passage. Some advised me not to go; but feeling my work done here, I set forward on Friday, 11th; but on Saturday night the wind began to blow, and the waves to toss the vessel, which

drove the captain and hands to their Romish duties, as they got affrighted.

The wind drove us into Ramsay bay, in the isle of Man; and we anchored about a mile from land. The waves being high, I did not venture on shore for several days.

The sailors ate up my provisions, whilst I slept, and their provisions my weak stomach could not endure; so for more than eighty hours I did not break my fast, except with cold water, and I despaired of life.

The wind and storm increased. A schooner near us slipped her cable and drove off towards Scotland. Our captain, the night following, got terrified, as did all the hands and passengers; but my mind was calmly composed and stayed on God.

The captain had thoughts of running the vessel on shore to the mercy of God; but at length day broke; a signal of distress was hoisted, and a boat came from shore and towed the vessel to the quay, and I went on shore to get something to eat, having but one sixpence with me; and after much difficulty I found a methodist boarding house, and made known my situation to them, who gave me some food: and eating rather hearty in my weak state, it seemed to give me much pain. Here also I obtained a lodging for the night. My soul was melted to tenderness under a sense of the divine goodness, in turning my present captivity. The next day, a preacher came to town, to whom I made known my situation; and God gave me favour in his sight.

The preaching house doors were opened to me, where some hundreds of people came to hear me the first night; and conditionally if the vessel did not sail, I intended to speak the next.

The vessel attempted to sail out unknown to me; but broke her anchor against the quay; which detained her another tide; so I fulfilled the meeting and did not lose my passage. And the captain, who said I was either a witch, or a wizard, or a devil, or something, and if it had not been for me, he would have had a good passage; and before he would take me again, I should pay five pounds. He and the crew came to hear me preach.

I visited about twenty families; which times were tender indeed. The disposition of the inhabitants seemed exceedingly hospitable. They were minded I should tarry some weeks; but not prevailing, gave me the necessaries for my passage; so we set sail for Dublin.

I did not regret all my sufferings, considering the good times we had in this place.

The night before I got on shore, (whilst the waves were running over the deck, every now and then the water coming into the fore-castle where I was, which made me wet and chilled) I dreamed that I got on shore and held two meetings: this I related to the people before I held the first meeting.

After a passage of forty-eight hours, I landed in Dublin, and was glad to escape the sailors, who twice threw me across the cabin.

I went to my old lodging at *W. Thomas's* where I continued about twelve days, to let my feet grow a little better; but the same shyness still appeared amongst the Methodists.

During this stay was held the Quaker yearly meeting. Several meetings I attended, and found it not altogether unprofitable.

Here I saw one, who, when hearing I was sick in the north, sent something for my relief, and here gave me money to bear my expenses.

May 6th. I took the canal boat for Monastereven, where I tarried a few days, and the edge of prejudice seemed to be removed in general; and some refreshing meetings we had, though the preaching-house was shut against me by strict orders from the preachers. The class-leader said, I believe you mean well, but did wrong in coming away without liberty; for which reason these afflictions in body, &c. pursue you; but if you are faithful, will at last work for your good.

A door being opened, I rode three miles and held four agreeable meetings.

A man carried me to Knightstown, near Mount Mellick; as my feet were so sore I could not walk; my hands likewise so swelled, that I could neither dress nor undress myself: so I tarried with *T. Gill* for several

days, holding meetings in the evenings; the fruit of which, I expect to see in the day of eternity. Thence I rode to Maryborough, where I found kind friends, and held four meetings. Thence to Mount Mellish, where we had some refreshing times. Then I hobbled along about two miles, to *T. Gill's*, and spent a little time more. My trials concerning my singular state, and the exercise of faith God calls me to, and to see so little fruit of my labour, and the cause of God so wounded by ministers and professors of all denominations, that I wished to retire to some lonely part of the earth, and weep and mourn out my days. But I cannot feel myself released from the important duty of sounding the gospel trumpet; from which, if I had the riches of the Indies, I would have given them for a release; but in vain were my thoughts. I sometimes thought I knew the feelings of Moses, in some small degree, with Jeremiah and Elishah; but not long after I found the Lord to breathe to my soul the spirit of my station; I felt resigned, my discouragement subsided, and I was filled with holy resolutions to go forward in the name of, and relying on God alone. O God! keep me as in the hollow of thy hand, meek and patient, strong in faith, and clean from the stain of sin.

Taking my farewell leave of the people, I set out for Hall, near Moat, as a quaker had invited me at the yearly meeting. Here I tarried several days, and experienced much kindness, and I improved the time in reading their books, with the journal of George Fox, which I long had a desire to see, but never had an opportunity until now. Oh! how are this dear people degenerated from the state of their forefathers. I spoke a few words in one of their meetings, for which I got a gentle reproof. I rode to Athlone, and sent a man through the town to notify the people.

I soon had a considerable congregation collected in the session house, where many were melted to tenderness. I believe much good might be done here, if the gospel was faithfully preached; but I must go to another place: here the Methodists looked upon me shy. In Moat I held two meetings, and had out, as I was told, some scores of quakers.



Thence I rode on a car to Tullamore, where I found the noise had been imbibed by the people. Hence I walked with much pain to Mount Mellick, and rested two days. Thence to Mountrath, where we had several comfortable meetings.

As I lay on the bed, a preacher came in and looked, and went out and inquired, and came in again, and calling me brother, shook me by the hand. I questioned him as to his mind about my leaving America, and having a meeting appointed in his preaching house; said he, it is hard to judge in a case where it comes down on a man's conscience; so he parted with me in love, saying, "I cannot encourage you according to discipline; and so I will let you alone, &c. But brother AVERILL told me if I saw you to bid you *call on him*."\*

About this time the following ideas came into my mind. 1st, About the plain language so called: first, grammar, second, bible, third, Christianity teaches us plainness and not superfluity. 2. That no man has a right to preach except God call him to it by his Spirit; and though words be ever so good, in and of themselves, yet unless attended by the power of God to the heart, will not profit; therefore it must be delivered in the power and demonstration of the Spirit to be useful; and as likeness will beget likeness, and a stream cannot rise higher than the fountain; therefore what is not done in the Spirit cannot please God; consequently we must be subject to the Spirit, passive and active: passive having no will of our own, but what is conformed and swallowed up in the will of God: active to do what God requireth of us, &c.

As past experience is like past food, the present enjoyment of the love of God, is what makes the soul happy; therefore there is a necessity of momentary watching and constant prayer; to have our minds uplifted, drawn out after and solely stayed on God: and to have one fixed resolution in all things, to please, and know, and enjoy God: and accordingly begin, spend, and close every day with him: and in order to do this, we must have the agency of the Spirit; its strivings and assist-

\* He travelled at large by the consent of Conference.

ance; but can we have this at all times at our disposal? To command the Spirit we cannot: this is the free unmerited gift of God! yet as he gives it freely, and as the Spirit is never found wanting to convince considerate minds and make them serious and solemn: and as the scriptures command a steady acting, walking, and striving; and saith, "eth" the present tense, (and yet requires no impossibilities) I therefore conclude we may sensibly feel the Spirit continually; and the fault must be on the creature's side, if we do not, &c.

But can a man have the Spirit to preach and pray, when and where he will? It appears the apostles could not work miracles when and where they pleased: and in order that souls may be quickened, the word must be attended by the same power and Spirit, though in a different calling, consequently we must be under its influence, direction, and impression. But how shall we know the light and Spirit of God, from that of the devil?

1st. There is no true solid lasting peace, but in the knowing and enjoyment of God: and the calls of the Spirit of God bring tenderness and solemnity, and in following them there is great peace and content in the mind, which affords a joy or happiness that is very sweet and full of love: it draws them more after God, and they have greater affection for the future happiness of God's creatures; and to resist the Spirit of God's calls, brings, 1st, depression and burden; and (if persisted in) darkness and condemnation will come and overshadow the mind, and the tender place will become hard; and great bitterness and unhappiness will fill the mind: and as it is God's will and delight to make us happy, it is our duty to follow the leadings which give true content and solid joy to the inquiring mind: and they that do not, sin against God, and wrong themselves. As for a person's having the discerning power positively to know the state of the people, I know not; but God knoweth the state and hearts of all; and his Spirit may influence and impress a person's mind to such and such discourses, or to speak to such and such states or cases of men, though we may not know the particular object; and as there is no particular form of church worship, or government pointed out in the scripture, I therefore have no right to stick down a stake, and tie all preachers to that partic-

form, mode, or rule in public meetings: for what is one's meat is another's poison. In some cases amongst men there is no general rule without an exception to it. What will be suitable at one time, will not always do another; therefore we are daily to inquire the will of God, and follow the leading of God's Spirit.

When God is about to make use of an instrument to his work, a little previous he frequently permits them to pass through great buffetings of satan, and deep trials of mind. Trials denote good days; and good days denote trials at hand; but the darkest hour is just before break of day.

With regard to asking a blessing, either vocal or in silence, or rather giving of thanks, previous to eating, is scriptural: but after, appears to be the addition of men; except it be inferred from the writings of Moses.

Water baptism I have seen God acknowledge, by displaying his power, whilst the ceremony was administered in sprinkling, plunging, and pouring: But as Paul said, God had not sent him to *baptize*, but to preach, so say I.

With regard to bread and wine, God has blessed my soul in the use of them, when I looked through the visions to the end. But ceremonies others contend enough about; and all I have to do is to save souls. If I could feel my mind released, oh! how soon would I return to my father's house, or to some retired place, and spend my days; but I feel woe is me, if I preach not the gospel.—Some can go or stop, just as man directs; and preach, and have no seals of their ministry from year to year; and yet feel contented and think all is well, but how they get along with it is unknown to me. But some I believe God accepts as *christians*, but not as *preachers*.

My mind is pained to see so many resting in means short of the power; and others so closely attached to particular forms. Oh! my bowels yearn over the different denominations; my soul mourns before God on Zion's account. I am willing to spend and be spent in the vineyard of the Lord; but I know in vain I labour except God's Spirit attend the word and work.

I believe God intends and will lead me by the still

waters in a way I have not fully known; and trials at hand I believe await me, and afterwards I trust God will bless my labours.

From Mountrath, I called upon Mr. *Averell*, on my way to Donoughmore.—With him I had some agreeable conversation. Said he, “I believe you are sincere, but lie under a powerful temptation in coming away from America.” He gave me the liberty of his pulpit; from which I spoke to the people, and a refreshing time we had. In Donoughmore likewise, at two meetings. From hence to Durrow, where we had two meetings, and I received a kind reception, though a stranger.—Thence I walked to Kilkenny; my feet being bad, I was detained here for several days, during which time, I had a number of meetings; the latter of which were very refreshing, and one soul I since hear has been brought to good. Here a stranger sent a horse with me twelve miles to Innisteague. Thence I walked to Ross. Here a quaker lived who had invited me from the yearly meeting; I spent near a week at his house, perusing some books which I found profitable.

I once went into a prayer meeting in the methodist chapel, and they gave me the hymn-book, which I took as providential; for I was imprest to speak concerning the dealings of God with me, though I sung not: thus God opens my door step by step. The next morning I set out on my way some distance; the further I went, the more deprest I felt, and the more imprest to return; and for peace of mind through necessity I went back, and requested permission in the preaching-house to call the people.

After they had considerable talk among themselves, and some with me, they opened the door; at first, the discipline seemed to hinder, and then they durst not deny.

The commanding officer of the town, with many of the quality and commonality, filled the meeting house full, to whom I spoke an hour or more; this was a refreshing time, and not soon to be forgotten.

Very early the next morning feeling my mind free of this place, I set out for Enniscorthy, and found an opportunity to ride on a car which greatly eased my feet.

I spoke a few words in the methodist meeting, and at night put up with a *quaker*, in whose house I spoke to a

number of his servants. Thence I walked to Carnew. I here was received as a friend by a methodist supernumerary preacher, who gave me the right hand of fellowship; and in his house I had some meetings. Attempting to ride on a car from thence, I had not got far before I was overtaken with an express from the Widow Leonard, who wished to see me. Here I called another meeting, which was tender. Thence I walked to Gorey, where I spoke to a few hundreds, and a solemn time it was.

From thence to Eicon, holding one meeting on the way, and two here, which were times not soon to be forgotten.

Thence to Rathdrum: here I spoke to a few, amongst whom was the preacher who had shut me out of the love-feast at Mount Mellick. Here he pretended some friendship with colour in his face.

Thence to Wicklow, where *Cooper* preached, and then a methodist: after which I was permitted. But some gentry being here, they could not bear the truth.

From thence I came to Dublin about the 15th of July. Here I met Doctor *Coke*, who had just returned from America. By him I received a letter from my dear friend *J. Mitchell*, who was so unwilling that I should come away; and also another from *R. Searle*. These gave me some refreshment. About this time I received a letter from my parents and sister; which gave me comfort, to hear my parents were well and my sister still endured.

Dr. *Coke* requested me to go a missionary to Halifax or Quebec; and upon conditions that I would promise obedience to what he should direct, for six years would bear my expenses; and I should want nothing of books, clothes, &c. Having twenty-four hours' consideration, I weighed the matter, and returned my answer in the negative; as in tender conscience I durst not leave the kingdom yet; believing it the will of God I should stay. At which time tears flowed plentifully, and it seemed as if my head was a fountain of waters. The doctor grasped me in his arms, gave me a hug, and went his way.

At the time he made me the proposal, (whilst we sat at breakfast,) one preacher came and sat down by my

side, and said, "what do you desire or request of the conference, that they should do for you?" I replied (supposing him to be my friend) nothing; only that the preacher should not speak against me, to blacken my character, whereby to prejudice people against me, to hedge up my way, and hurt my usefulness. He then removed to the opposite side of the table, and said, if he attempts to travel in the name of a methodist and preach in the streets, the mob will be upon him; and if they once begin, they will attack every preacher that comes along, and fall on our Irish missionaries next; and if they begin, it will be hard to stop them; and government will immediately conclude we are at the head of these disturbances, or the occasion of them; by which means they will deem us enemies, and take away some of our privileges. Whereas, said the *doctor*, there was never such a thing known, when in the midst of external and internal wars and commotions, that preachers were permitted to travel and hold meetings as oft as they pleased. He then added, I don't know but your travelling about, may do more harm than the conversion of five hundred souls may do good; take it upon all accounts, I can't say but I shall be under the necessity of writing to Lord Castlereagh, to inform him who and what you are; that we disown you, &c. then you'll be arrested and committed to prison, and if you once get in jail it will be hard to get out.

These things were mentioned for my consideration during the above-mentioned twenty-four hours.

But the impression upon my mind was so strong to tarry, that if government had threatened to send me to prison in irons, as yet I durst not consent to go.

After this, it was talked over in conference, and agreed that the connexion should shew me no countenance, but disapprobation, which they requested the *doctor* to tell me, though he never did his errand; but *Tobias*, upon finding out his mission, took upon himself to do it, without being appointed; and forbid me coming to Waterford (where he was stationed) among the methodists, or to the meeting house, and if I did, he would preach against me in public and in private. Upon this, several

of the preachers who were friendly in their hearts, durst not shew it outwardly, &c.

Now, according to appearance, my way was hedged up all around. My trials were keen; but God was my support, in whom I put my trust, believing he would pave my way step by step.

About this time I had a short sketch of the general run of my experience committed to the press, in order to give away for the benefit of mankind—it contained about twenty small pages, the edition was near three thousand—none of which I sold; but sent some of them to different parts of the country.

## CHAP. VI.

### SMALL-POX CONFINEMENT.

**I** TOOK a walk out of town, in order to preach to a garrison; but could not get them together; so I gave them some pamphlets, and set out to return; and on my way from the Pigeon-house I was suddenly taken unwell, and thought I should have died on the spot; and staggering along, I got into Ringsend; when after some little refreshment in a grocer's shop, I gained some strength, and visited a couple of prisons, and got to my lodgings. This was the first Lord's day in August. I took tea with the family, and retired to my chamber, where I was confined about thirty-two days, without the sight of the sun.

In the beginning of this confinement, it was thought I had the measles, but an apothecary being called in, on examining closely, he said the eruption was too prominent for this, and therefore it must be something else, perhaps the small-pox: so my friends halted between two opinions; scarcely knowing what to do—I being unwilling to have any physician who had not the fear of God before his eyes; knowing I had suffered so much from them, with very little good.

But a *quaker* woman, who heard of me, came to see me, and said, "I wish he was in the care of doctor Johnson, and I should feel my mind easy." I upon hearing the words, made some inquiry concerning the man,

and consented he should come; and being sent for, he came without delay, as he had heard of me just before, and was considering in his mind whether he should come of his own accord and offer me his assistance.

My eyes, at this time, were entirely closed, and continued so about a fortnight; and for about ten days nothing passed through my bowels.

Here I despaired of life, and expected to die: but the Lord was precious to my soul as ever. Three things I desired to live for, which were:

1st. I wanted to attain higher degrees of holiness, that I might be happier hereafter.

2nd. I felt the worth of souls, and an anxious desire to be useful to them.

3rd. My parents I wished to see once more in this world, lest when they heard of my death, it would bring them to the grave with sorrow. But at length I was enabled to give them up, and leave them in the hand of God to protect and support.

What I wished to die for was, to get out of this troublesome world and to be at rest, with saints above: yet I felt resigned to go or stay, as God should see fit: sensibly feeling the presence of God, and reading my title clear to the mansions of glory. The very sting of death was gone; so that it appeared no more to me to die, than to fall asleep and take a nap.

During this time, there was something whispering in my mind, as though this sickness, by the will and wisdom of God, came, and would turn to his glory in this world; and yet I must travel other countries to preach the gospel; but the possibility of it seemed so contrary to human appearance, that I did not give much heed to the whispering voice: but my soul was happy all the time. Some thought it strange that I did not speak more than I did about religion: but I feeling my mind weak, and my thoughts sometimes to wander, was fearful lest I should speak amiss, and thereby perhaps hurt tender minds, as some had already said that I was better in my heart than in my head. After twenty-two days thus passing away, hope began to spring up, in my mind that I should recover, and yet labour in the vineyard of the Lord.



The physician, *Dr. Johnson*, had attended me faithfully from the time he first came; sitting up with me about ten whole nights, and visiting me repeatedly through the day; and as soon as he thought I was able, had me carried in a sedan chair to his own house; though he was neither in membership with the quakers nor methodists.

Here I continued seven weeks. I think for about twelve days after I came, the blood would gush out of my sores, upon attempting to rest the weight of my body upon my limbs; but upon the forty-fourth day of my sickness, I attempted to venture out with help. During this space of time, God gave me favour in the sight of the people, though a stranger in this land, and having but one guinea when I was first taken ill, yet I wanted for nothing during the whole time.

Oh! how different are the dealings of man to me now, from those in America, when confined with the bilious fever. Surely there must be the hand of God in this. He let me know what it is to want and to abound, that I might feel my weakness and dependence, and prize my privilege by feeling for my fellow mortals, and improve my time for eternity.

I think of all the people I have met with for four years and seven months' travel, this doctor has shewed me the greatest kindness and friendship; for which may God reward him in the day of eternity!

After some little recovery, feeling a desire to do good, I asked for *White-friar-street preaching house*; but was denied. Then for *Lady Huntingdon's society meeting-house* in Plunket-street, but could not get it. Thence I applied to the *Quaker society*, but they could not, consistent with their religious principles; yet they behaved very kind and friendly to me. Then I sought for a *play-house* in vain: thus my way seemed to be hedged up.

The first place that presented to view was, the Weavers' hall, on the Coombe in the Liberty; which was occupied by the separate methodists, (by some called *Kilhamites*) but by themselves, the *non-connexion*. Here I held several meetings; some laughed; others stared; but in general were solemn and quiet, and some were

melted to tenderness. I formed a covenant in one of these meetings, which appeared not altogether fruitless. In their meetings also, I had liberty to speak what I felt.

About this time, I received a letter from S. *Hutchinson*; dated New-York, July 21st; in which I found he was now reconciled to my coming, and sent my character to this country, to A. *Hamilton*, doing me justice; which letter I shewed to one of the stationed preachers, and had my character read in a public assembly, to let people know what I was, as many had been scrupulous concerning me.

At length, recovering my health to such a degree, I had thoughts of leaving Dublin, and going to the country, but could not feel my mind free, until I first had visited several prisons, and held a meeting at the doctor's house.

October 16. I was *twenty-three* years old; the prophets prediction was fresh in my mind, not only the year past, but now. What is past and gone I know; but what is to come I leave the event to God; believing he who hath preserved me and brought me through the mountains or waves of affliction and trials, will still be with me, and grant me strength in proportion to my day; if I cleave to him with all my heart, and have but the one thing in view, viz. the glory of God and the salvation of immortal souls.

18th. I have held a few meetings of late in Chapelized, which seem not to be altogether in vain.

On the 19th, I held my last there, and at the Coombe.

On the 20th, I visited several prisons, holding meetings with the prisoners; and gave them some bread and books: and called some of the most serious and decent of the neighbourhood into the doctor's house at even, to whom I spoke about an hour, and all was solemn and quiet; so for the present I feel my mind released to go and visit the country. What is before me I know not; I expect trials and hardships in the way; but as soon as I can find my mind released and free, and the door open, I intend to return to my own country.

22d. In company with my *doctor*, I went to Rath-

~~but~~ but the woman of the house, who ~~had invited me~~  
~~being~~ absent, I met with a cool reception; however, I  
~~came~~ came to a few, and with grief went to Leixlip, where I  
~~had been invited~~, but the family holding some different  
~~situation~~, my situation here was trying too.

At Lucan I was disappointed, and then began to  
 grow discouraged; querying in my own mind, whether  
 the preachers were not right and I under a mistake.—  
 Whilst spending some time solitary and walking the  
 floor, I besought God if he would make my journey  
 prosperous, and give me favour in the sight of the peo-  
 ple, to give me a token for good; and upon this I lay  
 down to rest, and soon fell asleep, and dreamed I was  
 walking up a river side, through a smooth plain, and be-  
 gan to feel faint and weary, and meditated what I  
 should do for refreshment; and suddenly coming to the  
 door of a cottage which was open, I saw the table spread,  
 and as I rapped, the mistress came and grasping me by  
 the hand, gave me a hearty welcome to my astonish-  
 ment. Said I, "how do you know me?" Said she,  
 "our little Jemmy (as I thought a boy about twelve  
 years old) dreamed last night that God sent two angels  
 to us, clothed in white, with a message to entertain a  
 traveller, with such and such a dress and features, who  
 should come in the afternoon, and you answer the very  
 description; therefore you are welcome." I then look-  
 ed, and behold my robe was white, fine unspotted lin-  
 en; and oh! how joyful I felt, to think angels were sent  
 to prepare my way. I then awaked with my mind  
 solemnly stayed on God; and my spirits refreshed to  
 pursue the journey.

Taking the canal boat at Hazel-hatch, I went to Athy,  
 and on the way the passengers solicited me hard to play  
 cards. I replied, I will play one game when you have  
 done, but must have the captain's consent; they then  
 looked and laughed, and played on; now and then turn-  
 ing a joke on me.

I gave one of my pamphlets to the captain, and in  
 the evening as soon as the gaming was over, after they  
 had done playing, I offered to buy the cards; the cap-  
 tain replied, I don't sell cards, but will give them to  
 you; I thanked him, and played my game by throwing

them out at the window into the canal. The company seemed to be thunder-struck and conscience-stricken, and their merriment was soon over. Solemnity seemed to rest on every countenance; they now and then looked out a word, as though they took my conduct as an imposition; but in a manner they seemed dumb or confounded; but I felt justified in my conduct.

In Athy I met with a kind reception and had the liberty of a chapel which was not the methodists. I held two meetings, but the curate thought I was for party, as I preached up free salvation, he knowing it was a controverted point, and at first would not consent for a third meeting, till reviewing the matter, he would take no denial but I should hold a third. These meetings were quickening.

Thence to Carlow, where I held three meetings: here I was troubled with the asthma, for the first time to prevent my rest since I came into this country: thus I perceive the seeds of death are in my body, which, if I am not faithful, I expect will carry me suddenly hence.

I walked to Hacketstown through the rain, thirteen long Irish miles. I enquired for swaddlers, (for if I asked for methodists, the Romans there would immediately direct me to the worst enemy they had, through an evil spirit) and was directed to a house (not a member but a hearer) and asked for liberty to tarry all night, as I could not hear of a man who had invited me to come previously. The woman said, if you will accept of some straw, you may stay, which I thanked her for, as I felt so weary, I scarce knew how to walk any farther; but the man perceiving my thoughts of tarrying, objected; I then rummaged my papers, found a few lines to a man out of town, who was not in a capacity to entertain travellers, so I walked to his father's (being piloted by a lad who returned immediately) about half a mile, and came to the door and rapped. The family were unwilling to let me in, as several persons the night before had been robbed, and house robberies were frequent in that quarter. I now was called to an exercise of my faith, as there were several dogs to guard the house without, and apparently I should not be let in, as

they questioned me back and forth through the door, with intreaties to go to a tavern, yet they could recollect none near, but what was filled with soldiers.— At length the old man, who was the only methodist in the house, whilst sitting in the corner, felt these words run through his mind (as I was about to go and take up my lodgings on the bank of a ditch) repeatedly with power, “be not forgetful to entertain strangers, for thereby some have entertained angels unawares :” he began to grow restless and uneasy, and finally prevailed on the family to open the door and see who and what I was. As I came in I saw fear in their countenances, and began to sing an American hymn and talk with them about their souls, and soon it was gone. The old man says, I think I have heard of you before from Mount Mellick. They entertained me all night.— As I was going away in the morning, the old man said, will you not hold a meeting? I said, if you will get the people convened. During the day two daughters were following the new fashions; observing the superfluities they were fixing on some new clothes, I said, every time you wear them, remember another suit you'll have, the muffler and the winding sheet, which seemed to sink in their minds; and since, I have had the satisfaction to hear, (several ways) these young women were found walking in the ways of wisdom.

In all I had four meetings here. In Tinnehely I had two in a house and one in the street. In Killiveany we had several refreshing seasons. At Rednah we had two powerful meetings. At Roundwood we had two likewise. At Castle-cavan the people were hard, but I hope some good was done. At Echon I fell in with Mr. *Matthen Lanktree* who I expected would treat me with coldness, considering what had passed at conference, but was agreeably disappointed.

He gave me liberty to travel on his circuit as long as I pleased. He, I think is one of the holiest men I have met with in Ireland. He strove to persuade me to accept from him a razor, which something within had in times past prevented me from using, and forbid it still, as it was a guard, sentry, or watch to remind me of my

duty, and that if ever I fell away to become a backslider (properly speaking) I should never be reclaimed.

Arklow had lain with some weight on my mind for several weeks: I accordingly paid it a visit. No Methodist being in the town, I knew not where to go; but God put it into the heart of a man to open his ball chamber, in which I held several meetings, which were very tender. A man who had opened a malt house to other missionaries, denied it to me.

On my way to Carnew, a preacher who had treated me with coolness at Ross, and had some trying reflections for it, took me upon his horse, and he himself walked six miles. He now gave me the right hand of fellowship, and I spoke for him at night.

Here lives a widow who was strangely preserved in the rebellion; she is liberal, 1st, in sentiment—2d, in alms—3d, in plain dealing. She has built a large preaching room, which is open to all; is prudent in temporal and external matters, and in religious things, sees men as trees walking.

Here some blamed me for not being more cheerful, and take a glass of wine, and dress more ministerial, &c. But there is a certain something within, which is tender, and to grieve or go contrary to it, pains me, and I know not but condemnation may follow if I persisted in going contrary to its dictates. Here I had several refreshing seasons. A few days since, as I was credibly informed, there was heavenly melodious music heard, from whence could not be ascertained: and at the same time a young woman died happy.

At Castletown, Arklow-rock, Ballymurtah, Miner-rock, and Sally-mount, we had melting times. In Wicklow, two solemn meetings. In Gorey, I held three in a house, and one in the street. The chief commanding officer, as the sergeant said, was coming to stop me; and when within a few yards turned and went off muttering.

At Clough, I had one meeting. In Ballycanew, two. Clinganny, one. Ballymore, one. Ferns, two. Newton-barry, four, and one in its vicinity, which was quickening.

At Enniscorthy, after holding two meetings, I went



out of town on my way, but going burthened and distressed, returned back and held two more for the ease and enjoyment of my mind.

I went on Vinegar-Hill, and took a view of the place where much blood was shed on account of religion.— Oh! when will the time come, when the earth shall be of one heart and of one mind, and the nations learn to war no more. Many who say they are enlightened, being still in darkness, rest contented, and fight for the form of religion, but know not the power nor the purity of it.

At Wexford, I met *M. Lanktree* again; I told him he must prepare for a scolding at the next conference, provided he gave me such liberties. He replied, I dare not oppose you; 'tis evident God is with you; and I look upon it providential your coming here, and so does my wife, as she has found it a blessing to her soul; and I entreat you to tarry longer on the circuit; and as we were about to part to see each other no more, as we supposed, he could hardly refrain from weeping.

I held three meetings here, and one at the barony of North, which was the most refreshing I had seen for some time.

On my way to Ross, I saw one sitting by the way side, reading the bible, to whom I gave a pamphlet.

As I called at a tavern to refresh, I found a young man under some conviction. I conversed plainly with him, though a stranger, and gave him a pamphlet.

At Ross, I held three meetings, and some said I was *quakerized*; others said I was too much of a *methodist*, and some that I was a *mystic*.

From thence I set off for Waterford, where *M. Tobias* was stationed, as this place lay upon my mind for several weeks. I was now called to a trial of my faith, as I did not expect one methodist in the place would receive me. But this afforded me some comfort, that I could appeal to the Searcher of hearts, I had no other end in view, than to do his will, believing it my duty to go.

Having a letter to a class leader which was not particularly directed, as to his residence, I inquired for the man; one said, he lived in one street; another said, in

another; thus I wandered up and down the town for some time, and suddenly I discovered a man: a thought arose, that man won't lie; I ran to him and shewed the letter; said he, do you think I know the man? I told him I wanted information: He asked me several questions, and piloted me to the door. The man of the house read the letter, and after tea took me to the preacher's house to hear what he would say; and behold it was the man I had seen in the street, *Zechariah Worrel*.

He gave me the right hand of fellowship. I told him to look out what he did, lest others should blame him. I spoke at night, and on sabbath morning too; but at night he durst not give me the liberty; as then was the great congregation. On Monday evening, through the intercession of the leaders, I held a third meeting, and appointed for the fourth; the house was well filled, and in the congregation were several quakers. There was a considerable movement among the people.

The next morning, I held my last meeting; the class leaders, of their own accord, gave me a recommendation; first, that they believed I preached the gospel as held by the methodists; and second, that my labours were blessed to the people.

Here I had several valuable articles of clothing and money, offered to me, which I refused; however, about eleven shillings were forced on me. I visited several backsliders and quitted the place.

In Pill-town, we had a shaking time; here I pasted up some printed *rules for holy living*, in the streets; as I had done some written ones in several other places.

To Carrick-on-Suir, I had several letters, which paved my way to getting the preaching house; in which I had five meetings that were tender. The chief person of the society, when I first came here, was absent; but on coming home, offered me two shirts and some money, which I refused. Said he, "it argues a sound heart, but a weak head; and if I had been at home when you first came, I would not have given you the preaching house, as that would have been an encouragement to impostors; but you might have preached in my private house as often as you pleased." I had seve-



all other things offered by other persons also, which I refused, and went to Clonmel; having about five hundred papers printed—*rules for holy living*. Here I got the preaching-house, likewise; which some previously said, I would not get: however, the congregations were larger than had been known for many months; and the power of God was sensibly present.

Earnest entreaties were made for my tarrying longer; but feeling my mind free, after holding three meetings, and after pasting up some *rules*, I quitted the town.

I had accepted a small note and two shillings, but feeling burthened in my mind, gave up the former to the person.

At night, I put up with a Roman catholic, at Capperquin, which took all the money I had, amounting to 2s. 6d. English.

On my way to Tallow, a magistrate overtook me.

Q. What have you got in your bundle?

A. Papers.

Q. What papers?

A. Rules for holy living.

Q. Where did you sleep last night?

A. Capperquin.

Q. You made good speed this morning—where was you born?

A. North America.

Q. What did you come here after?

A. Partly upon account of my health, and partly by an impression on my mind, believing it to be the will of God.

Q. And what do you do here?

A. I strive to persuade people to serve God.

Well, said he, that is a good practice; but do you meet with much success? I replied, I am striving to do what I can; but it is the spirit of God that must accomplish the work. He then proposed several of the questions again and again, with some others, I suppose, to see if I would contradict myself. I then gave him a paper and a pamphlet, and told him, if he wanted further information, to search me.

He said, there are many who go about to stir up the minds of the lower class, (alluding to politics, riot, and

rebellion) but my mind is satisfied concerning you, and so he rode on.

In Tallow, I held two meetings, the house being opened to me; but now I had another trial; my feet being so sore, apparently I could walk no further: but a man who was going my road, took me up before him on a horse, and carried me six miles: and another man afterwards let me get upon his car now and then; and now and then I would hobble along a spell; so I got to Cork late in the evening; and having a letter to a man, I was provided with food and lodging.

Next day, I went to see the assistant preacher, who was also chairman of the district. Said I, "what privilege will you grant me?" Said he, "go away, and come at such an hour, and I will tell you:" which I did.—Said he, I have talked with some of our most respectable friends, who think it not proper to give you any encouragement, as it would be too great an encouragement to impostors; and we think you to be out of your sphere. But, said I, suppose I hold meetings in town, not to intrude upon your meeting hours: nor yet say any thing against you; neither lay down contrary doctrines?—Said he, it will be taken as opposition, if you hold any meetings any where at any time here; so I parted with him; this being Saturday evening.

Sabbath morning I heard one preach, and then took breakfast with a quaker, who treated me cool enough: I attended their meeting, and then by an impression upon my mind took upwards of an hundred of my handbills, or printed rules, and went through the town distributing them to the gentry, and heard a preacher at night. The next morning, feeling the want of some money, I attempted to sell my watch, but could find none that would buy it. At length, I went into another watch-maker's who looked at me and said, tell me your cheapest price: I said a guinea, it being not half the value. He asked me what countryman I was; I burst out a crying; he then gave me a breakfast, a guinea, and a shilling. He asked then my religion; and I gave him a pamphlet and paper; and requested a guide out of town, to which I gave half the guinea; with orders to carry it to the man who had provided my bed and board,

as he had a wife and three others of his family sick at that time.

In the night, I arrived at Bandon, and inquired for methodists; the woman said, What do you want with them? A. To tarry all night. Q. Are there any near? A. There is one near you. Q. Did you ever hear of an American in this country? Q. A. What is he doing? A. Wandering up and down striving to do good, and he has had the small pox of late. Q. Are you he? A. Yes. Come walk in.—I felt thankful to God that he had provided me lodging for the night, &c.

Next day I went to see the preachers; one of whom treated me rather cool, the other said, I can give you no encouragement, and I will give you no opposition; I am willing you should go round the circuit and do all the good you can. From this, I perceived that he felt more love in his heart than he durst shew out. But in a dream of the night, my mind was so imprest, that I quitted the town early in the morning, leaving my staff behind and bidding none farewell. It took me more than seven hours to walk nine miles, to Kinsale: on the way, I was near being stopped by a magistrate. I sat down by the road side and reflected thus; "here I am, a stranger in a strange land; but little money, and few that shew me friendship; I am going now to a place; and I have no ground to expect reception: I can't walk much farther; I can't buy a passage to a distant part; and what shall I do, seeing I have no way to get bread? Once I had a father's house and tender parents; and how would they feel if they knew my present case? Unless God works wonders for me soon, I shall surely sink."—Then I lifted up my voice and wept.

The first methodist I met in town treated me coolly; but recollecting to have seen a young woman in Dublin, who lives here, I inquired and found her. She at first was sorry to see me; she being in a low uncomfortable state of mind, and her parents not methodists. However they invited me to tarry; and so it happened by the over-ruling hand of Providence, that I got the preaching-house: first, by talking with the members individually, and provoking them to say, I have no objection if the rest have none; and then by making bold to stand

up on Christmas night, after a local preacher had dismissed the people, and spake a few words, and formed a covenant with the assembly to pray three times a day for a week, and the greater part of which agreed; and I called God to witness to the engagement. And when the society met to speak on the privilege of the meeting-house, there was none to object.

Early the next morning many came out to meeting; and at evening likewise; thus for several days together; and God's power was felt by several who were quickened to start afresh for the kingdom of glory.

I held one meeting, to preach to the children. The preacher who had treated me with slightness in Bandon came to the stairs and listened. At a love-feast, there was never such a refreshing time known there before.

I wished for a passage to Dublin, a vessel being ready for sea; but the owner would not consent that the master should take me on board; saying, where they have got priest, minister, or preacher on board, there is no prosperity or good luck; and the vessel was wind-bound for several days.

During my stay here, I frequently thought every meeting would be the last, and would appoint no more, hoping by some means to get away; but no door opened.—I received invitations to breakfast, dine, and sup, more than I supplied. At length, some people (not in society) procured me a passage, unknown to the owner, by persuading the captain to take me on board) and provided sea-stores, and then gave me information that the wind was coming fair; and if I would, I could now sail for Dublin. The people at a venture would come out to meeting, and seem as though they could not keep away. I requested my departure might be notified that night; and within two hours after hearing that the captain would take me, went on board, and was under sail; and after fifty-two hours passage from Oyster-haven, I landed in Dublin, and went to my old home, Doctor Johnson's, where I was cordially received, having been absent eleven weeks and two days, and travelled by land and water about seven hundred English miles.

It lying weightily upon my mind, what the Cork preacher said, I wrote to him to the following purport:

"I dont see how you could in justice take it as wicked opposition, if I did nor said nothing against the methodists, provided I held meetings, without judging me hard. I acknowledge you treated me with less severity in harsh words than I expected; but lest you should write letters before me and hedge up my way, I left Cork as I did; and now remember, if souls be lost in consequence of it, that will lie at your door, for God knows, if I could have kept my peace of mind, I would not have left America, but in tender conscience I was constrained to come."

The person who carried the above, delivered it as follows:

Sir, here is a letter from Lorenzo.

*Preacher.* Oh! is he in Kinsale? (reads the letter without changing countenance) he is displeased I did not let him preach: did he preach in Kinsale?

*Bearer.* Yes, sir, to large congregations; and a prospect of good?

*Pre.* I'm glad there is a good prospect—he has been a zealous preacher in America, and came away against rule, or order of his assistant—he follows his own feelings too much—he is quakerized.

*Bea.* I believe, sir, he is led by the dictates of the Spirit, for his labours are owned of God.

*Pre.* Poor man, he fatigues himself—I told him he ought not to walk so much: I bid him call on me in the morning, in order to give him some assistance; but was too ill to see him.

*Bea.* I dont think Lorenzo would accept of it, sir! he is not a burthen to any of our societies.

*Pre.* I hear he is abstemious, and will not take sufficient nourishment: he won't take clothes, and such a poor figure as he cuts! why, when he went to Bandon and stood at the people's door, they could not tell what to make of him; and so he concluded, with saying something concerning my heart and head.

January 1801. The greater part of this month I spent in this city. I went to see *John Dinnen*, who treated me with more friendship than ever before; yet there seemed to be something out of order between us.

Here I found *Alice Cambrige*, (who lives with Mrs. Stafford, from whom I received manifested kindness,) who had been very hardly treated in the south; and turned and kept out of society for no other cause, than because in conscience she could not desist from holding public meetings. She was kind to me during my illness, and was the occasion of the preachers' first coming to see me. Oh! prejudice and austerity, when will ye be done away! By the means of *Alice*, I procured a large room for meeting, in Stephen-street, where thrice I spoke to some scores. In Capel-street, twice—some seemed to feel the word; others were angry. In Thomas-street, I met a few. In New-street, I had four meetings; some people were solemn; others noisy. I spoke twice at the Coombe; three times in Spital-fields;—twice in Ransford street: once in Cathedral-lane, besides family visits, at which came in a few in different parts of the city. At Elephant-lane, I had two solemn and attentive meetings.

For some months I had a desire to preach at Black-rock; but saw no way till now; the young curate, by the name of *Mitchell*, whom I had seen at Athy, gave me the privilege of Mr. *Kelly's* chapel: in which I spoke to an attentive serious people.

Having it imprest upon my mind for several months, to give the inhabitants of Dublin a general warning; I never saw my way clear to proceed until now, and believing the judgments of God hanging over the place, I got about three thousand hand-bills printed, such as lay upon my mind, and the greatest part I distributed among the quality and decent kind of people; which I left either in their shops or houses, and one I enclosed in a letter, and gave it to a centinal in the castle-yard for the Lord Lieutenant; but fearing he would not get it, got a second framed and directed in gilt letters, *for the Lord Lieutenant*, sealed in black wax and paper, and tape tied round it—this I left in the porter's lodge.

I got two others framed in black, and directed in gold letters: one *for the merchants*, the other *for the lawyers*: the first I hung up in the Royal Exchange; the other I left on the floor in the sight of the lawyers, in the hall of the four courts, and walked out, (it being court-time.)

A local preacher said, he was willing I should have a meeting in his house, if it would not grieve his brethren; at the leader's meeting it was objected to.

At *John Jones's*, my printer, in *Bride-street*, I held my last meeting, which was solemn and refreshing, having had near thirty since this time of coming to town.

Feeling my mind at present free from the city and college (as I had left a pamphlet on every floor in the letter-box) and bound to the west of Ireland, I took leave of a number of my *Dublin* friends, saying, I know not I shall ever see you again in time; but several said it was impress on their minds I should return to the city before I went to America.

February 1st. I took leave of my dear *Paul* and *Le-titia*, who had shewed every particular kindness and attention to me during this visit, which parting was painful to me; and taking the canal boat, I arrived in *Tullamore* after night fall. This day one passenger called for a pack of cards, another reproved him, saying it is Sabbath day; this opened a door for me to distribute some of my handbills and pamphlets; some of which passed into the first cabin, which influenced the passengers to send for me in there. Some of these cross-questioned me concerning my leaving America, and traveling through the kingdom, with other parts of my conduct which they had heard of: I endeavoured to return my answers to the purpose, and yet in such a manner as should be profitable to the whole. God was my helper, and his power seemed to come over them. These people spread over the town, what a strange man they had in company. The methodists who heard of it, came to the house where I was confined with sickness to my bed near all day, and asked if I would hold a meeting at night. I said, yes, provided you will give me the preaching-house, and get the people notified. Here prejudice had formerly shut the door and the hearts of the people against me.

In the evening the seats were filled; the next night the house was filled; the third night all the people could not get in. The next morning early the seats were filled and I gave my last: the day but one preceding, I put up one of the *rules for holy living* in the market

place; which occasioned a Protestant and a Roman or two, to come first to words and then to blows; and then one of the Romans who held the Protestant whilst the other beat him was obliged to run into his house and not show his head in the market all day lest the orangemen should give him a beating: He was one of the richest merchants of his profession in town: I spoke that day in the street to near fifteen hundred people, generally well behaved: Here I was offered half a guinea, and the offer of a return carriage to carry me sixteen miles; which I refused, knowing that example goes before precept; and that the eyes of many are upon me. I walked nineteen miles to Birr, but here met with a cool reception: likewise at Cree, to which I had a letter from their friend; nevertheless was cool enough received. Well, said I, I have come about twenty-two miles out of my way to see you; and if it were convenient, should be glad to hold a meeting, but if you call not the people together, I shall be pure; and leaving them immediately, after giving them two pamphlets, I reached Eyrecourt that night. The next day I walked twenty-two miles, and got benighted; I called at a farm house and got liberty, for money, to tarry all night, but found no freedom to eat in the house, except two or three roasted potatoes.

Next morning walked on and a car overtook me, and I hired a driver to carry me into Tuam, at which town upon my arrival felt a sudden halt in my mind: enquired for methodists, and after getting some refreshment found one, who treated me kindly and got me the preaching-house and about ten score of hearers that night.

For several days past, feeling the necessity of a preacher's being assisted by the supernatural grace of God, or else his labours to be of but little use, and feeling my own weakness, trials began to arise and discouragements to desist, but here God revived my spirits by granting the quickening influence of his grace to assist me to go thro' the meetings both at night and morning.

At Hollymount, we had two solemn meetings, though the class leader had treated me with some neglect.

At Castlebar, where Mr. Butler and his wife were kind and friendly more than I expected. I held a number of meetings which were refreshing and powerful:



here one woman said she had seen me in a dream two weeks before.

At Newport good was done; here I was met by Sir Neal, who observing me to have a bundle of papers under my arm, which I had got printed a few days before as a warning to the people of the country, being more and more convinced there is an awful cloud gathering over the land. He questioned me very harsh and sharply what those were, and who and what I was; and after taking me to his house and examining different papers, said he believed I was an honest man, and gave me a pass.

At Nappogh the people were cold and hard: at Westport in the day of eternity, I expect the fruit of two meetings will appear.

At Tullagh, a country place, about two hundred came out at night, and as many the next morning, though the ground was white with frost.

At Cappavico, the Lord's power was to be felt, and at Menalo we had memorable times. About this time, I fell in with the *Rev. Mr. Averill*, who intreated me to tarry longer on the circuit; saying, the cries of the people are after you, which I look upon to be the voice of God in their hearts, for it is evident God is acknowledging you amongst them, and if you will tarry another year, I'll give you a guinea a month, to bear your expenses, and provided the next conference set their faces against you as they did the last, I'll pay your passage home to America. I told him, I believed the time was near, that it was the will of God, I should return home; therefore durst not engage to tarry.

At Foxford, we had good times—at Ballina, we had three powerful meetings. About this time, I had some articles of clothing and money offered to me; but a small part I felt free to accept, though I would have to live by faith about my passage.

I walked about thirty Irish miles in a day, and coming to Sligo, I met *Mr. Averill* again. He preached and administered the sacrament, the latter of which was refreshing.

In the evening, I spoke at the court-house to about a thousand people, and intreated them to prepare for tri-

als which I expected were coming on the land. The next morning, after speaking to about two hundred, went to Manor-hamilton, where was a great ado about religion, and some good doing.

I attempted to speak at night, and about two-thirds through my discourse, I was suddenly stopped, like one confounded, and other preachers carried on the meeting, and concluded it.

The next morning, feeling greatly depressed in mind, I wrote a letter for *Mr. Averill*, leaving it on the table, and quit the house before the family was up, and walked twenty-one miles to Enniskillen, where I spoke to a few at night, not in vain. The next morning, speaking to a number more, I went to Tempo, and at a tavern where I took some refreshment I missed my pocket-book, in which were a number of letters to people's friends in America. At night, I called in a market town, and after distributing a number of hand-bills, called at a house, and for the sum of thirteen shillings English, could have supper, and lodging, and breakfast, and liberty of holding two meetings. The man was a methodist, the woman a presbyterian.

The methodists then besought me to tarry a day or two, in vain.

Partly in the rain, I walked twenty-one miles to Duggannon, and whilst distributing hand-bills through the town, a soldier I met, who knew me, though it was night, and took me to a sergeant's house, who said, "when we lay at Chapel-izod last year, when you came there and formed the covenant, a corporal who agreed thereto, afterwards became serious, and died in peace."

Here I had an ulcer broke in my lungs whilst I was asleep, which had like to have strangled me at first. I felt cold chills after this, running through my body, and feverish, and my bodily strength greatly reduced. The sergeant, who a few days previous, was wishing that he knew where I was, that he might send for me to come to that place, asked the circuit-preacher if I might have the meeting house, who said, "by no means;" however, the serjeant knowing my desire to hold a meeting, after the preacher had dismissed the people, spoke out, and said, Take notice, there is an American in town, who will

held a meeting to-morrow evening, but the place is not determined on; then walking and whispering to the preacher, said, will you forbid its being here? Who replied, I will neither approve nor oppose it. The serjeant turned to the people and said, It will be here.

I had four meetings in the house, and two in the street, which were solemn and attentive.

I held several in the neighbourhoods of this place, which seemed to be attended with some degree of power; at one of which, a seceder's school-house would not contain the people, and church service just being over, I got the liberty of its pulpit, which I looked upon as singular and providential. I spoke to near seven hundred people, and mentioned, I believed trials were near. Thence I proceeded to Lisburn, and put up with one who had been a quaker, but had withdrawn. He appeared to be a conscientious man, but the scriptures bear but little weight with him, and the divinity of Christ he seems to stumble at. Thence to Belfast; on my way I called at Lambeg to inquire concerning a singular circumstance, respecting one's losing their hair, which was thought to be supernatural; it has produced a great effect upon the man of the house.

## CHAP. VII.

### RETURN TO AMERICA.

**A**LL the vessels in Belfast were full of passengers, except two; one of which was so dear, and her provisions not such as I required, she declined. But a quaker said, Lorenzo! I would not wish to transport thee; but if thy mind is clear to go home, we will make thee out a passage; thee speak to thy friends, and I to mine; which I did, but no notice was taken of it: then the quaker with a friend gave me two guineas to engage my passage on board the other; but the captain who was bending towards quakerism, observing I had the small pox some months before, refused to take me; saying, I know not but the infection may still be in your clothes, and five of my hands have not had it, and if

they should be taken unwell, I shall be knocked up on my voyage.

About this time, I received three letters from *Dr. Johnson*, giving some account of my last visit in Dublin; and with an anxious desire for my return; but if I did not see my way clear to come, might draw on him for as much as should be needful for my voyage, and receive it either as a gift or loan, whichever might be most agreeable to me—but I in a letter replied, “I cannot see my way clear to ask the methodist for much help, lest they should lay claim to me and seek to tie my hands: and to ask too much of the quakers, I must look all round; and for you to pay it out of your own pocket, I cannot consent, no not in my mind: But, if people are willing to do the same, shall look upon it as providential.”

In one of his letters, he expressed a desire, if consistent with the Divine will, he with his dear *Letitia* might see me once more, to take leave of me, and see me properly equipped under their own inspection. Accordingly as my way now seemed hedged up in the north, and feeling my mission to be nearly ended, unless it were a desire to visit two or three neighbourhoods, and feeling that I could go without condemnation, I took the mail coach to Lisburn, where I held a meeting in what is called the new connexion, which was solemn and tender.

Thence, being an outside passenger, I came to Dublin the next day, chilled and tired, and if it had not been for the kindness of the guard accommodating me with his seat, I must have given out on my way.

About six o'clock in the morning, I arrived at my friend *Dr. Johnson's*, to their agreeable surprise. Here follows one thing of the Doctor's singular conduct, in sending some notices to persons of different persuasions, that “if any person of ability had a desire, and would consider it a privilege to assist in sending *Lorenzo Dow* comfortably home to his own country, such assistance would be accepted by *Letitia Johnson*, 102 New-street.” In consequence of this, they received somewhat more than the voyage required.

I held two meetings in *Bride-street*, the latter of which was solemn and tender, and the two Dublin preachers were present.

March 28th. It was now rising of sixteen months since I first came on to the Irish shore, and whilst others have been robbed and murdered, I have been preserved on land and sea. Though a few days ago, I was intended, the crew with whom I sailed, when drove into the Isle of Man, were plotting to throw me overboard, if an Englishman had not interposed. I have known less of hunger in this country of scarcity than ever, for the space of time, in my own since travelling.

To-morrow, God willing, I expect to embark for America: What is past, I know; what is to come, I know not. I have endured trials in my own country, and have not been without them in this, even from those whom I love and wish well, both outward and inward, temporal and spiritual: but my trust is still in God, who I believe will support me, and give me a blessing upon my feeble labours in my native land, though I expect to wade through deep waters there.

I know not but I may come to Europe again, though there is but one thing which will bring me, viz. to save my soul.

April 2nd. I took my farewell leave of Paul and Letitia Johnson, and William and Nancy Thomas, with whom it was hard parting, and embarked for America on board the ship Venus, S. Taber, master, 250 tons burthen, seventy-three passengers, mostly Roman Catholics.

3d. At one o'clock, A. M. took in our anchors, hoisted sail, and in about fifteen days after losing sight of land, we were half across the ocean, when the wind came against us, so that we were driven to the north, and south, about two weeks, making but very little headway.

26th. I held meeting on board; good attention appeared among those who could attend. After forty-seven days' passage, we hove in sight of land, and shortly after came to the quarantine ground, (Staten-Island) where I was detained thirteen days; during which time I got relief from some persons in New-York, whereby I escaped these *vermin* that are troublesome on long voyages with a number of people, &c. On our passage, my life was despaired of, through costiveness, (as in thirty-three days no means of medicine answered but thrice)

by some gentlemen on board, who with the captain shewed me kindness. After holding two meetings, and my clothes cleansed, I got permission from the doctor to come into the city; where I was cordially received by S. *Hutchinson*, and some other kind friends; but they durst not open the preaching-house doors to me for fear of the censure of the conference now at hand.

*Dr. Johnson*, who had given me a paper signifying that if I were brought to want in any part of Ireland, could draw on him for any sum I chose, by any gentleman who traded in Dublin, which paper I never made use of. He sent a library of books by me, with orders to sell them, and make use of the money to buy me a horse to travel with, &c. and if I were minded might remit it to him in a future day. These books were of singular service, to aid me in my travels, which I thought to be my duty, viz. instead of being confined on a circuit, to travel the country at large, to speak on certain points, which I considered injurious to the kingdom of Christ in this world, &c. Not knowing the value of these second-hand books, one took the advantage of my ignorance to get them under price; but my friends insisted he should give up the bargain; to which he with a hard demand of ten dollars consented, with the proviso that Kirk (who sold them for an hundred and fifteen dollars) should have no profit). Oh! the cursed love of money!

June 16th. Conference came on, and some of my old friends were minded I should take a circuit; but did not blame me for going to Europe, considering the advantage I had got to my health, &c. I could not feel my mind free to comply, feeling it my duty to travel more extensively. Their intreaties and arguments were hard to resist; and on the other hand the discouragements if I rejected, or discomplied, would be great. It would not only by them be deemed wilful, and must expect their disapprobation; but still be like the fowls of the air, to trust Providence for my daily bread: here I was brought to halt between two opinions, thinking it was easier for one to be mistaken than twenty: yet I felt it my duty to travel the continent at large. Here my trials were keen.

\* I paid the Doctor afterwards.

A pamphlet of my experience coming to America Kirk was minded to re-print it; but bishop Whatcoat said I belonged to them, and they ought to have the first privilege of printing my experience: and being under great trials of mind, concluded to give up my judgment to theirs, and take a circuit; which I had no sooner consented to *try for a year, the Lord being my helper*, than an awful distress came over my mind: but I could not recal my words. My mind being somewhat agitated, gave the bishop somewhat encouragement relative to my journals, of which on re-consideration I repented, as the time was not yet.

I was restored by the conference where I was on going away, viz, remaining on trial. The conference was more friendly than I expected, when on my voyage home; but I did not make any acknowledgment that I did wrong in going away. Some thought I had broke discipline; but on re-examination it was found I had not, as one on trial has a right to desist as well as they to reject.

My station was on the Duchess and Columbia circuit, with *David Brown* and *William Thacher—Frec-born Garretson*, presiding elder. Thus distressed, I sailed to Rhinebeck, on which way, one attempting to go on board the vessel, was knocked out of the boat, and carried down the stream more than a mile before he could be picked up. Oh! what dangers are we in! how uncertain is life! When I arrived at the flats, I called at a methodist's, and got meeting appointed for the night. One of the principal methodists came to inquire, who is stationed on our circuit? I replied, Brown, Thacher, and Dow. Said he, Dow, I thought he had gone to Ireland! I replied, he has been there, but has lately come back. Said he, Dow! Dow! why he is a crazy man; he will break up the circuit; so we parted. After meeting, I appointed another at the new meeting house then building, which tried them at my boldness, they not knowing who I was (but supposed a local preacher) and intended Mr. G. should preach the first sermon there, for the dedication. Next day, some desired to know my name, which I desired to be excused from telling. I held a number of meetings in

this place, mostly cold and lifeless, though we had some good and pious friends; yet I could not speak with life and power as formerly; but felt as if I was delivering my message to the *wrong* people. For it had been in my mind, to return to my native town, and there begin, and travel extensively; first, in the adjacent places, and so abroad, as I might find Providence to open the door.

When I got to this place, I had two shillings left, and hearing of a place called Kingston-sopus, I was minded to visit (contrary to the advice of my friends) and having got a few together with difficulty, and leaving two other appointments, returned, having paid away all my money for ferriages, and when the time commenced in which I must go and fulfil the appointments, saw no way to get across the ferry, and whilst walking along in meditation on past providences, and raising my heart, that a way might be opened for my getting across the ferry, I cast my eye upon the sand, and espied something bright, and on picking it up found it to be a York shilling, the very sum I wanted in order to cross over. And when I had fulfilled my first appointment, and was going to the second, a stranger shook hands with me, and left near half a dollar in my hand, so I was enabled to get back. Thus I see Providence provides for them that put their trust in him.— Having some scripture pictures framed sent by me from Europe to dispose of, some I gave away, and the remainder I let go to a printer for some religious hand-bills, &c. in Poughkeepsie; some of which I distributed through the town, and hearing the sound of a fiddle, I followed it, and came to a porch where was a master teaching his pupils to dance. I gave some hand-bills, which he called after me to take away, but I spoke not a word but went off. Here the people are hardened.— At Fish-kill, and the Highlands, the people were hard, and apparently sorry to see me. At Clove and Snarling-town likewise, I visited some neighbouring places, and had some tender meetings. At Amenia and Dover, the methodists seemed shy; I put up at a tavern several times. Swago, I visited from house to house, but have not the art nor the spirit of visiting as when in the



north country. Sharon—I found two classes here, the first hard and sorry to see me; the other tender with christian love. In Salisbury and Canaan, (Connect.) I had sundry meetings, but still felt as if not in my right sphere. A report that *crazy Dow* had got back from Ireland, brought many out to hear. Mount Washington, Sheffield, and Egremont, (Massach.) I visited; thence to Hudson, and so to Rhinebeck.

After quarterly meeting, I went home to see my friends, and found my parents well, and one sister, who had become more serious within the course of a few months, which was a matter of consolation to me.

The expectation of the methodists was raised, expecting such times as we had before, not looking enough beyond the watchman—once some were prejudiced against me; but now too much for me, so I was clogged with their expectations and shut up. Walking to Norwich, gave away my pocket handkerchief to get a breakfast, and took shipping to New-London, where we had three meetings that were large and tender. One who was *near* and *dear* to me did not come to see me, neither *durst* I go to see *him*, which caused me some pain of heart.

September 3d. I went forty miles to Middletown, and had four meetings which were good and tender.—At New-Harford, I hired a ball-room, which cost me a dollar and a half. The man thought I was going to have a play, at first—many came to hear, to whom I spoke from, *After I have spoken mock on*. Some were tender, and some disputed, saying, all things are decreed, and they hoped they were christians, and no man can be a christian unless he is reconciled to God's decrees. I replied, if all things are fore-ordained, it was fore-ordained that I should talk as I do, and you are not reconciled to it, and of course are not christians; but deceiving yourselves according to your own doctrine. The young people smiled, and so we parted.

Oh, when shall the time commence when the watchmen shall see eye to eye, and the earth be filled with God's glory? Thence I went to my circuit, and continued round with my mind burthened, as when sailing up from New-York; and have been burthened and de-

pressed whilst on this circuit ever since. I do not have such meetings as formerly, though the cause of God, and the worth of souls lies as near my heart as ever.—What can be the cause, unless out of my sphere? I felt a pain in my right side, and on the seventh day an ulcer, as I suppose, broke in my lungs, and I raised a putrified matter, and was forced to cut my labour short the next day through weakness of body. After this, I had hardly strength to keep up with my appointments; but frequently was obliged to lie upon the bed whilst addressing the people. At length, I got a little more free from my pain, and was in hopes that the raising would cease, and the place heal.

October 24th—25th. After quarterly meeting, I left this circuit, by G's. direction, and proceeded for Litchfield circuit, but did not ask for location, as I wished to go through the year if possible, considering my engagement, and the nature of my standing.

26th. The methodists being low and lazy here, I walked through the town, and gave notice for meeting, and invited the people; and some ministers, and lawyers, with the people accepted. The second meeting scores could not get in. At Milton, God has begun a good work. In Kent, the people are hard. New-Milford, Washington, Woodbury, Goshen, Winchester, Bristol, I visited, Some were hard; some were prejudiced; and with some I had comfort; amongst whom were some seventh-day baptists near the last place. In Farmington and Northington, religion seemed low, in the latter, harm was done by the minister opposing the work under brother M. In Granby and Barkhempstead, it is low. Hartland-hollow, once a flaming place for piety, but seems to be diminished greatly, yet of late some small quickening. Colebrook and Winstead I visited; in the latter is a large society, but not so much engaged as they used to be. Thus I have got round the circuit—scarce any blessing on my labours, and my mind depressed from day to day.

## CHAP. VIII.

## GEORGIA TOUR.

**O**F late it hath lain upon my mind that I should not recover whilst I continued in this sphere of action; and that my ill health came in consequence of not doing what I had felt to be my duty, viz. to travel the continent more at large: and the only remedy to escape and recover from this decline, would be by a change of air and climate, &c. and as though Providence chose to make use of this means for my recovery, for some end unknown to me. And the more I made it a matter of prayer, that if it were a temptation, it might decrease; but if it were from him, it might encrease; and the more I think upon it and weigh it as for eternity, the more it increases, and cords of sweet love draw me on.

The thoughts of leaving the circuit without liberty, is somewhat trying, as I had done it once before; and some perhaps may conclude there is no confidence to be put in me. The island of Bermuda, or *Georgia*, is what I had in contemplation.

Nov. 21—22. Quarterly meeting was in Cornwall; I told brother *Batchelor* that my mind was under the above trials; he said he was willing I should go. But *Garrettson*, my spiritual grandfather, would not consent; but offered me a location on the circuit, if I would say I could travel no longer; but would not consent that I should leave it on any condition at first. I could not say but what I could travel a space longer, and yet apparently but a very little while. At length, I strove to get him to say, if it was the opinion of brother *Moriarty*, that my health was declining, he would not charge me with disobedience at the next conference: he said I must then labour not in my usual way, but like the other preachers, viz. the regular appointments only, and thus indirectly it was left—so I continued on.

27. My strength I think declines.

December 1. I reached my parents again, tarried four days, had two meetings, and told my parents of

my intention of visiting the southern climes.—They did not seem to oppose it as I expected; but said, once it would have been your delight to have been received and regularly travelling on a circuit, and now they are willing to receive you, you cannot feel contented to tarry on a circuit, which if we were to have our choice, it would be to have you continue; then you will have friends; and can come and see us; but you must be your own judge in this matter; weigh it well and act accordingly!

I left my horse, saddle, bridle and watch, in the hands of *Nathaniel Phelps*, and had some money of a neighbour, viz. my horse, with the man who came fifteen miles to see me, and gave me a dollar, when I was sick in the north country. *Peter Moriarty*, the assistant preacher of the circuit, being gone home to wait till God should send snow that he might move his family, it was uncertain when I could get his judgment respecting my decline, and there being no probability of my obtaining *Garrettson's* consent, I was now brought into a straight. Being unable to fulfil the appointments with propriety any longer, I got brother *Fox* to take them in my stead.

My licence being wrote in such form by Mr. G. it would only serve for the Dutchess and Columbia circuits, so that when he removed me to Litchfield it was good for nothing, so I destroyed it, and of course, now had no credentials to aid me in a strange land. The thoughts of going away under the above difficult circumstances was trying both to my natural desire, and to my faith; yet it appeared to me I was brought into this situation by my disobedience, and the only way would be to obey in future.

Dec. 9. A friend, N. P. carried me to Hartford, and being disappointed of shipping I set off on foot for New-Haven, and though weak in body I went twelve miles, and stopped at a tavern; but it being the freemason lodge night they made such a noise I could not sleep, so I went to a farm house.

Set off at dawn of day, and a man in Meriden saw and knew me, gave me a breakfast and sent a horse with me several miles, so I reached New-Haven that night, and spoke to a few. The next evening I spoke again, and God gave me favour in the sight of some.—

At length I set sail for New-York and making a mis-

take the passengers, divided when going on board, I carried away two bottles which belonged to the other packet where my things were; and on our arrival I paid the damage of the porter which the people drank up without my consent. However they were so kind as to fumigate my things and write in my journals some scurrilous language belonging to sea-faring people. After my landing I went to my old home at the house of brother *Jeffery*. I took the advice of several physicians, whose advice it was to go. And finding a vessel bound to Bermuda, was denied a passage on account of my religion; but Captain *Peleg Latham*, going to sail for Savannah, offered to take me and throw in a fifth part of my passage, considering the cause of my going. Through Dr. *Johnson's* books, I had procured my horse, got some religious hand-bills printed, containing *rules for holy living, &c.* paid my passage, and had about one dollar and a half left me, eighteen dollars still being in G——'s hands. My friends made out my provisions. My cough and weakness increase. I am more than ever sea-sick. I said, to tarry is death, to go I do but die.

Jan. 3rd, 1802. I am in lat. 34 deg. 38 min. long. 78 deg. 2 min. My cough has almost left me; but my pain continues. The people are as kind and civil as I could expect from the circumstances. Natural and human prospects appear dark; what is before me I know not; my trust is in God. I have but one to look to or rely upon in this undertaking. My trials are keen—indeed it is a trial of my faith to go; but Jesus is precious to my soul on this roaring sea. The winds these four days past are contrary.

There is but one in all Georgia that I know. I have seen before *Hope Hull*, my spiritual father: and to him I never spoke. My mind was tried by the enemy of souls; something within said, you will see such good days no more: the openings and favours you have had are now gone, and as it were death awaits you.—But one evening, when thus tried, when lying down, a thought arose, why have I not as great a right to expect favours from God now, as in days that are past and gone. Immediately hope and faith began to revive,

and my heart to be drawn out in prayer. Soon after, the wind came fair, and we run from five to nine miles an hour, till we had run our latitude. On our way, a whale played round our vessel for an hour or two.

Jan. 6. Saw land—it being foggy, did not venture into port. The night following found we had but about two fathoms of water, as we sounded to cast anchor upon a hollow shoal; it being then high water, the captain began to prepare the boats to flee; the noise awakened me up—I saw the people terrified and preparing to escape. I began to examine whether I was sorry I had come, or was prepared to die—felt great inward peace, and no remorse, and fell asleep again; but their ado soon awakened me: I dressed myself, sung an hymn, and lay down. I observed some praying, and one man reproving another, saying, it is no time to swear now—soon the vessel struck, the cable they cut off at five blows, and hoisted a sail, leaving the anchor, and the tide carried us through a narrow place into deep water, striking twice on the way—just before, was a smart breeze, but now a calm. Through this medium, by the providence of God we escaped. Gladness appeared on every countenance, and soon drinking, cursing, swearing, and taking God's name in vain, appeared on the carpet. My heart was grieved to see this, and I could but reprove and counsel them.—Oh, how frequently will people be frightened in danger and deny it afterwards!

7. Fog continued till afternoon, then got a pilot, and anchored in the river at night.

Friday 8th. I landed in Savannah, and walked through the town, I found a burying ground, and the gate being down, I went in, and spent an hour or two in thanksgiving and prayer for my deliverance, and a prosperous journey.—Oh, the poor blacks! a boat of them with some white people came along side of our vessel: my heart yearns when I view their sable faces and condition. I inquired for methodists, and found no regular ones in town. But one of Hammet's party, Adam C. Cloud, a preacher, whom I did not know at first, gave me the liberty of his preaching-house that night, in which I spoke to about seventy whites and

blacks, but to get them collected, I took upwards of a hundred hand-bills, and distributed them through the town, and threw one into a window where a man was dying; and a baptist preacher being present, read it to the family, as he afterwards told me, and that it was a solemn time. He, Mr. Halcomb, ever denied me his meeting-house. On Sunday and Monday evenings I spoke in the African meeting-house; it did my heart good to see the attentive blacks.—Andrew, the black preacher, had been imprisoned and whipped until the blood ran down, for preaching; as the people wanted to expel religion from the place, he being the only preacher in town. The whites at length sent a petition to the legislature for his permission to preach, which was granted. Said he to me, “my father lived to be an hundred and five years old, and I am seventy, and God of late has been doing great things for us. I have about seven hundred in church, and now I am willing to live or die as God shall see fit.” The whites offered me a collection which I declined, lest wrong constructions should be put upon it, and I deemed an impostor, as I was a stranger. I gave my trunk, &c. to the family where I tarried. In pouring out some crackers, I found two dollars, which I suppose my friends flung in at New-York; this I stood in need of. As I was leaving town, old Andrew met me, and shaking hands with me, left eleven dollars and a half in my hand, which some had made out: So I perceived God provides for those who put their trust in him. I had not gone far before I fell in with a team; I gave the man a hand-bill, which he said he would not take half a dollar for, and bid me put my bundle in his cart: thus with help I got on about twenty miles that day.

The captain with whom I sailed said, he discovered a visible alteration for the better in my health, previous to our parting, as my cough left me, I raised less and less, and my strength returned more and more, far beyond expectation. It was thought, when I sailed from New-York, that I should not live to return.

The day after I left Savannah, a man overtook me who had heard of me, and said, “are you the preacher who has lately come from the northward?” I replied

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in the affirmative. Said he, "I heard of you in Savannah, and desiring to find you, I saw one back in a waggon dressed in black, whom I asked if he was the man; he replied, no sir, I love rum too well."

He took me on his horse, and carried me to old father Boston's, near Tukisaking. Here I was kindly received, and called in a few neighbours, to whom I spoke, and appointed meeting for Sunday. In the interval they began to interrogate me where I come from, and for my licence or credentials; which, on the relation of my situation, caused them to think I was an impostor; but at length they found my name on the minutes, so their fears were in a measure subsided. A methodist preacher on his way from conference, fell in there on Saturday, and behaved as if he thought I was an impostor; however, my appointment was given out and could not be recalled. And while I was fulfilling of it, the melting power of God was felt, and tears were rolling on every side. As I was leaving the assembly to go to my evening appointment, about ten miles off, several shook hands with me, and left pieces of money in my hand to the amount of some dollars, which I perceived increased the preacher's jealousy as I refused the loan of a horse. I walked and fulfilled my evening meeting, where a collection was offered, which I refused, however, about four dollars were forced upon me.

18. Continuing my course, I saw the sand-hill or hooping-crane, the largest kind of bird or fowl I ever saw; also, a flock of geese flying over. Sure—instinct! what is it? or who can tell? the power of attraction. Men are wise, yet the more they find out, the greater mysteries are presented to view, and the more puzzled they are relative to the book of nature. Oh, the wisdom of God! The birds of flight know their appointed time; and oh, that the children of men would consider theirs. I dined gratis at an inn.

20. I reached *Augusta*, (the place seemed familiar, as if I had seen it before, when I came within sight of it, as I had four times dreamed of preaching in a similar place, and seen some similar people,) and inquired for methodists, and the first direction was to go to the house of a Frenchman, where the family treated me with



great ridicule and contempt. From thence I was directed to the house of a Calvinist, where I was treated with equal coldness. Thence to a house where the fashionable preachers put up, but got no encouragement to tarry; but was directed to the common preachers' boarding-house, where I was thought to be an impostor, and so was sent to a private boarding-house; I went there, but could not get entertainment for love nor money; and espying a grove of woods at a distance, concluded to go and take up my lodging there that night; and leaving a hand-bill I set off and got about two-thirds of the way out of town when a negro overtook me with an express that his mistress wanted I should come back. I went back and tarried all night, and for my supper, lodging and breakfast, they would take nothing, neither would they keep me any longer, though I offered them any sum that they should ask for a week's board. Next night I offered a family pay for four nights' lodging; they said they would take me on trial; I did not eat nor drink with them; they kept me three nights for nothing, but they would not keep me the fourth.—Next night, I went down on the bank of the river to take up my lodgings there, and whilst walking back and forth, meditating on my singular state and circumstances, a boat landed, from which came a negro, and called me by name: I asked him where he saw me; he replied, I heard you preach in Savannah; did you not in such a place? He asked me where I lodged; I told him I had no place? said he, will you sleep where black people live? I replied, if they be decent ones.—He went off, and after about half an hour came back, and piloted me to a black family who lived in as good fashion as two-thirds of the people in Augusta. I stayed all night and though I offered them pay, yet they would not receive any, neither would they keep me any longer for love nor money. I procured my provisions and had them dressed at the house of Moses, a black man, who was a baptist preacher. Whilst at his shop, I heard of a man who was friendly to the methodists, to whom I sent a line, signifying that if he would make me an appointment, I would cross the river to Camelton, where he lived, and preach. He did as I desired, and

I held three meetings. Here I had a singular dream, which seemed to be as singularly fulfilled in some degree shortly after. I spoke in the African baptist meeting house to some hundreds of blacks, and a few whites, the methodist meeting house being denied me by the society, and the preacher L. G. they supposing that I was an importor.

30. I tarried two nights at a plantation house, where the man was troubled with an uncommon disorder, which puzzled a council of physicians, who supposed it to be a polypus in the heart. In the night, I was seized with an inward impulse to set off on the Washington road, (my things not being arrived up the river) so that my sleep departed; in the morning, when I arose, it was apparent gathering for a storm of rain, so I rejected the impulse as a temptation; but it returned with double force; and for the sake of peace of mind, I set off; but what I was after I could not tell, and when turning it over in my mind, I appeared like a fool to myself. And after travelling about ten miles, an old man between seventy and eighty, who was riding very fast, stopped of a sudden as he met me and said, young man, are you travelling? I answered in the affirmative, and gave him one of my handbills; he on finding the contents shook hands with me, and said, I am a baptist, but my wife is a methodist; and invited me to his house, about seven miles off on the Uchee creek, and procured me a congregation the next day, among whom was a respectable family which attended, (Esquire *Haynes* and his wife) who got their hearts touched under the word, and invited me to hold meeting at their house, which I did the next day; and through this channel my door was open for visiting several neighbourhoods, where the people seemed to be melted to tenderness; and so I was not examined for credentials. I begged two children of the above-mentioned family, (only they were to have the care of them) which since have become serious. Appointments being sent on before me, I went from *Haynes's* to *Pieman's*—thence to Capt *Thornton's*, on Upton creek.

February. 10th. I got to *Hope Hull's* before sun-rise, having walked nine miles that morning. I found him

in a corn-house. I saluted with, how do you do, father? His reply was somewhat cool; he agreed to make me an appointment in the court-house, (he living above a mile from the town) having influence amongst the people. After breakfast, before he had started for town, I took a quantity of hand-bills, and running through the woods, got to the town first, and distributed them among the people, and cleared out before he got to town, having scarcely spoken to any one. This made a great hubbub amongst the people, who I was, and where I came from; but when he came in to make the appointment, he unfolded the riddle; this brought many out to hear. Next night, I spoke again; it was thought I should get no hearers; however, the latter congregation was larger than the first; a young clergyman from Connecticut, at the first meeting, said, I spoke many truths, but was incorrect, and was minded not to come again; however, he did; and after I had done, he voluntarily made a flowery prayer, in which he gave me a broadside.

I once had a sister who resided in this town; and her husband, who was a country lawyer, was ungenerously abused in a duel, afterwards died at Charleston; his life and death, when I reflected on his future state, caused me some tender sensations of mind. One night, in a dream, I thought he appeared to me, and replied, "it is better off with me in the other world than what you think—it is well with me; when I was dying, and so far expired that I could not communicate to others, I was convinced of the truths of religion, and sought, and found acceptance."—When I awoke, my mind was greatly relieved.

*Hope Hull* said to me, the kindness you received in Ireland, might be accounted for on natural principles—the affection of the people taking pity on you; and if one was to come to this country, and behave well, would have the same kindness shewn him: He intreated me to give over this mode of travelling, and to return to New-England, and agree to take a circuit and wander no more; for said he, though it appears that Providence hath been kind to you, yet you will not always find Dr. Johnsons in your travels; but said, he thought that trials and difficulties would devolve upon me, and involve

me by and by. He mentioned that God suffered Balaam to go where he desired; likewise a young man that came to Charleston, who lay under a mistake on a certain occasion, and some other things similar to this; which considering who he was, and my singular standing, and danger of running too fast or too slow, or going on one side or the other, discouraged me much, when I gave way to reasoning and doubting on the subject of my duty in so travelling; but when I put my confidence in God, and submitted the matter to him, I felt peace and happiness of mind, and an inward refreshment and courage to go forward: he said that he did not know when travelling, that ever he felt it impressed on his mind to go to one place more than another; but said he, if I heard of a place opened, or a meeting-house vacant of a minister, or a wicked neighbourhood, why reason said I should go. In reading *Alexander K—*'s life, I could not but remark his dream, page 96, about the pit and spring of water, &c.

H. H. gave me a paper where to call on certain families; I cautioned him on what he did, lest he should be censured for opening my way: said he, I leave every man to paddle his own canoe. I left the house before the family was up, and walked nine miles; at Washington, where H. lived, a contribution was offered, as well as at Uchee creek, and some other places, which I refused, knowing that example goes before precept, and that impostors are fond of money, and if I were not guarded should be esteemed as such; however, at the latter place eleven dollars were sent from the people by Mr. H. and forced upon me.

I found the great baptist meeting would take off the people, so I continued on my walk until I got about twenty miles from H.'s, (giving away handbills on the road) where I sat down in the forks of the path and meditated what I should do to preserve my journals from an approaching shower. Just then a man, whom I had given a handbill to, came along and invited me to his house: he dismounted from his horse, and I got on, and soon arrived there, which was about a mile, when an awful shower of rain fell, I think as ever I beheld; so my journals were preserved. This man had no religion. In

the night I felt uneasy, and my heart bound upon the road; the man perceiving that I was getting up, inquired the cause, and strove to discourage me; but not prevailing, arose and taking two horses from his stable, carried me across two or three streams of deep running water, and by a tavern where was a sharp cross dog.— Soon as the day dawned he went back, and I continued my course a few miles, and found a family of methodists where I took breakfast; but thought that they supposed that I was an impostor; and being informed where a funeral sermon was to be preached I quit them, and went to hear *Britain Caple*, who spoke in the power and demonstration of the Spirit; after which, I asked and obtained permission and spoke a few words, as *Caple* thought I could do no harm, (I appeared so simple to him as he afterwards said) if I could do no good. Thence I went to Greensborough, and held meeting that night, and the night following, and then concluded to go, not amongst the methodists, unless it came in my way: but principally around to the Court-houses, &c. and on my way to Oglethrop, I called at a house to rest, (having the night before travelled a considerable distance till two men overtook me, and on finding who I was, provided me lodging the remainder of the night;) and the man began to find fault about the methodists, (he not knowing who I was,) by which means I found one in the neighbourhood; went there and left some handbills for the neighbourhood; and as I was going off, the family found out who I was, and invited me to tarry and hold a meeting after they had inquired, and found that I was not one of *O'Kelly's* party. In the meeting a black woman belonging to *General Stewart*, who was brother to the man of the house, fell down and lay like a corpse for some time; and her hands seemed as cold as death: we were at prayer when she fell, and her falling had like to have knocked me over: after about an hour and a half she came to, and praised God: I gave her my pocket bible, with orders to carry it home, and if she could not read herself, to get the whites to do it for her. I had a meeting next night, and morning following; and thence proceeded to three appointments, which the family had sent on; one was at Lexington at *Pope's Chapel*. About

this time I had a singular dream which induced me to cross the Oconee river, and tarried with a kind baptist family that night: next day I called on *Tigner*, a noted methodist; and finding that the circuit preacher *T. C.* would be there the next day, I left a parcel of handbills, and went on my way until evening, when I stopped for lodging; and hearing of a serious family, I called on them, but scarce knew how to introduce myself; however, the family on asking me various questions, invited me to tarry all night; and in the evening on finding out what I was, invited me to hold a meeting next day, which I accordingly did; this being in Clark County; and at night in Jackson old Court-house; where a few dollars were forced upon me: I was solicited to tarry longer, but felt my heart drawn to travel with expedition, over these interior countries and return to New-England, as my health and strength had returned far, far beyond my expectation.

Monday 22. I walked thirty-five miles to Franklin, and had a meeting at night.

23. Yesterday espying some drunken people, (apparently so) I left an appointment, which to-day I fulfilled, and such an attention is rare to be found.

24. An opportunity presenting, I rode a number of miles and had meeting at night in Elberton, and the night following—I got an opportunity of sending some hand-bills to the *Tombigby*, where perhaps I may one day visit. What am I wandering up and down the earth for? Like a speckled bird among the birds of the forest; what is before me I know not, trials I expect at hand, my trust is still in God, my trials are keen: my mind seems to be led to return to the north by the way of Charleston.

26th. I went to Petersburg, had a letter from Doctor *Lester*, of New-York, to Solomon Roundtree there, who opened my house for meeting, and shewed me the greatest kindness of any man, since I came to the south; I went through the town and dispersed some hand-bills, which brought many out to meeting. I visited Vienna and Lisbon, and continued my course towards Augusta, though strongly intreated to tarry longer, with the offer of an horse to ride about sixty miles, but could not find

freedom to tarry, or accept; yet about ten dollars I was constrained to receive, lest in attempting to do good, I should do harm. Some good impressions appeared to be made. I called at a house on the road, where I saw a woman ask a blessing at the table, and I, to give her a sounding, talked somewhat like a deist; she was a methodist, and was going to turn me out of doors, when a man said, he is one of your own party; which was the preventative. I tarried all night, which she would take nothing for, but gave me some advice; as she halted between two opinions who I was. Calling for some breakfast on the road, the old man insisted I should pay before I eat, which I did, and asked the cause of a collection of youths so early: the reply was, to revive the yesterday's wedding. After some talk, I gave them some hand-bills; the old man took one and began reading like an hero, when feeling conviction, could hardly go through: I prayed with them, and went on my way, and some of the young people who came for the resurrection of the wedding, (as they called it) followed me out of doors, with tears, and the old man forced back the quarter dollar which I had paid for my breakfast.

Tuesday, March 2d. As I was sitting down to rest, by the forks of some roads, four persons were passing by me, and I overheard the word *meeting*; which induced me to ask, if they were going to meeting: but the answer was cool; so I followed after them, and going along to see what they were after, about half a mile out of my road, I came to a large assembly of people at a presbyterian meeting house, waiting in vain for their minister; I gave them some hand-bills, the people read them, and then shewed them through the assembly; and some persons present who had heard of me before, told it, so I was invited to speak, with this proviso, that I must give over if the minister came. I spoke nearly an hour on free salvation, but the minister did not come. I received an invitation to a methodist meeting-house, where I had two meetings, and some dated their awakenings and conversion from that time.—From man, we may receive favours, and ask again and be denied with resentment; but the more we expect from God, the more we shall have

in answer to faith and prayer, in sincere patience, in submission to the will of God; and the longer I pursue the course of religion, the more I am convinced of the truth of these scripture passages, that all things shall work together for good to them that love God: if we don't bring the trials on ourselves needlessly; and no good thing will God withhold from them that walk uprightly. Lord increase my faith, I expect trials are at hand; the devil can shew light, but not love, and in going in the way of love's drawings, I generally prosper; but in going contrary thereto, barrenness, distress, burthens, and unfruitfulness, and sorrow, like going through briars and thorns; and as it God's will to make us happy, it is our duty to go in the paths of peace, tender conscience, and melting joy, and in so doing, I don't remember the time I was sorry, though I perceive not the propriety of the thing immediately, yet I do afterwards; therefore, act as a mortal being who possesses an immortal soul, and expect to give an account at the bar of God, as if my eternal happiness depended on the improvement of my time.—Improvement enlarges the experience, and experience enlarges the capacity; and consequently can know more and more of God; and God made us so that it might be the case with us, and if it were not so, we could neither be rewardable nor punishable, for there would be nothing to reward or punish, for one part of the punishment is bitter reflections, or accusations for misimproved time and talents, the natural consequence of which, hath brought them there, and this would make distress. As holiness constitutes the felicity of paradise, what nonsense it is for an unholy being to talk of going there; for it would rather tend to enhance their pain to behold the brightness of that sweet world; therefore I think they had rather be in hell; and the mercy, and love, and goodness above, will in justice send them there, for it is the will and goodness of God, to send people to persons to the places suited to their nature, disposition, and choice. Oh, may God teach me the things I need not,—a forced obedience is no obedience at all; voluntary obedience is the only obedience that can be praised or blame worthy; all good desires come not by nature, but by the influence of God's Holy Spirit, through the



mediation of Christ, which are given to make us sensible of our weakness and wants, that we may seek, and have the same supplied : and of course, it is our duty to adhere to the sacred influence by solemn considerations, and a resolution to put in practice the same, by breaking off from that which we are convinced is displeasing and offensive in God's sight, and looking to him for the blessings we feel we want, in earnest expectation that he will bestow it through the merits of the Son.

Crossing Little River in a canoe, I held meeting at ten o'clock in the morning; and though the notice was short, sixty or seventy came out, and it was a tender time.

Sunday 7th. I arrived in the town of Augusta, and my things having arrived, I went through the town, distributing hand bills from house to house; some I gave to black people, some I flung over into the door-yards, and some I put in under the doors, or through the windows where the lights were out; and whilst doing this, a negro came after me three times to go to his master's house, saying that Mr. Waddle (a presbyterian minister) wanted me; I went and obtained a breakfast; he being about to leave the town, and hearing of me before, and being a candid man, was the means of removing prejudice, in some degree, from that society. Then I went to the methodist meeting-house, where the preacher beckoned me to come up into the pulpit, which I declined until the third time, and then went: Said he, the *elder, Stith Mead*, will be in town this morning, and he wants to see you. He had got on my track, and some knowledge of my conduct, which had removed prejudice from his mind; at length, he came, and after preaching a funeral sermon, offered me, (if I desired it) liberty of the pulpit, and the privilege of giving out my appointment for the afternoon, which I accordingly did, and then went off to the presbyterian meeting, and told them of it as soon as the meeting was dismissed; and the African baptist likewise, and then to my room, (the people said, I was a *crazy* man). The bell was rung to give the people notice; this was for the convenience of the presbyterians. I spoke in my feeble way, and appointed meeting for the next evening. The methodists said, you will have

no hearers to-morrow evening, for Mr. *Snethen* was liked the best of any minister that was ever here, and he could get but few hearers on a week day night. However, the people flocked out more on Monday evening than Sabbath, and I appointed for Tuesday, and told the young people, if they would come out, that I would give them *hymn-books*, which accordingly they did, and the congregation was larger still; I proposed a covenant to the people, to meet me at the throne of grace daily in private devotion, which hundreds agreed to (by rising up) for a space of time, which I bound them by their *honour* to keep. I expected to leave town next morning, but *S. Mead* prevailed on me to tarry till the following sabbath, considering the prospect of good. Solemn countenances were soon seen in the streets. On Wednesday evening we had meeting in Harrisburg; on Thursday evening, the man who had just finished a job about the meeting-house, kept the key, so that it was with much difficulty that we obtained it for meeting in the evening; he assigned as the reason, arrearage of pay; we told the people of it; I mentioned that I esteemed it a privilege to have such a house to hold meeting in, and for my share felt willing to give ten dollars towards the deficiency; and if they would come forward and subscribe liberally, perhaps they might not feel the loss of it, for God might bless them accordingly. We got upwards of seventy dollars that night. I told the youth, if they would come to a prayer-meeting next evening, I would give them some more books; about six hundred persons came out, to whom I gave seventy hymn-books more, making an hundred in all. Saturday evening and next morning, I held meeting in the vicinity, and the work evidently appeared; for mourners came forward to be prayed for. In the afternoon, I gave my last discourse in Augusta, and then I requested those that were determined to set out and seek God, to let me take their names in writing, that I might remember them in my devotions when gone; about seventy, who had been careless, came forward.

Last evening, we got about thirty dollars more for the meeting house—it was expected that I should have a contribution last meeting, for my labours, and well wish-

es to the town, &c. which I declined, and many thought it strange, yet five dollars I was constrained by my friends to take from a man out of society, lest my refusal should do harm. Next morning, Doctor Prentice, who had treated me as a friend, and was the first man that gave me an invitation to make his house my home in this place, sent his servant and chair with me nine miles; thence I continued on my way towards Charleston.

Wednesday 17th. I set off before sun-rise, but was taken unwell, so I walked about ten miles, and whilst lying down under a pine, I reflected thus; how do I know but this weakness of body came by the will and wisdom of God, and in a way to do good, as afflictions happen not by chance nor come from the dust, but are God's mercies in disguise; presently there came along a methodist backslider, who at times strove to reason himself into the belief of deism and universalism; but still he could not forget the peaceful hours he once enjoyed, yet the word preached would reach his heart, so that he but seldom went to places of meeting. I obtained a promise from him, however, that he would try to set out again; and as we parted he was tender. I spoke at night and next morning to a few, and some waggons coming along, I got liberty to ride in some of them by turns. My shoes heating my feet, I gave them away for some bread, having a pair of moccasins with me, which preserved my feet from the sand.

Friday 19th. I called at a number of houses, to get entertainment, but could not for love nor money, till about the middle of the night, when coming opposite to a house or cottage, an old woman opened her door, and as I saw the light, begged permission to tarry; which I obtained, and she gave me some bread, and said, I suppose the other families did not take you in; but supposed you to be some thief, as you did not appear to be in the character of a gentleman. I paid her for my lodging; but for the bread she did not require it. Next evening, I travelled till late, likewise inquired at almost every house for entertainment, but could not obtain upon any conditions. At length, I espied a light, but durst not venture near it for fear of the dogs, but found a convenient tree, where I could screen myself from the dogs,

and then alarmed the family. After some time, I was answered, and piloted to the house, where I found an old woman and her son, and she, to relieve my hunger, gave me such as her cottage afforded, viz. coffee and cake, gratis; however, I paid her, and next morning I went to Dorchester, and called on a Mr. Carr, to whom I had a letter, and spoke in his house, where good seemed to be done, after that I had heard a Mr. Adams, an independent minister, in their meeting-house.

Monday 22d. I came to Charleston, and found the preachers friendly, and yet shy, for fear of the censure of the conference; so the preaching house was shut against me. I called on Mr. *Matthews*, then one of *Hamet's* preachers, for some hand-bills, which were sent there by Adam C. Cloud, for me, (here I took the measles) and distributed about twelve hundred of them thro' the town, and then obtained the liberty of the poor house, in which I held several meetings. *Matthews* invited me to supply an appointment for him in the great meeting-house, which was built for the methodists, and about which *Hamet* made crooked work, &c. When M. was gone out of town, I advertised the meeting, and about two thousand attended, to whom I spoke; it was thought to have been as still a meeting as had been known in that quarter, for such magnitude. A collection was offered to me, which I refused. A gentleman opened a large room in which I held several picked meetings; a collection was offered here to which I declined; however a few dollars I received from some, partly through constraint and the medium of Mr. *Monds*, who appeared loving and kind. The family here, where Jones the preacher had piloted me, expecting pay for my board, I found a little book here which I wanted, and when paying for it, left money in the man's hands, a sufficiency for my board, and quit the house, and took up my lodging with esquire Terpin, who was inclined towards the Friends or quaker society, where I held several picked meetings: the *Hamet* methodists were low—the *Asbury* methodists (so called) were shy. At length, I took my departure for New-York. The measles appeared on my voyage, and the captain and all hands were unkind, and

one passenger shot a pistol off near my head, in the small tight steerage, which seemed to injure me much in my low state.

## CHAP IX.

## RETURN TO NEW-ENGLAND.

**A**PRIL 8th. I landed in New-York, (though on our way we had crossed the Gulph stream) and about two days after, my life was despaired of by Dr. *Lester*, (as the inflammatory fever had set in.) Whilst I was confined at the house of brother *Quackenbush*, the Lord was precious to my soul.—the sting of death was fled, and sometimes I turned my thoughts on future joys, and realized that some of my spiritual children had gone before and I absent from Jesus: O how did my soul wish to be in those sweet realms above! But then turning my thoughts on time, I considered the value of souls, and that poor sinners were in the dangerous, blind, dark road—the question arose, which I would choose, to depart to Paradise, or spend twenty or thirty years more in this vale of fears, in labouring in the spirit of a missionary for the sake of my fellow mortals' salvation; and after a short pause I felt such a travail for souls, that if it might be consistent with the Divine Will, I wished to recover for their sakes, and still to be absent from my crown of glory; yet I felt resigned to go or stay as God should see fit.

After about twelve day's confinement, I put on my clothes with help, though during that time I could sit up but a very few minutes at a time, and that not without assistance, to prevent fainting. The day that I got able to stagger abroad, the mistress of the house was taken ill: the Lord was good that we were not both sick together.

I went to the south, without consent: some of the preachers in the city appeared shy, who were dear to me, which hurt my feelings, not to be visited in my sickness, though one came at times for a morning walk, and at length another; but perhaps there was a cause.

May 2d. God opened the way for my getting into

the *state prison*, (which I had long before felt a desire to visit) to hold religious meetings there. Brother *Kerr*, whom I had seen in Ireland, was one of the keepers, and obtained a verbal permit for a friend of his to hold meeting with the convicts, though in general written ones from two inspectors were required from those who are invested with powers to grant them. Two calvinists preached there generally: but this Sunday one of them was called away to a sacramental meeting, and the other readily consented to give up his part of the day without examining who or what I was—(these three circumstances of the *one inspector* and *two preachers* I perhaps view in a different light than what some do)—I thought predestination was poor stuff to feed these prisoners with, considering their conduct and state; so I spoke upon particular election and reprobation and a free salvation, not out of controversy, but to inform the mind. I had held but one short meeting since my sickness; and I was still so weak, that I scarcely knew how to stand; yet I soon forgot myself and stood an hour; and in the afternoon I stood about two, whilst speaking on sin, and the melting power of God seemed to be present, as we formed a covenant to meet each other at the throne of grace, &c. (I spoke at night in the poor-house)—I believe there was between three and four hundred prisoners.

Monday 3d. I received a letter from one of the prisoners who was condemned to imprisonment for life for the crime of forgery: he was a deist when put in: but now he seems desirous for salvation—he, in the name of a number, requested me to visit them.

Tuesday 4th. I visited the cells where some of the most impenitent were confined, and tears began to flow; through the iron gates, I spoke to others in the different rooms of the mechanics, (nailors excepted)—I spoke with some and prayed also, and all was still and attention; so my heart seemed to melt towards them in love. Then I visited the bad women, and it was observed that some of the worst of them were brought to bow. I obtained the favour of visiting the prison through and speaking to the prisoners on a week-day: this I was informed had not been granted to any one before—they

were going to petition the governor for a permit for the visit if I had not obtained it without, considering I could not tarry till the following sabbath. Afterwards I was informed that a number became serious; and one who aided in burning Albany, who was deistical and a bad prisoner, got convicted and died happy soon after; which was a matter of consolation to me—the preachers visited the prison, and hearing of the impressions made on some minds, appeared more soft and friendly, and had thoughts of offering me the African meeting-house; but feeling my mind bound for Connecticut, I could not feel free to stay. I got some religious hand-bills printed, and procured some books to give away; so I had not money enough left to carry me home; and giving away about seventeen hundred hand-bills over the city, I found a vessel bound for Middletown, and went on board just as she was going off, though the captain was a stranger to me; the vessel put into New-Haven where I debarked, and the captain gave me my passage gratis, though he knew not but that I had plenty of money, which happened well for me. I held a few meetings in New-Haven, which seemed not altogether in vain, though the devil was angry and a few stones flew from some of his children, or agents, one of which came through the window in the pulpit and struck just by my side. A young man of no religion left a dollar in my hand, which enabled me to take the stage (though I still was feeble in consequence of my late illness) thirteen miles and procure me a breakfast; then walking a few miles to Durham, I called at an inn to rest, and the landlord, who was a methodist, knew me, and constrained me to tarry all night and hold two meetings. I then sent forward appointments into the neighbouring towns and parishes, &c. in every direction, though I knew not how I should get on to fulfil them.

Thursday 13th. I arrived in Middletown, expecting the society would treat me cool, but was agreeably disappointed. When in the south, I found some minutes of a conference held between the presbyterian, baptist, and methodist preachers, twenty-five in number, to form regulations, &c. how the different societies might be on more friendly terms together, as the contentions be-

tween the different sects had been a great injury to the cause of religion in the unbelieving world: these minutes met my approbation, so I got hundreds of them reprinted, and sent them to ministers and preachers through the north; and finding the congregation divided about an independent meeting-house here in Middletown, and being informed that the parties were to meet, &c. I went in the dead of the night, and had some of my union minutes pasted on three doors of the meeting house. The next morning they were read by many. I suppose each party on the first sight concluded it was a threatening from the other, till they found its contents; when they met, I sent in a petition for the liberty of its pulpit, &c. and afterwards the methodists had it more frequent.

Oh, the mercy of God! Oh, the rebellion of man! Discouragements are before me, but my trust is still in God.

Saturday 22d. Having had seventeen meetings the week past, which were as hard as thirty common ones, on account of their length, &c. a friend aided me with a horse, so I came to Eastbury about ten at night, where was a quarterly meeting; the preachers treated me with more friendship seven times than I expected, particularly *Broadhead* the elder, who had wrote to me in Europe, a friendly letter, that many preachers and people in my native land would wish to see my face again, though I had never seen him before. I had laid out for the worst, and if I were disappointed it should be on the right side.

Sunday 23d. I was permitted to preach for the first time, at a quarterly meeting, and the melting power of God seemed to be present, and a quickening was felt amongst the people. I sent forward about three score appointments, in different parts of this state, from this meeting, though I saw no way how I could get on to fulfil them. However, Providence provided a way.—*Abner Wood*, one of the preachers, having an extra horse, offered it to me very reasonable, so I gave him an order on Mr. Garrettson, for the eighteen dollars in his hands, and let him take my watch, (which a woman had sent me just as I was embarking for America)



at what price it should be thought proper, &c. Brother *Burrows* gave me an old saddle, and one of the preachers, John Nicholes, gave me a whip.

Selling the gospel is not in so good a demand now as formerly, and bigotry through America, is falling fast, and God is bringing it down, and christian love prevailing more and more. This visit, which I am now upon, was what I felt to be my duty when on my passage home across the Atlantic.

When I was on the Orange circuit, I felt something within that needed to be done away. I spoke to one and another concerning the pain I felt in my happiest moments, which caused a burthen but no guilt: some said one thing and some another; but none spoke to my case, but seemed to be like physicians that did not understand the nature of my disorder: thus the burthen continued, and sometimes felt greater than the burthen of guilt for justificatoin, until I fell in with *T. Dovey*, on Cambridge circuit. He told me about *Calvin Westcr*, in Upper Canada, that he enjoyed the blessing of sanctification, and had a miracle wrought on his body, in some sense. The course of nature turned in consequence, and he was much owned and blessed of God in his ministerial labours. I felt a great desire arise in my heart to see the man, if it might be consistent with the Divine Will; and not long after, I heard he was passing through the circuit, and going home to die, I immediately rode five miles to the house, but found he was gone another five miles further. I went into the room where he was asleep—he appeared to me more like one from the eternal world, than like one of my fellow mortals. I told him, when he awoke, who I was, and what I had come for. Said he, God has convicted you for the blessing of sanctification, and that blessing is to be obtained by the simple act of faith, the same as the blessing of justification. I persuaded him to tarry in the neighbourhood a few days; and a couple of evenings after the above, after I had done speaking one evening, he spoke, or rather whispered out an exhortation, as his voice was so broken in consequence of praying, in the stir in Upper Canada; as from twenty to thirty were frequently blessed at a meeting. He told me that if he

could get a sinner under conviction, crying for mercy, they would kneel down a dozen of them, and not rise till he found peace; for, said he, we did believe God would bless him, and it was according to our faith. At this time he was in a consumption, and a few weeks after, expired; and his last words were, as I am informed, "ye must be sanctified or be damned," and casting a look upward, went out like the snuff of a candle, without terror; and while whispering out the above exhortation, the power which attended the same, reached the hearts of the people; and some who were standing and sitting, fell like men shot in the field of battle; and I felt it like a tremor to run through my soul and every vein, so that it took away my limb power, so that I fell to the floor, and by faith, saw a greater blessing than I had hitherto experienced, or in other words, felt a Divine conviction of the need of a deeper work of grace in my soul: feeling some of the remains of the evil nature, the effect of Adam's fall, still remaining, and it my privilege to have it eradicated or done away: my soul was in an agony—I could but groan out my desires to God—he came to me, and said, believe the blessing is now: no sooner had the words dropped from his lips, than I strove to believe the blessing mine now, with all the powers of my soul, then the burthen dropped or fell from my breast, and a solid joy, and a gentle running peace filled my soul. From that time to this, I have not had that extacy of joy or that downcast of spirit as formerly; but more of an inward, simple, sweet running peace from day to day, so that prosperity or adversity doth not produce the ups and downs as formerly; but my soul is more like the ocean, whilst its surface is uneven by reason of the boisterous wind, the bottom is still calm; so that a man may be in the midst of outward difficulties, and yet the centre of the soul may be calmly stayed on God: the perfections of angels are such, that they cannot fall away; which some think is attainable by mortals here; but I think we cannot be perfect as God, for absolute perfection belongs to him alone; neither as perfect as angels, nor even as Adam before he fell, because our bodies are now mortal, and tend to clog the mind, and weigh the spirit down:

nevertheless, I do believe, that a man may drink in the Spirit of God, so far as to live without committing wilful, or known, or malicious sins against God, but to have love the ruling principle within, and what we say or do to flow from that Divine principle of love from a sense of duty, though subject to trials, temptations, and mistakes at the same time. But it is no sin to be tempted, unless we comply with the temptation, for Christ was tempted in all respects like as we are, and yet without sin. James saith, count it all joy when ye fall (not give way) into divers temptations, which worketh patience and experience, &c. Again, it is no sin to mistake in judgment, and even in practice, if it flows from the principle of Divine love; for Joshua wholly followed the Lord, as we read: for one sin must have shut him out of Canaan, as it did Moses; yet we find he mistook in his judgment and practice, in the matter of Eldad and Medad, prophesying in the camp, thinking they did wrong, &c. which was not imputed as sin; and many infirmities we are subject to whilst in this tabernacle of clay, which we shall never get rid of till mortality puts on immortality. But nevertheless, as before observed, I think a man may have love the ruling principle, which is the perfection in Christ I contend for, and why may we not have it? God gives us desires for it, commands us to pray for it in the Lord's prayer, and that in faith; and commands us to enjoy it, and love him with all our heart, and his promises are equal to his commandments, which are, that he will circumcise our hearts to love him, and redeem us from all our iniquities; and as death doth not change the disposition of the mind, what nonsense it is to expect a death or future purgatory—no, we should expect it now, as now is the time and day of salvation, saith the Lord—Enoch walked with God three hundred years; the ancient disciples were filled with joy and the Holy Ghost, and John, and those to whom he wrote, were made perfect in love; David, when a stripling, was a man after God's own heart, but not when a murderer, for no murderer hath eternal life abiding in him, saith John, but after his confession God put away his sin; and Paul, in Romans vii. spoke to those who knew the law and rehears-

ed the language of one under it, when he said, I am carnal, sold under sin; but in the three first verses of the next chapter, he informs us, that himself was made free from the law of sin and death; if so, he could not be groaning under the bondage of it, unless you can reconcile liberty and bondage together, which I can't do, because I cannot think that a man can be carnal, which is enmity against God, and yet be one of the best of men at the same time, because it is a contradiction, and a contradiction cannot be true.—A garrison may have inward foes bound, and armies without, perhaps three, and yet have peace among themselves, destroy some of the inward foes, and there are some left; destroy the whole, and there are none left within, yet there are some without, viz. the world, the flesh and the devil; and there is need for the garrison or person to keep up their watch afterward when the inward foes are destroyed, as well as before, or else the outward foes will come in, and then they will have inward foes again: therefore you see that the blessing of sanctification is not only obtained by a simple act of faith, the same as justification, but kept likewise by a constant exercise of faith in God, as a man going towards heaven is like one rowing up a river, who when diligent, makes headway, but if he stops the tide will take him back; therefore, as a vessel, whilst a stream runs in it, will be kept full, if it be full; but stop the stream above, and it will grow empty by the outlet, so the christian, whilst in constant exercise of faith, enjoys constant communion with his God; but if he does but neglect his watch, he will feel an aching void within. O christian, can you not realize this, or witness to it from experience?

Tuesday 25th. I found my friends well in Coventry—held some meetings, and then proceeded to fulfil the errand or work, which I had felt to be my duty when coming home from Ireland, namely, to travel the continent at large, to speak on certain points, which I conceived to stand, or be in the way, to the no small injury of Christ's kingdom, which I had been persuaded to give over the year before, at the New-York conference, and in consequence thereof, felt my mind distressed, and as if I was delivering my errand to the wrong peo-

ple, until I arrived in Georgia, for a recovery from my decline, which I believed came in consequence of the distress of my mind, which originated from undertaking to do that which I thought not to be my duty, when giving up my judgment to the judgment of others, in a matter of magnitude and conscience; though having to trust Providence for my daily bread in future, as when in Georgia and Ireland; yet the peace of mind that I have, and do enjoy in this critical line of life more than compensates for all the discouragements as yet, and my trust and hope is still in God, who hath helped and supported me hitherto.—Gilead and Hebron were the first of my visiting on this tour, and the power of God was to be felt. Lord open my door, and prepare my way through the state.

29th. I went to Lebanon, through the rain, and spoke; and at Windham court-house at night; the people, except a few, were solemn and tender; then tarried at a house where I called the first day I set out to face a frowning world, who then were prejudiced against me, but now more friendly. Oh cursed, hard prejudice, what hast thou done to benight the understanding, and prevent it from judging right! it is the devil's telescope, and will magnify and deceive according as you look through it.

Sunday 30th. I spoke twice in Scotland, and twice in Canterbury.

31st. I rode to Preston, and had one meeting, and three in Stonington, and a quickening seemed to run through the people. I feel the want of more faith.—Faith among the preachers and people causes good meetings from the presence of the Lord. I spoke at the head of Mistick river, and in Groton, and New-London, to many hundreds of people.

My way was singularly opened in Georgia, and so it hath been since my return.—Glory be to God—who would not serve so good a Being as this?

June 2d. I spoke at Quaker-hill, and in Colchester four times that day; I trust not in vain.

The conference is sitting, and I expect to be as a leper shut out of the camp—yet I have broke no discipline, for I was only a preacher on trial, and never in full con-

nexion, and of course cannot be expelled from the connexion, seeing I was never in. And I never was a member of the quarterly conference, and of course am not accountable to any particular quarterly conference for my conduct: And the class that I once belonged to is now broke up; and my standing happened to be such, that there was none in particular to call me to an account; yet I had plenty to watch over me either for good or evil. If my standing had been any other from what it now is, I must have had my heels tripped up at this critical time.

Sunday 6th. I spoke in the congregational meeting house, in my native town.

Monday 7th. The dysentary took away my strength considerably. Wednesday, I visited one in despair of God's mercy, though a member of the congregational church; she had been the means of turning her son from pursuing religion, back into sin.

Friday 11. I preached in Andover, to about an hundred, generally well behaved; this parish had been (something like Jericho) shut against the methodists.

Saturday 12th. This day or two past, I have been somewhat distressed: I went to Thompson, and on my way the burthen fell, and was encouraged to go forward, as God's spirit seemed to run through the assembly.—I spoke in Pomfret, Brooklyn, Canterbury, Franklin, Norwich, and at the landing, where the people appeared serious, and many tender; at the latter place, one came to me and said, last August I heard you preach, and it was the means of my conversion to God, and one more also.

Tuesday 15th. I spoke in Sterling, where the methodists had not spoke before, and in Plainfield; thence to Bozrah, and some adjacent places, and had meeting. About this time, I fell in with the bishops on their journey to the east. Mr. Asbury was more friendly than I expected—and said, he thought I missed it, that I did not tarry to the New-York conference, adding, if I could have cleared up some things (which I suppose was about my deserting the circuit, &c.) to the satisfaction of the preachers, perhaps I might have been ordained; and added further, that my name was taken

off the minutes, as they kept none on but such as traveled regularly. Mr. *Whatcoat* said, we should join as one man to go forth as an army to hold each other up; but if you attempt to travel at large, you will meet with continual opposition from your brethren, (though some approbate you) and this will have a tendency so discourage you, and weaken your hands, and wean you from your brethren, so after a while you will fall away.—They appeared like two nursing fathers, particularly Asbury.

I visited New-Salem, Chatham, Haddam, and Guilford, where one got religion\*—thence to Wallingford, and Cheshire, where bigotry is great in the hearts of the people.

Tuesday 22. I had four meetings, and having fulfilled the first appointment about sun-rise, in Newington, I went to the second in Wethersfield, and when I had done, a woman who was a stranger, shook hands with me and left a dollar in my hand, which was the only money I had had for some time. On the way to the third meeting, my horse flung me in the city of Hartford, and ran, and I got him no more till November following; when I was falling, my horse started towards me as I was getting on, pitched me over him to the other side, which some people seeing, screeched out, supposing my brains would be dashed out against the pavement; however, it so happened that I did not get entangled in the harness, and received no material injury, except a severe shock. How far angelic interposition is present on such occasions, we shall more clearly see in a coming world. The beforementioned dollar enabled me to take the stage, and go on my rout to Windsor. At the time I fell, I had about an hundred appointments given out, and about seven hundred miles to travel, all to be performed in five weeks, but how to get on, I did not know, as my horse was taken up and advertised, and got away again, and then not heard of for some time; and the man in whose possession they were, would not deliver up my saddle and outward garment, unless I would pay him several dollars, after providing for my horse. Who since has become a black-preacher in the West-Indies?

ing them mine ; so I left him to his conscience to settle the matter. However, my trust was still in God, whom I did think would over-rule it for good, which accordingly took place ; for there were several neighbourhoods which I had previously felt a great desire to visit, but prejudice and bigotry had entirely shut up the way until now, when the above incidents were over-ruled to the casting of my lot in those vicinities, where the door was opened, and I held meetings, the fruits of which, I expect to see in the day of eternity. I got assistance to Suffield, Westfield, Springfield, Ludlow, Wilbraham, Stafford, Ellington, East-Hartford, Wapping, Hartford-five miles, Mansfield, Eastford, Thompson, Killingly, Abington, Plainfield, Voluntown, Cranston, and Pray, idence—where *Providence* opened my way, by raising me up friends to assist me to get from place to place, to speak to thousands of people. A few appointments were not given out according to my expectation, and I disappointed them, as they clashed with my own ; but those which were given out according to my direction I fulfilled all, except one, which I withdrew, so none was disappointed. I visited Lyme, and several neighbouring places. About this time, I lost my pocket handkerchief, and borrowing another at tea, forgot to return it as I arose from the table, and immediately went to meeting : from this circumstance, an idea was conceived that I meant to steal it. Oh, how guarded should we be against a spirit of jealousy ! which is as common as the grave ! however, I sent the woman money, who had lost her's likewise, while riding. In ten weeks and two days, I rode about fifteen hundred miles, and held one hundred and eighty-four meetings ; and, feeling my mind drawn out to declare a free salvation, I frequently stood three hours, and generally near the close received two letters from Dr. Johnson, which were a comfort to me.

*Daniel O'Strander* is appointed presiding elder of Connecticut : he gave me a recommendation for a local deacon's ordination, &c. but I observed a clause in the discipline that was made whilst I was in Europe that every local preacher should meet in class, and that if he did not he should forfeit his licence which made me



rather suspicious about being ordained; as it would be impracticable to meet in a class and yet travel as extensively as what I expected, and if I travelled without meeting in a class, I should forfeit my license (or rather credential) and if I proceeded without it, must forfeit my membership and be excluded, &c. and to be so excluded without breaking discipline, as I only had been on trial and never in full connexion, and had a right of course to desist, as well as they to stop me if they chose, as a trial implies a trial on both sides; nor yet guilty of false doctrine, contrary to methodism, or immoral conduct—I was unwilling to put a sword in the hand of another to slay myself—and though I had appointed a day to fall in with the bishop for that purpose, yet could not see my way clear to proceed, and so gave up my recommendation, lest it should be said, I converted it to a different use from what it was intended; not but what I was willing to be accountable for my moral conduct, if I could in any way, that I might follow the dictates of my conscience. I was fearful of hurting brother O'Strander's feelings by this refusal. Some said that I construed that part of the discipline wrong; however I explained it as I thought it read, and afterwards asked *J. Lee*, who observed that he would have made use of that very passage to prevent one of his local preachers from travelling in my way, because a *local travelling preacher* is a contradiction in terms, and would be a bad precedent. Another time I wanted to cross a ferry, and thought, what shall I do for money to get over? I had none and could think of nothing I had with me to pawn, and as I was mounting my horse a half dollar was put into my hand by two persons, so I was provided for; about this time, I wanted a horse shod and had given the last farthing of my money to have a school house lighted in Glastensbury, and knew not where to look: however a way was provided in a strange congregation who knew not my necessity.

In Milton, Woodbridge, Stratford, Merriden and several other places I found kind friends to aid me, and some appeared to believe more freely in a free salvation; and good I have reason to believe was done. At length feeling my mind free from Connecticut, I took water

passage from Fairfield to New-York, and having paid my passage and procured some provisions, I had no money left; and having a tedious passage, the last twenty-four hours I had no food to eat; however I arrived in the city, and found some kind friends, who knew not my wants, for previous to my sailing my small clothes I had left to be washed, which were to have been brought to me, but was disappointed of their coming, so I had not a necessary change; however God still provided for me. One day, as I was walking one of the streets, *Salomon Roundtree* from Georgia (being here after goods,) saw me and knew me, and called me into the store to know if I wanted or needed any thing. He gave me a pocket handkerchief, a change of linen, kersimere for vest and pantaloons, and four dollars in money, for which may he be rewarded at a future day. The preaching houses were shut against me. I made application for and obtained permission to hold meetings in the poor house school-room, and then with much difficulty obtained liberty of the universalist's meeting-house: they thought the methodists had something against me of a bad nature, or why would they shut me out and keep me so distant? I spoke in the universalist's meeting-house to a large assembly, and one of their preachers attempted to answer my discourse afterwards, and gave notice of his intention that night.

Mr. *Scrgcant* one of the stationed preachers who had been opposed, now (as he there told me) became friendly; but *T. Morrell* the superintendent was still opposed, so I must do as I could if I could not do as I would. I perceived by wrong information he had formed wrong ideas of me, as many others, through the same channel have done: therefore, as they mean well though they lie under a mistake, it is not worth while for me to give them bitter retaliations as many do who are opposed by the methodists, and thus become persecutors. I ought to do right if other people do wrong, and the best way that ever I found to kill an enemy, was to love him to death; for where other weapons would fail, this hath had the desired effect, and I hope with me it ever may. After holding meetings in different private houses, whilst hundreds were listening in the streets, I at length felt my

mind free from the city, though during my stay, I had walked thirty miles one day into the country, and had meeting at night, and likewise had obtained permission from the mayor to hold meeting in the Park, who sent constables there to keep order, and some said the mayor himself was there in disguise. I visited Turkey in New-Jersey, and Elizabeth-town, where the meeting house was open to me, and *Thomas M—*'s father, who calls himself a bible man, gave me a dollar.

I embarked and sailed for Newburgh, where I felt previously a desire to go. The captain gave me my passage, though a calvinist, and admitted prayers on the way. I procured with some difficulty the liberty of an academy in which I held two meetings: the people complained to their minister that I had destroyed their doctrine, (as was said,) and he must build it up, or they would hear him no more; he replied, that it would take him nine sabbaths to build up what I had pulled down. He spoke two Sundays and made bad worse; then calling in help, *they* disputed about construing scripture, got quarrelling, and it terminated in a law-suit, as one charged the other with heresy, and so was prosecuted for slander, &c.

I called on elder *Fowler*, whom I expected would keep me distant, but was agreeably disappointed; he gave me a horse, for getting it shod, to ride several days: So I visited Latten-town, where I was expected the day before; however, the disappointment was over-ruled for good, and being notified, more came out. I visited Plattekill, Pleasant Valley, Shawangunk, and several other places. At the Paltz, I was taken with a violent puking for several hours; but at length, I embarked and landed at Loonenburgh, and walked to Schohaire, and saw my brother-in-law *Fish* for the last time. I visited Halabrook, Schenectada, Clifton Park, Niskeuna, Troy, and Half Moon, where I saw my friend *R. Searle*,\* whom I had not seen for about eight years, except about five minutes. It seemed natural to see him, and brought past times fresh into my mind, when he and his sister

\* I have not seen him since—he has withdrawn and joined the Church of England.

were in our native land, who were the only young persons I had then to associate with on religious subjects: Our meeting gave me a tender sensation, but it appeared that he could not see the propriety of my travelling thus, so I thought it most advisable to retire that day, and went to another place and held meeting. Albany friends met me at a distance, and invited me to town to hold meeting, which I accepted; but the preacher, Cyrus S. would not consent for me to go into the meeting-house, so hundreds were disappointed, as the trustees did not like to hurt his feelings; as he said, if they let me in, he should petition the next conference not to give them a preacher. The society, in general, appeared friendly, and *John Taylor* opened his house in which I held meeting; this *Cyrus* did not like: the Lutherans it appears would have lent me a meeting-house, but supposed I was wicked, or why should Mr. Stebbins shut me out? so I went to him to get a paper that there was nothing against my moral conduct; which he refused to give, adding, that I trampled on the bishop's power, by travelling so independent, which if he was to do, he would have been cut off long ago; likewise, that it would be inconsistent for him to pave the way for me to obtain another meeting-house when he denied me his own; and said, that he would rather have given ten dollars, than to have had such an uproar in the society and city as there was since I came; and ten to the end of that I could not have been kept away without—just after I began to travel, he appeared friendly, and his labours were owned and blessed of God, and then he was a noisy methodist.\*

In Cobuskill, we had a good time, and at Skenevius Creek, where I saw some who were stirred up to become serious about the time I was in my native land; likewise an old uncle of mine whom I supposed was dead; I remember once some of his words when I was young, which made great impression on my mind in one of his visits.

Sept. 15. A large meeting being appointed for all denominations in the country to worship God together.

\* But now he has withdrawn and joined the Church of England.

in the woods, my brother-in-law and sister had strove to prevail upon me not to go, and at first prevailed; but feeling distressed in my mind, I went, (an awful hail storm happened in the way.) Hundreds collected, to whom I spoke; when others were coming on the ground, orders were given for all the official characters of the different religious orders to retire to a council room, to consult how to carry on the meeting; they went, but I did not *feel free* to go till their business was nearly over.— They agreed not to meddle with their *peculiarities*, but to be as near alike as they possibly could; but I was not there when they took the vote, so my hands were not tied. There were about two thousand people, and upwards of thirty ministers or preachers, of the presbyterian, baptist, and methodist orders, and took turns in speaking, and I spoke in the night; next day I had thoughts of leaving the ground, but got detained, and calvinism came upon the stage; but the preachers' hands were tied so that they could not correct it; but I felt it in my heart to speak on certain points, which liberty I obtained, and began meeting without singing or prayer, and my text I did not tell until towards the close of the meeting—I stood near three hours, and after we were joining in prayer and rising up, when no one in particular was speaking, several persons observed that they saw something fall from the sky like a ball of fire, about the bigness of a man's hat-crown; (I did not see it;) however, just at that moment, a number fell like men shot in the field of action, and cried for mercy. The meeting continued nearly all night, and many found peace. The next day, as I was going off, the people were so kind as to give me a horse, saddle and bridle; so after visiting a number of places, and attending a quarterly meeting at Paris, went to Western with brother *Miller*, who hath no children, except an adopted daughter, (Peggy.\* \* \* \* \*) I visited several neighbouring places, and spent a week not in vain. I had an oil-cloth cloak given to me, and then took my departure for Upper Canada. I swam my horse across Black river, and arrived at Kingston, through a black

\* Who since has become my companion in life.

deep soiled flat country, and so muddy that my horse could but just walk, and for miles together seeing nothing but the wild beasts of the desert. I visited several neighbourhoods within forty miles of Kingston westward. I had several dollars offered me, which I refused, lest the circuit preacher (who was supposed to be sick, as he had disappointed a number of congregations) should think I hurt his salary, and this be brought against me at a future day. I went down about an hundred and twenty miles, holding meetings as I went, and frequently only on mentioning *Calvin Worster's* name, and the blessing he was to me, people who had here felt the shock of his labours were stirred up afresh, and some would even cry out, &c. I saw the grave of a distant relation of mine who had been a great traveller, but ended his life on an island at the mouth of Lake Ontario; thus I see we must all die—Oh, the solemn thought—but when I cast a look beyond the bounds of time and space, I see, methinks, a beautiful place where saints immortal dwell, and where I hope, by God's grace, one day safely to arrive.

I re-crossed St. Lawrence river, from Cornwall to St. Ridges, and passing through an Indian settlement, who live in the English fashion in some degree, I came into Shadigee woods, so through to Plattsburgh, missing the road by the way; however, I was not hurt by the wild beasts, and found good places to cross the rivers, and my road brought me nigher than the usual road. I called at a house where two of my spiritual children lived, who were awakened on Cambridge circuit; but could rally nobody, so I turned my horse in a pasture, and took up my lodging under an hay-stack for the night; but towards day I heard a child cry, so I gave another alarm, and was cordially received in—I held meetings about here, and saw my friend J. Mitchell—I went to the Grand Isle, and had two meetings, then riding three quarters of a mile through the water on a sand bar, I came to Milton—thence to Fletcher, and saw the man that took my horse when I was going to Europe; thence to Hardwick (being now in Vermont) where my brother *Bridgman* and two sisters lived;—my youngest sister seemed to have lost her desires in a great measure, and

I could not prevail on her to set out again; this grieved my heart; I told them I could not bid them farewell, unless they would endeavour to set out and seek God afresh, though I wished them well.

I visited several neighbouring places, and souls were blessed by God. Thence leaving Vermont, I came over Connecticut river, into New-Hampshire, where I met *Martin Rutter*, going to form a circuit; I had felt a desire he should go into that part where he had set out to go; I gave him the names of some families where to call.

I saw *Elijah R. Sabin*, who had been a zealous useful preacher, but was now broke down and married, and about to locate. I had meetings in Haverhill, then rode to Plymouth, and Holdness, and Meridith, and Gilming-ton, and the melting power of God seemed to be present in many places.

## CHAP X.

### RETURN TO GEORGIA.

**I** MET one who wanted my horse, by the name of *Sealy*; I told him he might take him, if two impartial men would prize him, &c. the two men could not agree, so they called a third, who judged in such a manner that this bargain which was in connexion with two others, was about two hundred dollars damage to me.— It was my intention to have sailed for the south, which was the cause of my putting myself in the way whereby I was cheated as above. (I believe God suffered these trials to befall me, for not being more submissive to go to the south by land, &c.) However, I proceeded on foot, being a stranger in this part, until I came to old *Almborough* in Massachusetts, where I saw *Stephen Hull*, with whom I once was acquainted: he went out from near my native place to travelling, but at length quit the connexion, assigning as the reason, his family, &c. and that he could not get a support amongst the methodists. I observed his wife was a pious young woman, when with her father *Col. Lippett*, in Cranston, but now appears to be in a cold uncomfortable state. Here I ob-

served Mr. *Wilson* of Providence, and *John Hill*, who now are congregational ministers, though once *Unitarians*, and once could kneel at prayer, but now I observed they stood; they compared themselves to "*fixed stars*," and me to a *comet*, which is supposed to connect systems, I neither felt freedom to eat or stay long, having arrived there at night, and went off in the morning before they were up, though I expected to have had the privilege of a meeting-house, if I had tarried. I thought of the words of Judas, "What will ye give me and I will deliver him to you," &c.

I took the stage at Haverhill, and came to Boston, and *Thomas Lyell*,\* who had been chaplain to Congress and was the stationed preacher, would not suffer me to hold meeting in the meeting-house, or any where else, but said, if I did, he should publish me accordingly, saying, I was not a travelling preacher, nor a local one, and of course he could not suffer meeting consistently; and if I would leave the town in peace with my meetings, he would let me depart in peace; he asked me if I was needy, and provided me with a breakfast, and offered me an old coat, &c. I hired my board and lodging, and no vessel going out soon, my money failing me, so I was obliged to leave the town on foot, and took stage and came to Worcester that night, then walked eighteen miles by moon light to Charlton.

November 7th, I had a meeting at Dudley. 8th, at Starbridge, Woodstock, and Ashford. 9th, I saw my parents, and my mother for the last time. 10th, I saw my parents, and walked about twenty miles, and rode a waggon eighteen more; and as we were crossing a bridge, one began to run the rig upon me, asking how much money I had got, and wanted to swap with me, and he considering himself a gentleman, reached him mine with a few shillings in it, I then had but six cents left; he gave me his purse, but was sure to take out the contents in season. I then felt some conviction, he offered to swap back; but a bargain is a bargain. Then a friend went with me to where I had about twenty-eight dollars due to him.

\* He hath withdrawn, and joined the Church of England.



an old mare, and my bridle, and an old saddle being given to me, and set off for Georgia, having one quarter of a dollar in my pocket.

About this time I heard that the horse which had flung me in the summer, was found, and the man of whom I had him had got him again, so went and got the same mare which I had let him have for it, and then sold her for a watch and spending money; and collecting about five dollars, in the name of the Lord I set forth, not knowing what was before me.

I had an appointment to preach, and making a mistake in the meeting-house, I went up into the pulpit, but was soon drove out by the sexton, it being another man's meeting; however, when he had done, I got a peaceable hearing in another place.

In Reading, the Lord blessed the people, and at North-Castle, White-Plains, New-Rochelle, Turkey-Hoe, Tarry-town, Singsing, and several other places. Then crossing North river, I preached at brother Smède's in Harvestraw, where some dated their awakening and conversion.

Thence to Pequest and Asbury, and then to Philadelphia, where Mr. Cooper and elder Ware hatcheled me in such a manner, as I never was before, *without* bitterness. They reasoned and criticised on me as if they were determined to search me out from centre to circumference. I did not think proper to answer all their questions, neither to assign all the reasons I had for my conduct. Mr. Cooper said, your European brethren oppose you, and your American brethren oppose you; and you say our rules are good, and yet you go contrary to them, and two opposites cannot be right, and consequently one must be wrong—do you think that you are wiser than all the rest of the world? Lorenzo Dow has set up his will in opposition to his brethren, and is wiser than they all—he then said, that woe is to him by whom offences come, and that I offended my brethren. He then gave me a pair of scales to weigh in, and put my arguments in one side, calling them a feather, and his arguments in the opposite side, calling them ten thousand pounds, then see which will weigh heaviest, a feather or ten thousand pounds; and so left it ringing in my ears, a feather or ten thousand pounds. I told him,

that in matters of opinion barely, we should give up our judgment to the majority; but in matters of tender conscience before God, we must be our own judges; for if by hearkening to the other in giving up my conscience, I am brought into trouble, how can I expect to be acquitted at the bar of God? He asked me, if I did not think the preachers were as conscientious as myself? I replied, that I did not like to answer that question; but thought some went more by reason, and that was better known to themselves than me, I must answer for one, and of course act for myself.

So went on my way to Wilmington, and called on a preacher who treated me coolly, so I put up at an inn: however, what *Ware* and *Cooper* said, discouraged me much; but the Lord after I had submitted the matter to him comforted my soul; for he had previously warned me in a dream of the night, that trials awaited me in Philadelphia, which I had told to brother *E. Wolscy*. I went on into Delaware, and came to a village which appeared familiar as though I had seen it before. A collection was offered me, which I refused, and went to Cokesbury; saw a preacher, and then went to Baltimore; after I held a meeting, and saw brother *S. Coate*, who was friendly, and suffered me to improve in a prayer-meeting: an old man gave me two dollars, which I needed, as I had but one dollar and an half left me.—*Wells* the assistant was out of town that time. H—y a preacher, refused to tell me where the methodists lived that way to the southward, yet I set off, and rode about thirty miles to a place where I found a family said to be methodists, and held meeting—and likewise in the neighboured (being detained by a snow storm) several others. Thence I proceeded on my way, and met bishop *Whatcoat* just as I had crossed Georgetown ferry: he treated me with love and tenderness, and after he had inquired my journey, I inquired his welfare, and he told me where to call and put up in Alexandria and Dumfries; so I found brother *Brien* and the assistant preacher, brother *Roan*, to treat me kind. Thence on to Culpepper, where I spent Christmas, and received a dollar and an half, which with two dollars I received at Alexandria, were of great service to me; though they knew

not my wants. Thence to Louisa county, where my mare was taken sick, so I left her and went on to *Cumberland* county on foot, and while at breakfast, I turned in my mind, what an apparent enthusiast I am? Yet I felt peace, and said in my mind, that my late misfortune should turn to the glory of God, and I felt within myself, that I should yet see good days in *this* weary land, where I am *now* a stranger. Thence to Prince Edward county. On the way I called to dine, and paid the man before hand, but the family were so dilatory, that I went off without waiting for it to be got ready; so crossing Coal's ferry, I came to Dannville, (I spoke in Halifax by the way, where I was thought to be an impostor:) here a man overtook me with a horse which he led, lame and bareback; he suffered me to ride it about sixty miles; so I came to Statesville, Iredell county, in North-Carolina. My money being nearly all gone, I wanted to sell my watch for spending money. I got the watch low, at eighteen dollars, and offered it for nine, if I could have supper, lodging, and breakfast with it. A watch-maker came in and said it was a good one, so the inn-keeper offered me nine dollars, or eight and a half with supper, &c. I took the latter, and while I was asleep, the mistress of the house was so good or bad as to send all round the neighbourhood, (as I was informed) to notify the people that a horse-thief was at her house, and if they did not lock up their horses, must expect one to be gone before morning.

Next day, I had my feeling in this strange land, and retired in private, and renewed my covenant with God, that if he would suffer the Providences to open before me as in time past, I would give up to suffer his will; for I felt as if I was not quite so resigned to travel, and pass through trials as in time past. My soul was refreshed to put my hope in God, and look forward. I got a few together, and spoke in the court house—likewise at a methodist house, where I was thought an impostor. Having a letter, I went to where it was directed, and the man of the house happened not to be at home, which was well for me; so I got a meeting, and the people were so well satisfied, that I got liberty and an invitation to speak again. About the same time *Philip Bruce*, an old

preacher, and presiding elder, came home from Virginia, and arrived at his father's about six hours before his father died; he felt hurried in his mind to hasten on the road—it appears that his father expected to see his son Philip by a conviction in his mind.

*Philip Bruce* heard of me, and charged his friends to be aware of me; but on hearing of my having related some of my past experience, recollected to have heard of me before, and retracted his first charge, and wished them to receive me if I came to their house, which was a means of opening my way. A day or two after, I fell in with him, he treated me as I would wish to be received by the influential considerate servants of God, while my conduct is as becometh the gospel of Christ. Here lived some who were called presbyterians, which I called presbyterian-methodists, or methodist-presbyterians.—They had the life and power of religion. They gave thirty-three dollars of their own accord, and eleven more were subscribed. *James Sharp* took the money, and let me have a horse, and trusted me for the remainder, though he had no written obligation, and some said he would lose it.

An opportunity presenting by a traveller, I sent on a chain of appointments towards Georgia. After holding several other meetings in Iredell, I set off, and had meeting at Major M'Claray's Spartingburgh, Enore, Abbeville court house, so to Petersburg in Georgia, where I arrived on the 2nd of February, 1803, having had some trials, and experienced some providences by the way. I felt the want of credentials, as the methodists for hundreds of miles had treated me cool. However, as soon as I entered Petersburg, a lad knew me, and soon word flew over the town that the *walking preacher* had got back, and I spoke to an assembly of magnitude that night. A society of methodists was raised here when I was walking this country last year, though religion was cold.—Now it seemed to flourish, my way was opened, and I sent appointments, and visited the country extensively as Providence enabled me to succeed.

At Rolem's meeting-house, and at Thompson's, Cunningham's, Powelton, Sparty, Rehobeth, Washington, Sardis, Indian Creek, gen. Steward's, Burk's, gen. Dick-

son's, Baker's, Carrell, Redwine's, Paine's, M'Daniel's, Coldwater, Stenchcomb's, and Sest's neighbourhoods, &c. I held meetings.

A camp meeting, the first I ever attended, was held on Shoulder-bone-creek, where I arrived on the third day of its sittings, about the dawn of it. I spoke several times, and the Lord was with us: ten persons came forward, and testified that they had found the pardoning love of God, among whom was Judge SMITH, who had been a noted deist. In this quarter God gave me favour in the sight of the people, and some were raised up to supply my wants, among whom was doctor B. and S. Roundtree, doctor Lee, &c. and another gentleman, who gave me a cloak; for these favours, may God remember those who administered to my necessities.

I visited Hancock, Clark, Jackson, Oglethorp, Franklin and Elbert counties, quite extensively; the congregations were exceeding large, so that I mostly spoke under the trees, and the Lord overshadowed us with his divine presence: the fruit of this visit I expect to see in a future world. Though it was by a very sweet drawing that I undertook to wander here by land, yet it was trying to my flesh and blood, to leave my friends and acquaintance in the north, and wander so many hundred miles amongst strangers, considering what I had passed through before amongst strangers; yet something within would say, go and you shall see peace, and I went and saw it, so I do not grudge all my toil.— However, I was not without my trials here, considering the cause of God, for many of the baptists supposed me to be a baptist preacher, when I was on foot through this quarter at first, and now flocked out by crowds to hear me, as I had said but little about names or parties when here before, and was coolly received by those whose friendship I wished to retain: the baptists, (of whom many are pious) were sorely disappointed in me now, when they heard my doctrine, or ideas on *election* and *reprobation*; and instead of owning me now for a baptist, reprobated me to the highest pitch, and several church meetings were held on the subject, the result of which was, that they should hear me no more. Some of their preachers spoke hard against me in public and

in private, behind my back; and some things I was informed they said which they could not prove; and all this, because I endeavoured to shew the evil of that doctrine which had been such a curse to me, and for preaching up a free salvation; which caused brother *Mead* to say (as they now preached up eternal decrees more than usual) it will be the means of drawing out the cloven foot to cut it off—meaning, it would cause the people to know their sentiments more fully, which they frequently kept hid, and so deceived the people, by preaching an offer of mercy when only a few, the elect, could possibly have it. And as some of them said that I preached or held to things that were false, brother *Mead*, and a number of others advised me to prepare for publication my thoughts on different religious subjects.

I visited Augusta, and found a good society formed there; also Wanesborough, Sandersville, and many other adjacent places, together with Louisville the capital, where the governor offered me money, which I did not feel free to accept; but was thankful for his good wishes.

March, 25, 1803. Camp meeting came on at *Jones's meeting house*, and lasted until the 29th. Some were convinced of error of sentiment, and some of sin, and a goodly number found peace in the blood of the Lamb, and the world's people were brought to acknowledge that something out of the common course of nature must have produced the effect in two instances. I found the people here kind, for as Hope Hull mentioned to them, that I was about to go to the western country, and perhaps I might want some spending money, &c. upwards of an hundred dollars were given me, so I found the Lord to provide, who put it into the heart of Gen. *John Stewart* to get me a pass on parchment from the governor, under the seal of the state, to pass through the Indian country.

My horse not being good for travelling, I sold him on credit, and a methodist (so called) had one for sale, and offered him to me for an hundred and fifty dollars: and this man who was called a methodist, did not show kindness to wait, as another man of no society and of



no religion did ; for the latter was bound for me, though he had not seen me before—and he also carried the money a distance for nothing ; so I see that the hearts of all men are in the hand of God, and he can and doth work by whom he pleaseth.

Feeling my soul refreshed by my visit, and my work done here for the present, and my horse paid for, and I well equipped for travelling, and my heart drawn to the west, and a number of letters being given me to give to people, I was resolved to go to the westward : I accordingly told brother *Mead*, who was going to Virginia, that if he was minded he might give out a chain of appointments for me, through that country, to which he agreed. (During this visit, I had a *narrow escape* from a raving beifer.) I felt a desire to hold meeting in a certain house of quality people ; but knew not how to accomplish it. But a thought struck my mind ; so I got one to go and deliver an errand in such a way as to provoke the man to say, I'm willing if my wife is, and the woman to say, I'm willing if my husband is ; which was effected, by the errand being delivered to them separately. I then published the appointment, but it so happened, that the family were all from home, except the blacks at the time of meeting ; so I spoke before the gate in the road, and had a good time : but I received a few lines from one of the absentees, expressing grief on their side at the circumstance.

April 19. Being provided with necessities, I crossed the Oconee river, and there meeting some persons, set off for Tombigby ; but I had not proceeded an hundred yards, before I found that one on whom we depended as a guide, knew nothing about the road ; of course, must depend on my own judgment. I had procured a map of the road, an hundred and thirty miles to the Chatahochee river, and a pocket compass, &c. A young man from Connecticut, who was acquainted with some of my relations, was feeding mules in the woods, so we followed him a few miles, and then encamped in the woods for the night. Next day a woman and a child got flung from a horse, and thereby were ducked in the Oakmulgee river. So we proceeded on, frequently seeing Indians, (which a black woman

of the company was much afraid of,) till we came to Flint river, when we hired an Indian to lead a horse through, and himself wade before it. Some of the land over which we passed, was miserable, and some was preferable to any I had ever seen in the south. We frequently saw wild game, among which were deer and turkeys. The Indians frequently came to our camp, and while we had our evening devotion, they would be solemn and mute: we could talk together only by signs, and I desired to know if they knew what we were about; they replied, that we were paying our addresses to the *Great Man* above, who is the author of breath, &c. Thus all intelligences have some idea of divinity, futurity, and rewards and punishments, and what causes such universal acknowledgment, but an universal teacher, which must be God! I broke my umbrella, and likewise lost my whip, the latter while buying corn, and hiring a pilot.

One day a couple of us thought to get to the agent's house before the company, to get provision, but had not gone far before an Indian alarmed us much, by shooting a deer through, and the ball struck near us, which made us suppose some hostile intention was against us, till we saw the mistake. We left a man and woman in the woods, who were going to trade with the Indians, as they travelled slow.

*Hawkins* the agent treated us cool, so we quit him and went on. Next day, we missed our road, or rather Indian path, which we were convinced of by some swamps and water courses, and turning a little back, one of the company being a good woodsman, took the lead, and striking across, we came to the path, which divided the minds of the company at first, but at length we agreed to strike across it further through the woods, and that afternoon found a path which proved to be the right one. We at length found a man hunting horses, who piloted me to the first house in the settlement, which we made in thirteen days and an half from the time we set out, having travelled about four hundred miles.

The company supposed that they could save thirty or forty miles' travel, by swimming across the Alabama



river, and forcing a swamp, which they attempted to do, and got detained by rain two days, but I left them, and went down the river ten miles, and stayed with an half bred Indian, who charged me a dollar and a half for the night. I then left an appointment for Sunday, in the Tensaw settlement, and went over the Alabama by the Cut-off, to the west side of Tombigby, through a cane brake or swamp, seven miles, and found a thick settlement, and then a scattered one seventy miles in length, through which I sent a chain of appointments, and afterwards fulfilled them, and the fruit I expect to see at a future day.

The river Tombigby, like the Nile, overflows once a year, is also a flood tide river only once in twenty-four hours; it is navigable for vessels, and will one day become the glory of the south part of the United States, as the trade of Tennessee, &c. will pass through it.—The inhabitants are mostly English, but are like sheep without a shepherd. Whilst under the Spanish government, it was a place of refuge for bad men; but of late, since it fell to us, seems to be in a hopeful way, and there is still room for great amendment. A collection was offered me. I did not feel free to accept it; and I left the settlement, procured some corn, and had not a cent left. Three of my travelling companions fell in with me again, and accompanied me through the Choctaw nation, to the Natchez settlement, which we reached in six days and an half, being about eight hundred miles from Georgia; on the way, we met with a man going along to Georgia; and in the sixth town, I gave my saddle-cloth to the Indians for corn to feed my horse with.

Here I was called to another exercise of my faith, having no money, and a stranger in a strange land, but my hope was still in God who hath helped hitherto.—The master of the house, to which I first came, was once a methodist; he happened to hear of my coming the week preceeding, by some travellers, and received me and the three men kindly, and the next day got me a meeting, and good I trust was done. The night after, I held meeting at the house of a baptist, then rode on towards the town of Natchez, and parted with my three

companions by the way, who were going to West Florida, to see their father.

I called on a man who was said to be a methodist, but found he was not; so I went to another house where they were called methodists, but met with a cool reception at the first, until I shewed them the governor's passport, and likewise two papers, one from brother *Mead*, and one from *Hull*, that I was an acceptable preacher of moral conduct, &c. then they were more kind, and kept my horse about two weeks. Brother *Moses Floyd* met me the same night, and having received letters by me from Georgia, was friendly, then the above family became more so; the governor, to whom I had an introductory letter, was also friendly.

I held two or three meetings in the assembly-room, with the permission of the mayor, though with difficulty obtained. The man on whom I called, and found he was not a methodist, reflected how far I had come to see them through the woods, and felt his heart inclined to lend me an horse to ride more than a hundred miles, so I went to Kingston, and procured a spot of ground (by selling my watch) for a meeting-house; and then to the heights and Pinckney-ville, and held meetings. I stopped at a house in the edge of West Florida, and sold my cloak. Thence I returned and visited several neighbourhoods, and God's power was to be felt in some of them.

My horse was now taken lame, so that he was not fit to ride to Tennessee. I spoke at the Pineridge meeting-house, and at Washington, Sulfertown, and at Calender's meeting-house, where some were offended. Here quarterly meeting was held. Thence I went to Worms-ville, Biopeer, and Bigblack, and preached the funeral sermon of a neice of the Rev. *Tobias Gibson*, and the Lord was with us. I left my horse with brother Gibson, and took a Spanish race horse, which he was to be responsible for, and I was to remit him the money by post, when it should be due on my arrival in Georgia in November.

June 20. Having got equipped for my journey thro' the woods of Cumberland, which was several hundred miles, and having being informed that a party of men

were that morning to start into the wilderness, I intended to go with them, but on my arrival found they had started the day before; so I must either wait for more, or go and overtake them. To wait I durst not, as my appointments had gone to Virginia. A Kentuckian had some time before, as I was informed, struck an Indian who shortly after died; and the other Indians supposed that his death was in consequence of the blow; and they complained to the governor, and the Kentuckian was tried and acquitted: wherefore the Indians, according to their custom, were determined to kill somebody, as they must have life for life; and they had now become saucy, and had shot at and wounded several on that road, but had not killed any one yet, and it was supposed that some one must shortly fall a victim.— However I set off alone, and rode the best part of twenty miles, when I saw a party of Indians within about a hundred feet of me: I was in hopes they would pass me, but in vain, for the first Indian seized my horse by the bridle, and the others surrounded me. At first, I thought it was a gone case with me, then I concluded to get off my horse and give up all, in order to save my life; but it turned in my mind, that if I do, I must return to the settlements, in order to get equipped for another start, and then it will be too late for my appointments. Again it turned in my mind, how when I was in Ireland, somebody would frequently be robbed or murdered one day, and I would travel the same way the day before or the day after, and yet was preserved and brought back in peace; and the same God is as able to preserve me here and deliver me now as then—immediately I felt the power of faith to put my confidence in God; at the same time I observed the Indians had ramrods in the muzzles of their guns as well as in their stock, so it would take some time to pull out the ramrods, and get the gun cocked and prepared up to their faces, ready to shoot; at this moment, my horse started and jumped sideways, which would have laid the Indian to the ground, who held the bridle, had it not slipped out of his hands; at the same time, the Indian on the other side, jumped seemingly like a streak to keep from under the horse's feet, so that there was a vacancy in the circle;

at the same time I gave my horse the switch, and leaned down on the saddle, so that if they shot I would give them as narrow a chance as I could to hit me, as I supposed they would wish to spare and get my horse. I did not look behind me until I had got out of sight and hearing of the Indians. I was not long in going a dozen or fifteen miles; so I overtook the company that day, and told them what I had passed through; they said, that they had met the same Indians, and a Chickasaw trader who was with them, told them that two Chickasaw Indians with him said, that the Choctaws which I met informed them, that if the Chickasaw trader was not with these Kentuckians, they should have taken their provisions from them. When I heard this I reflected, if such a small preventive was the only means of saving a party from being plundered, what danger was I exposed to? And I felt more solemn afterwards, than when in the midst of dangers.

About forty-eight hours after, a party of twenty-five men were attacked by some ruffians, driven from their camp, and plundered of some thousands of dollars, and some of them came near starving before they got in.

I travelled on several days with the company, but they proceeded so slow, that I resolved to quit them; and thinking I was within about forty miles of the Chickasaw nation, set off alone one morning in hopes of getting in the same night, so I travelled on all day as fast as I could conveniently, stopping only once to bait, until I came within about twenty miles of the settlements, and about ten at night, came to a great swamp, where I missed the trail, and was necessitated to camp out without any company, (except my horse) fire, or weapons of defence; and as I dismounted to fix my bridle and chain together, for my horse to graze while fastened to a tree, I heard a noise like the shrieks of women, and listened to know what it might be; and it occurred to my mind, that I had heard hunters say, that the catamount or panther would imitate the cries of women; at first, I felt some queries or fears in my mind, but I soon said, God can command the wild beasts of the forest, as well as he can command the Indians;

and I kneeled down and committed myself to the protection of kind Providence, and then lay down, and had a comfortable night's rest. The next morning I went on, and joined the settlement about ten o'clock, and got some milk and coarse Indian bread for myself, and corn for my horse; then went on about twenty miles further, and through the good Providence of God, I did not miss my road, though there were many that went in different courses. At length I saw a man dressed like a gentleman; he came up and shook hands with me, and after some conversation, invited me to his house, about a mile and a half off: I tarried with him a few days, and had two meetings, with some reds, blacks, whites, and half-breeds, and good I think was done in the name of the Lord. The post came along, and I left Mr. *Bullen*, the missionary, whom I spent my time with, and set off with him; and in three days and an half we travelled upwards of two hundred miles, and came to the settlements of Cumberland; and having a letter, I called on major *Murray*, who treated me kindly.—I gave away the last of my money and my pen-knife, to get across an Indian ferry, I sold my chain halter for two dollars, and brother Murray lent me an horse to ride to Nashville, where I got two or three letters, which I consider as the hand of Providence, as it was the only means of opening my door. I inquired for methodists, but found none—I strove to get a place for meeting that night, but all in vain; so I went about six miles and called upon a local preacher, who treated me with friendship, so I tarried all night. Next day early, I returned to Nashville, and tried to get the court house, and several private houses, but all in vain. Then I went to a grog house and began to talk ironical, as if I was one of their company, and soon the man offered me liberty of his house for what I would choose to give him, he supposing that I was not in earnest; but I let him know that I was, by giving him a dollar, and told him as a man of honour, I should expect the room of him. I then went out and told the post-master, who advertised it for me, as he knew by the superscription of my letters that I was no impostor. I returned to major Murray's, and delivered up my horse,

where was a class-meeting; the circuit preacher was cool, but Mr. *Cannon*, a local preacher, being a man of consideration, prevailed, and I met the class, and the Lord being with us, we had a good time; so my way was opened through the country. The grog house in Nashville would not contain the people, and somebody prepared the market house for me, and I spoke and described the characters of a christian, a gentleman, and the filth of the earth, which were the subjects of my discourse, and some fearing of coming under the class of filth, behaved well. I appointed meeting again, and in the court house if it should be opened, if not, on the public square, or in an adjacent grove, as might best serve. The court sat in the mean time, and they ordered the court house to be opened, and I spoke to hundreds. Contributions were offered me, which I refused; however, several dollars were forced on me by some gentlemen. The cause of my refusing the above was this, I did not wish to put myself in the power of another, nor to give satan a sword to slay me, or power to hedge up my way, as the eyes of hundred were upon me. A camp meeting was held, but I believe that good was prevented by their not following the openings of Providence.

I visited several other places, and then went to *Kentucky*, and visited *Beardstown*, *Frankfort*, and *Lexington*; some methodist local preachers treated me cool, and strove to shut up my way; but God opened my way, by the means of a baptist at *Beardstown*; and at *Frankfort* I got the *state house*: and at *Lexington* I got first the court house, then a play house, and afterwards, the methodists opened to me their meeting-house—in several meetings, God was with us. Thence I steered to *Virginia*, on the way, I was informed of an old salt well being found and a large bed of ashes by it, and pieces of earthen kettles, denoting their size to be larger than pot ash kettles, and also a vessel of stone like a salt cellar, which must have belonged to the ancients.

At an inn, I offered the man pay over night, but he refused, saying, he would be up in season in the morning; however he was not, so I left what I supposed would

he his demand, on the table, and went on; he afterwards reported that I had cheated him. At another place, all my money was gone to one dollar, and the landlord attempting to accuse me of passing counterfeit money, would not exchange my dollar for my fare, but thought to injure me, until another man changed it for me. At length, I met two men, who told me that my appointments were made in Virginia, at Abington, where I arrived August 21st, about three hours before meeting time. I was now dirty and ragged, as my pantaloons were worn out, my coat and jacket worn through, as also my moccasins. I had only the smallest part of a dollar left: however, some gentlemen gave me seven dollars, and then a collection was made, which I refused, until they hurt my feelings and forced it upon me; some others held back their liberality. I had a convenient stage erected, and we had a solemn time. I left an appointment when I would be there again, and in the neighbouring counties, and went on to Fincastle; then to Bedford county, where I spoke in the town of Liberty; from the *Age of Reason* I took my text, and some went off before I had cleared up the point; they supposed me to be a deist, but afterwards were sorry. I spoke in Lynchburg, New-London, and at Carmel court-house, and a number of adjacent places, and left hundreds of appointments for the spring. I saw Dr. S. K. Jennings, and found him to be a man of strong powers of mind, and great acquired information, and very pious. Oh, may he fill up that sphere of life, which he is qualified for!

In Cumberland county, John Hobson, jun. got awakened, and found peace, as he fell down while I was speaking: his dear companion was labouring under great trials of mind, for the loss of all her offspring, till God cast my lot in that quarter, when she got reconciled to the same, by the sanctifying influence of God's Holy Spirit—his mother, who was upwards of eighty years old, also found peace. I visited several other places, and the Lord was with us:—Then I went to Richmond, and by the governor's consent, spoke in the capitol, which somebody had advertised in the *Argus*, and afterwards

in the methodist meeting-house, several times; also in Manchester, and at *New-Kent* quarterly meeting.

I rode twenty miles to Petersburg, in the rain, and seeing a man, inquired of him if he knew *Jesse Lee*? he replied, he is my brother, and took me to his house; and as soon as I passed the gate, I saw *Jesse* standing in the door, and I sat still on my horse, though I was wet through, (with a bundle of books under my arm;) I had no outer garment on; and there was not a word spoke for some time between us: at length, said he, come in—I desired to know whether it was war or peace: said he, come in—said I, is it war or peace? said he, come in—I made the same reply: said he, *it is peace*; so I dismounted and went in, and he, after some conversation, went and procured me a large assembly that night, in the methodist meeting-house. I spoke there several times, and God was with us. Oh, how different was I now received, from what I was formerly! Surely I was agreeably disappointed in my reception; and there must have been the hand of God in this. I visited several neighbouring places not in vain. I got five hundred pamphlets printed, and as I was going to the office for them, a stranger called me on one side and put ten dollars into my hand (though he knew not my necessity) which was just the sum I wanted for the printer.

I had much offered me in my travel through the state; but was unwilling to give satan any ground to hedge up my way, and of course declined the most of it. One day, I had an appointment to preach, and then started for S. Carolina, through a part of some hundreds of miles, where I never was before, and had only a few cents at my command: however, my trust was still in God, who put it into the hearts of some, as we were parting and shaking hands, to leave about seven dollars in my hand; so I went on and saw some more providences of God; also I saw some evils. Near *Raleigh*, N. Carolina, a petty constable attempted to take me up as an *horse thief*. Col. Paul Rushian of Chesterfield county, S. Carolina, took me up also, and examined my private writings, and gave some of the most abusive



dirty language that I ever met with in my life. I found brother *Dougherty*, the presiding elder had given me out a chain of appointments through his district, of several hundred miles, which I fulfilled, and arrived back to Petersburg, in Georgia according to *appointment* when going *away*. Here my wants were relieved, mostly by Major John Oliver, who came and called me his spiritual father, and so did several others, and I saw a great alteration in the inhabitants,

END OF THE FOURTH EDITION OF PART FIRST.



# HISTORY OF COSMOPOLITE.



## PART THE SECOND.

### CHAP. I.

#### CAROLINAS AND TENNESSEE TOUR.

**O**CTOBER 28th, 1803. After an absence of about seven months, I arrived back in Georgia; having travelled upwards of 4,000 miles. When I left this state I was handsomely equipped for travelling by some friends whom God had raised me up, in time of need; after my trials on my journey from New-England. My equipment was as follows, my horse cost 45*l*. a decent saddle and cloth, Portmantua and bag, umbrella and lady's shove whip; a double suit of clothes, a blue broad cloth cloak, (given me by a gentleman,) shoes, stockings, cased hat, a valuable watch, with fifty-three dollars in my pocket for spending money, &c. &c. But now on my return, I had not the same valuable horse; and my watch I parted with for pecuniary aid to bear my expenses. My pantaloons were worn out: my riding chevalls were worn through in several places.

I had no stockings, shoes, nor moccasons\* for the last several hundred miles; no outer garment; having sold my cloak in West-Florida: My coat and vest were worn through, to my shirt: my hat case and umbrella were spoiled by prongs of trees, whilst riding in the woods: Thus with decency I was scarce able to get back to my friends as I would: It is true I had many pounds and handsome presents offered me in my journey, but I could not feel freedom to receive them; only just what would serve my present necessity, to get along to my appointments, as I was such a stranger in the country; and so many to watch me (as an impostor) for evil; and but few to lift up my hands for good.

\* An Indian shoe.

As I considered that the success and opening of many years depended on these days, I was not willing to give any occasion for the gospel to be blamed; or any occasion to hedge up my way. For it was with seriousness and consideration that I undertook these journeys, from conviction of duty, that God required it at my hands. And (knowing that impostors are fond of money) I was convinced that Satan would not be found wanting, to whisper in the minds of the people, that my motives were sinister or impure.

Major John Oliver came and took me by the hand, calling me father; saying, "when you preached in Petersburg last, your text was constantly ringing in my ears, for days together, whether I would deal kindly and truly with the master, &c. So I had no peace until I set out to seek the Lord; and since, my wife and I have been brought to rejoice in the Almighty."

He gave me a vest, pantaloons, umbrella, stockings, handkerchief, and a *watch*, &c. Another gave me a pair of shoes and a coat; and a third a cloak; and a few shillings for spending money from some others: Thus I find that Providence whose tender care is over all his works, by his kind hand is still preserving me; Oh! may I never betray His great cause committed to my charge!

I visited the upper counties and had refreshing seasons amongst my friends, from the presence of the Lord. General Stewart informed me of a remarkable circumstance, of a man who heard the doctrine of unconditional election and reprobation preached up; the devil told him that he was one of the reprobates; which drove him to despair: so he put an end to his life by blowing out his brains. An A-double-L part minister, who held the doctrine of unconditional election and reprobation, preached up good works, saying it would do no good to preach his sentiments, which caused my spiritual father (in the gospel,) to observe to him, "that a doctrine which is not fit to be preached is not fit to be believed."

I held a meeting in a republican meeting house, i. e. one free for all denominations: I spoke on A-double-L-partism; and an A-double-L-part preacher present

being asked how he liked the preaching, he replied that he held, and preached no contrary sentiments himself; but afterwards he did his utmost to cut my doctrine to pieces; and blacken my character. I preached in George-town, and set out at eight at night for Augusta; and travelling nearly all night, I came to a camp where some negroes were *toting*\* tobacco to market; and I stopped with them until day; and one gave me some corn for my horse.

The next day, missing my road I gave away my pocket handkerchief for a pilot.

November 20th, I arrived at camp-meeting at Rehoboth: I took *Master* "I AM" for my text; with observing that he offered a great reward for runaways; whose marks I would describe. The auditory amounting to about 5,000 sunk into a solemn silence; whilst I described the diabolical marks of sinners; and the reward for their return, &c.

About fifty souls were born to God. There were 44 tents; 8 wooden huts; 48 covered waggons; beside carriages, &c. of various sorts. Many I parted with here (whom perhaps I shall never see more;) and set off for St. Mary's, in company with several of the preachers; and as we have insight of a town; I enquired its name; and felt an impulse to stop and hold meeting; which I did; intending to overtake my company next day: but leaving Warrington late at night, I rode several miles and stopped to enquire the road: the man within knew my voice; and persuaded me to alight and tarry until morning; when he accompanied me to meeting, in Bethel meeting-house; where I was drawn particularly, to speak on the subject of murder and murderers; after which brother *Mead* observed, that two murderers were supposed to be present.

November 23. I spoke in *Louisville*, to as many as could conveniently get into the State-house: Brigadier General John Stewart was then present: I attacked

\* The mode of *toting* tobacco to market, is by rolling it in casks, with a wooden axle through the midst, on the ends of which are fastened the shafts for the horse to draw it by. 15 or 16 hundred weight may thus be pressed and carried to market.

**A-double-L-partism** and proposed a covenant to the auditory, to meet me at the throne of grace, for a limited period of time ; which the gentlemen observing General Stewart to arise, followed his example, as a sign of their compliance with the proposal ; which I observed they were bound by the principles of honour and veracity to keep.

Whilst I was preaching, I pointed out the duty of rulers, as stewards for God and guardians to the people ; that vice might be suppressed ; and virtue encouraged : Whilst speaking also, I perceived the chair on which I stood on the writing table, to move twice or thrice, the cause of which I could not then ascertain ; but sat down to prevent my falling : After meeting a young German having observed a Baptist preacher to put his foot on my chair twice or thrice, apparently with a design to tilt me over and set the house in a laughter, (who was an **A-double-L-part** man) went and shook his fist in his face, intimating that (if he had him out of doors) he would pay him for his insult to the stranger.

The **A-double-L-part** man being a member of the Legislature, complained of the young man to the House for having insulted him : The House ordered the young man to prison, and the next day to trial ; as no member might be insulted whilst sitting in the House : The young man pleaded that the member was not sitting at the time and so was acquitted : This cost him about 30 dollars, and the State about 600 ; as the trial lasted two days : It was a few days after this, that I received a recommendation, as a preacher of the gospel to the world of mankind, signed by the Governor, Secretary, and twenty-eight members of the Legislature with the great seal of the State.

Bishop Asbury's appointments being given out, and it being uncertain, whether he would attend ; Stith Mead, who was presiding elder of the district, thought proper to send me on his own appointments, to St. Mary's Quarter meeting ; whilst he intended taking the Bishop's plan.

25th, The high waters retarded ; but to prevent disappointing the people, in my circuitous rout I made the greatest speed ; and a gentleman traveller, supposing

(from my speed) that I was some murderer, clapped spurs to his horse and pursued me to a meeting, where God's power was manifested among us.

26. I held a two days meeting at Union meeting-house; where there was some quickening; but the A-double-L-part people were in this part also raking my character.

Hence to Kenōtchy creek; and so to Tabor's creek; and Captain Mitchell (in whose house I held meeting) so interrupted, that we removed into the street: then he ordered me down from the stage; so we retired to a neighbouring plantation: but he took his horse and pistols; and interrupted us here also: Oh! the sin of drunkenness, which leads to murder.

My evening appointment was not given out, near the Goose-ponds, and I found it almost impossible to get a place to lodge.

December 3d, I crossed the Altamaha, and met brother Isaac Cooke; who came missionary from Conference here; the most dismal marshy part I ever was in; I found he had good success; though he was not without his enemies; but God for his indefatigable labours gave him upwards of a hundred members this year; and he had two meeting-houses erected, for the connexion.

A clear conscience, is like a clear sky without a cloud; Oh! may I never live to be useless: I remember Doctor Johnson said, "thou hast an ulcer or defect in thy liver, with which thou wast born into the world; and if thou livest high or intemperate, or bringest slight condemnation or burthen on thy mind, or dost not labour hard, &c. &c. the nature of thy disorder is such thou wilt be in danger of being suddenly cut off; but if thou art prudent, &c. thou mayest live as long as most others, unless some contagious disorder shall lay hold on thee:" the propriety of these remarks, I am convinced of from experience.

We took our departure from Savannah, where we parted; and I spent a few days. The curse of God seems to rest about here since the days in which they treated John Wesley ill, and confiscated the property of George Whitfield, which was appropriated to religious and charitable purposes.

Hence to Tuckissaking where old father Boston lived, who received me as I left Savannah the first time I came to Georgia. Last night as Brother Cooke was preaching, a black woman was struck under conviction, with the power of God: Her body was cold as a corpse, and laid aside sixteen hours as in a sweet sleep or state of insensibility; and no symptoms of life except a regular pulse: Some thought that she never would come to: however she revived, praising God. I spoke; and we had a refreshing time in the woods.


I sent an appointment to Lanear's ferry on the Ogeechee river: on my arrival I found a stage erected in the woods; and a vast concourse of people; few of whom had ever seen me before.

As I began meeting, I perceived a man uneasy; he got up and sat down, and up and down again, and walked round; which denoted some unusual uneasiness in his mind.

After meeting I set off for my evening's appointment: several were going the same way: I abruptly spoke to one, "are you not sorry you came to meeting?" (not recollecting him to be the above man:) He replied, "Yes, and I believe it would have been better for me to have stayed at home and my horse eating grass:" I understand said he you can tell fortunes: and if you can tell what is to come, you can tell what is past: tell me, did I ever kill any body? if I did I'll confess it before the people!

Thus he twice or thrice strove to make me answer the question: it made a solemn impression on my mind; so that I did not speak: but looking him in the face as we rode a distance; viewing it necessary to be guarded in my conduct as the company were strangers to me; I inquired his name as we parted at the forks of the road: however it made such an impression on my mind, that I could not but relate it to the congregation in Springfield Court house: after meeting, the gentleman where I lodged informed me that this Squire H— was supposed to be concerned in a murder, with a man who was under sentence of death: it appears from the best accounts I could collect that this H— was an A-double-L-part man, and believed, once in grace and always in grace;



which brought me to reflection, (from the horrible circumstance,) what dangerous sentiments these are; not only in a religious point of view; to lull people to sleep; but also in a civil and political respect: for if one falls into public scandal and retaining an idea of being secured unchangeably in the favor of God, he cannot be under the influence of the principles of honour; nor yet the idea of future reward and punishment; and of course hath nothing to restrain him; wherefore he is a dangerous citizen and subject:  This is the truth and it cannot be confuted.

I left my horse and cloak; expecting they would be sent to me; and with difficulty I reached the town of Augusta; where the Conference was beginning to sit.

Here I met *Dr. Coke*; who replied, "how do you do, Brother Dow? I am glad to see you; your warning to the people of Dublin, had like to have proved too true."

Here *Stith Mead* brought me the parchment of recommendation from the Governor, &c. and I gave him a testimonial of my sincerity and attachment to the Methodist body, and my approbation of the general tenor of their conduct, &c. Here I was talked over in Conference; and after some conversation the Dr. observed, that I had done the Methodist Societies no injury that he knew of; but in sundry instances to the reverse.

Bishop Asbury directed the Preachers to publish for me to preach in the meeting-house during the sitting of Conference; which was done, and I gave my farewell to the people: and also my thoughts, on different religious subjects; (which were published under the title of, *The Chain of Lorenzo, by the request of his friends, as his farewell to Georgia*) as a present to the meeting-house which was in debt.

The cause of this publication originated from the false reports, and dust which the A-double-L-part people had raised against me: but my friends advised me to it, that the unprejudiced might judge for themselves, where the truth lay, and so thus the cloven foot be, drawn out, and cut clear off: that when God had killed the old stock, there should be none to carry the news, and thus A-double-L-partism be driven from the land; which

concern had drawn me from Ireland, that precious souls might escape as from the snare of the fowler.

I sold my watch for printing some religious hand-bills, *Rules for holy living*; which I distributed around the town: and got some also printed on silk for the higher class (lest paper would be too much neglected:) one of which I had framed, and the Dr. tied it up for me in paper and superscribed it *for his Excellency the Governor*, which I left with an attorney to deliver; as I delivered one of my silk bills. Thus I left the Conference (*who had agreed not to hedge up my way*) with weeping eyes and aching heart; and took my departure to South-Carolina: With difficulty I crossed Savannah river; and a man who crossed with me, took me behind him on his horse; and carried me over several runs of water: I got assistance to where my horse was; having several good times and the A-double-L-part people looked sour. A fresh had been in the river, so I could not get my cloak; neither had I a second shirt at this time: But my trust is in God, who hath helped hitherto.

On my way to Charleston I spoke in an old Methodist meeting house; and at Cossahatchee: here was Mr C. once an itinerant sensible preacher, but now cold in religion: Mr. B. heard me also; but has quitted the Methodists, and preaches A-double-L-part.

Monday January 9th, 1804. I rode 52 miles, and arrived at Charleston late in the evening; and put up with W. Turpin Esq. who received me when I first was in this place; and procured me picked meetings at his house: I find Mr. Hamet has gone to a world of spirits, to answer for the deeds done in the body: As it respects his division it appears his motives were impure, arising from a desire of popularity; in consequence of which there was a breach of confidence by him as respected the incorporation of the house: awful to relate, it appears he died drunk.

I spoke in his house called Trinity Church; also in the Methodist meeting house: Here I saw Dr. Coke; who informed me, that he saw a recommendation for me at the house of Brother John Harpur signed by some of the members of the Legislature and the Governor of the State; which has not yet fallen into my hands;

the cause I know not, though I have sent for it repeatedly.

Friday 13th, I left Charlestown, crossing a ferry! and rode 33 miles; keeping up with the mail-stage.

14th, I crossed a bad ferry of several miles; in consequence of a fresh in the river; which took three hours, with the stage: Hence we went on to Georgetown where I held a few meetings; and then rode 48 miles to Kingston; leaving Brothers Mallard and Jones behind; the former was blessed in his labours here last year; and Hamett's conduct had done injury; Jones soon after was found drowned in a creek; supposed to have been seized with a fit of the epilepsy which he was subject to: but the verdict of the Coroner's jury was that he had died drunk; though he was exemplary for temperance and piety.

I put up at a tavern, (though a methodist preacher lived near) hired a room for a meeting; and called in the neighbours: Next day I fell in with Brother Russel; who was going to his station; so we crossed a ferry together and continued on upwards of 80 miles; until we came to Wilmington where I found religion low; and bigotry so prominent, particularly in the leading local preacher, that had not Mr. Russel been with me, who was stationed here, I should have been shut out: I held several meetings; and got some religious hand-bills on paper and silk printed, *Rules for holy living*, which I distributed to the people of the town; and took my departure for Newbern: But this being so far north, and near the sea-board, at this cold season of the year that I almost perished with the cold, frost and snow; having no outer garment and my cloathing thin.

I held a few meetings in Newbern and proceeded to Washington; where I had like to have been chilled in crossing a ferry; but after getting somewhat warmed and refreshed with a cup of tea I proceeded to meeting; where God made it up to me.

25th, I spoke at Tarborough, then at Prospect. 27th, at Sampson's meeting house: Jones's at night; being now in N. Carolina near Virginia. Hence to Raleigh, and spoke twice in the State-house. Here the petty Constable who took me up as a horse stealer near

this, did not meet me according to expectation: My appointments were not given out according to direction.

From hence I proceeded to Iredel County to the house of the man, of whom I had bought an horse, when on my way from N. England to Georgia. Some people mocked him for giving me credit; saying, "you have lost your horse;" but now their mouth was shut; as I paid him his demand, although he only had my word.

I visited several places around and took my departure for Tennessee; having a cloak and shirt given to me. My money is now almost out; my expences have been so enormous; in consequence of the unusual foods, &c.

In crossing the Celuda mountains, the way was narrow; whilst precipices were on one side, the other arose perpendicular; which rendered it dangerous travelling in the night, had not the mountains been on fire, which illuminated the heavens to my convenience.

February 14th, I spoke in Buncomb to more than could get into the Presbyterian meeting-house; and at night also; and good I trust was done. The minister was not an A-double-L-part man; but pious. Next day I rode 45 miles in company with Dr. Nelson, across the dismal Allegany mountains, by the warm springs; and on the way a young man a traveller, came in (where I breakfasted gratis at an inn) and said that he had but three sixteenths of a dollar left, having been robbed of seventy-one dollars on the way; and he being far from home, I gave him half of what I had with me.

My horse having a navel-gall come on his back, I sold him, with the saddle, bridle, cloak and blanket, &c. on credit for about three-fourths of the value; with uncertainty whether I should ever be paid.\* thus I crossed the river French broad in a canoe; and set out for my appointment; but fearing I should be behind the time, I hired a man, (whom I met on the road with two horses,) to carry me five miles in haste for three shillings; which left me but one-sixteenth of a dollar: In our speed he observed, there was a nigh way, by which I could clamber the rocks, and cut off some miles: so we parted; he having not gone two-thirds of the way, yet insisted on the full sum.

I took to my feet the nigh way as fast as I could pull

\* Lost it forever.

on, as intricate as it was, and came to a horrid ledge of rock, on the bank of the river where there was no such thing as going round; and to clamber over would be at the risk of my life, as there was danger of slipping into the river; however, being unwilling to disappoint the people, I pulled off my shoes, and with my handkerchief fastened them about my neck; and creeping upon my hands and feet with my fingers and toes in the cracks of the rock with difficulty I got safe over; and in about four miles I came to a house, and hired a woman to take me over the river in a canoe, for my remaining money and a scissars; the latter of which was the chief object with her: so our extremities are other's opportunities: Thus with difficulty I got to my appointment in Newport in time.

I had heard about a singularity called the *jerks* or *jerking exercise* which appeared first near Knoxville, in August last to the great alarm of the people; which reports at first I considered as vague and false; but at length, like the Queen of Sheba, I set out, to go and see for myself; and sent over these appointments into this country accordingly.

When I arrived in sight of this town I saw hundreds of people collected in little bodies; and observing no place appointed for meeting, before I spoke to any, I got on a log and gave out an hymn; which caused them to assemble round, in solemn attentive silence: I observed several involuntary motions in the course of the meeting, which I considered as a specimen of the jerks. I rode seven miles behind a man across streams of water; and held meeting in the evening; being ten miles on my way.

In the night I grew uneasy, being twenty-five miles from my appointment for next morning at eleven o'clock, I prevailed on a young man to attempt carrying me with horses until day, which he thought was impracticable, considering the darkness of the night, and the thickness of the trees. Solitary shrieks were heard in these woods; which he told me were said to be the cries of murdered persons; at day we parted, being still seventeen miles from the spot; and the ground covered with a white frost: I had not proceeded far, before I came

to a stream of water, from the springs of the mountain, which made it dreadful cold; in my heated state I had to wade this stream five times in the course of about an hour; which I perceived so affected my body, that my strength began to fail: Fears began to arise that I must disappoint the people; till I observed some fresh tracks of horses which caused me to exert every nerve to overtake them; in hopes of aid or assistance on my journey, and soon I saw them on an eminence: I shouted for them to stop, till I came up; they enquired what I wanted, I replied, I had heard there was to be meeting at Severseville by a stranger, and was going to it; they replied that they had heard that a crazy-man was to hold forth there; and were going also; and perceiving that I was weary, they invited me to ride: and soon our company was increased to forty or fifty; who fell in with us on the road, from different plantations: at length I was interrogated, whether I knew any thing about the preacher: I replied, I have heard a good deal about him; and had heard him preach; but I had no great opinion of him: and thus the conversation continued for some miles before they found me out, which caused some colour and smiles in the company: Thus I got on to meeting; and after taking a cup of tea gratis, I began to speak to a vast audience; and I observed about thirty to have the *jerks*; though they strove to keep still as they could, these emotions were involuntary, and irresistible; as any unprejudiced eye might discern. Lawyer Porter (who had come a considerable distance) got his heart touched under the word, and being informed how I came to meeting, voluntarily lent me a horse to ride near one hundred miles and gave me a dollar, though he had never seen me before.

Hence to Mary's-ville, where I spoke to about one thousand five hundred; and many appeared to feel the word, but about fifty felt the jerks: at night I lodged with one of the Nicholites, a kind of Quakers who do not feel free to wear coloured cloaths: I spoke to a number of people at his house that night. Whilst at tea I observed his daughter, (who sat opposite to me at table) to have the jerks; and dropped the tea cup from her hand in the violent agitation: I said to her, "Young

woman, what is the matter?" she replied, "I have got the jerks: I asked her how long she had it? she observed, "a few days," and that it had been the means of the awakening and conversion of her soul, by stirring her up to serious consideration about her careless state, &c.

Sunday, February 19th, I spoke in Knoxville to hundreds more than could get into the court house, the Governor being present: about one hundred and fifty appeared to have the jerking exercise, amongst whom was a circuit preacher, (Johnson) who had opposed them a little before, but he now had them powerfully; and I believe that he would have fallen over three times had not the auditory been so crowded that he could not, unless he fell perpendicularly.

After meeting I rode eighteen miles to hold meeting at night: The people of this settlement were mostly Quakers; and they had said (as I was informed) the Methodists and Presbyterians have the *jerks* because they *sing* and *pray* so much, but we are a still peaceable people wherefore we do not have them: However, about twenty of them came to meeting, to hear one, as was said, somewhat in a Quaker line: but their usual stillness and silence was interrupted; for about a dozen of them had the jerks as keen and powerful as any I had seen, so as to have occasioned a kind of grunt or groan when they would jerk. It appears that many have undervalued the great revival, and attempted to account for it altogether on natural principles; therefore it seems to me, (from the best judgment I can form,) that God hath seen proper to take this method, to convince people, that he will work in a way to shew his power; and sent the *jerks* as a sign of the times, partly in judgment for the people's unbelief, and yet as a mercy to convict people of divine realities.

I have seen Presbyterians, Methodists, Quakers, Baptists, Church of England, and Independents, exercised with the *jerks*; Gentleman and Lady, black and white, the aged and the youth, rich and poor, without exception; from which I infer, as it cannot be accounted for on natural principles, and carries such marks of involuntary motion, that it is no trifling matter: I believe that

those who are the most pious and given up to God, are rarely touched with it; and also those naturalists, who wish and try to get it to philosophize upon it are excepted: but the lukewarm, lazy, half-hearted, indolent, professor, is subject to it; and many of them I have seen, who when it came upon them, would be alarmed and stirred up to redouble their diligence with God; and after they would get happy, were thankful it ever came upon them. Again, the wicked are frequently more afraid of it than the small-pox or yellow fever; these are subject to it: but the persecutors are more subject to it than any, and they sometimes have cursed, and swore, and damned it, whilst jerking: 'There is no pain attending the jerks except they resist it, which if they do, it will weary them more in an hour, than a day's labour; which shews, that it requires the *consent* of the *will* to avoid suffering.

20th. I passed by a meeting-house, where I observed the undergrowth had been cut up for a camp-meeting, and from 50 to 100 saplings, left breast high; which to me appeared so slovenish, that I could not but ask my guide the cause, who observed they were topped so high, and left for the people to jerk by: this so excited my attention that I went over the ground, to view it; and found where the people had laid hold of them and jerked so powerfully, that they had kicked up the earth as a horse stamping flies: I observed some emotion, both this day and night among the people; a Presbyterian minister (with whom I stayed,) observed, "yesterday whilst I was preaching some had the jerks, and a young man from N. Carolina mimicked them out of derision and soon was seized with them himself, (which was the case with many others) he grew ashamed and on attempting to mount his horse to go off, his foot jerked about so, that he could not put it into the stirrup; some youngsters seeing this assisted him on, but he jerked so that he could not sit alone, and one got up to hold him on; which was done with difficulty; I observing this, went to him and asked him what he thought of it? said he, 'I believe God sent it on me for my wickedness, and making so light of it in others;' and he requested me to pray for him."



I observed his wife had it ; she said she was first attacked with it in bed : Dr. Nelson said, he had frequently strove to get it, (in order to philosophize upon it,) but could not ; and observed they could not account for it on natural principles.

## CHAP. II.

### VISIT THROUGH VIRGINIA.

**I** CALLED at a gentleman's house to get some breakfast, and enquired the road ; the gentleman observing my tin case in my pocket (containing my credential from the state of Georgia, and supposing me to be some vile character) took it out and examined the contents without asking my consent ; when he had got about half through, as he looked at me, I observed he appeared pale : he gave me what I wanted, and treated me as a king.

I had not been long gone from the house before a runner on foot overtook me, and another servant on horseback, with a request that I should go back and preach : I did, (to many of the neighbours, who were called in ;) the mistress deserted during the meeting ; which to me, she denied, until the servants affirmed that she was in the negro house.

I observed to her that I considered her absence a slight as they had called me back, and to make it up with me, desired she should let me know the cause of her absence. She replied, she was afraid of the jerks more than of the small-pox or yellow fever.

Next day he gave me some money and sent a horse with me several miles ; and then I took to my feet and went on to Greenville, and so on to Abingdon in Virginia : the last jerks that I saw was a young woman, who was severely exercised during meeting : She followed me into the house, I observed to her the indecency and folly of such public gestures and grunts ; and requested (speaking sternly to make an impression on her mind) if she had any regard for her character, to leave it off ; she replied, "I will if I can." I took her by the hand, looking her in the face and said, "do not tell lies : " I perceived (by the emotion of her hand)

that she exerted every nerve, to restrain it, but instantly she jerked as if it would have jerked her out of her skin if it were possible; I did this to have an answer to others on the subject, which I told her that my abruptness might leave no bad impression on her mind.

These appointments had been given out rising of six months, with the days and hours fixed; I replied in Abington, (as I was dismissing the auditory,) that on such a day thirteen months, such an hour, I should be in town to hold a meeting God willing: and steered westerly on a circuitous rout to Turswell; where I preached in a sunk hole formed by nature, to a vast auditory; being accommodated thus far by an Attorney's horse; here I saw a gentleman, a stranger, of whom I purchased a horse at a word; and proceeded across the mountains of Clinch, which were tremendously high, and covered with snow and having no outer garment, I felt as if I should freeze; however all was made up at good meetings on the other side: so I came to With-Court-house; hence to Grayson, and the Lead-mines, thence to New-river, so to Montgomery, to Salem, Fin-castle, Lexington; where I spoke in the Presbyterian meeting-house; Woodstock, Rocktown, so on to New-town, where God was graciously with us: hence to Winchester, where I spoke in the methodist chapel, and a champion bully of an A-double-L-part minister was present; for whom the methodist preacher's heart did ache; next day he went from house to house amongst his friends, to represent me as a crazy-man, but three of his pillars were shaken, one of whom replied to him, "if a crazy-man will talk so, what would he be if he was in his right mind?" which seemed to confound him. I preached at Frontroyal, and crossed the Blue Ridge in the night, in order to get on to my next day's appointment: a deist was present, on hearing me observe, "that no man was a deist who would dare to take an oath to relinquish all for God through Christ:" he began to examine, what he would be willing, and something replied, "no, not ten thousand worlds." Thus his foundation shook and conviction ensued.

An A-double L-part man (who had followed up my

meetings,) perceiving the man to be shaken, appointed a time to answer my discourse; but whilst attempting to answer it, forgot one of the heads of the discourse; which so confounded him, that he complained of being unwell, and concluded his meeting; and so sunk into disgrace.

I spoke in Culpeper court-house, and then rode 50 miles or more to Charlottesville near the President's seat in Albemarle County; I spoke to about 4,000 people, and one of the President's daughters who was present, died a few days after.

Hence I went circuitously to Lynchburg, where I spoke in the open air, in what I conceived to be the seat of Satan's kingdom.

From thence to New-London, where I began speaking in the court-house; when *Papa* and *Mamma Hobson* come in, and we had a gracious time. Hence I fell in with Brother *Stith Mead* and we went on to the camp-meeting which I had appointed last August.

March 22nd. Several families came about twenty miles, and encamped on the ground though there were but few Methodists any where short of that distance; the weather was chilly, the clouds appeared threatening and the prospects before us very gloomy; however we poured out our complaint to God, who graciously heard our cry; sent off the clouds, and gave us a beautiful sun.

23d. About fifteen hundred people appeared on the ground and the Lord began a gracious work that day, which I trust hell shall never be able to extinguish.— One soul found peace before night; and another in the night.

24th. About three thousand people attended; the solemnity and tenderness, and prospect of good increased.

25th. Sunday. About five thousand on the ground, and in general good attention: Colonel Callaway and a number of respectable gentlemen used their endeavours, to protect our peaceable privileges.

Monday 26th, About three thousand appeared on the ground, and the rejoicing of old saints, the shouts of young converts, and the cries of the distressed for mercy, caused the meeting to continue all night; until we parted on Tuesday morning 27th.

About fifty during this meeting professed to have found the pardoning love of God; from hence the work went home with the people and spread over the country, as may be seen from the following letters sent by William Heath, Methodist preacher, to Ezekiel Cooper, one of the Book-stewards to the Connexion; and the Rev. Stith Mead to Bishop Asbury.

Richmond district, April 4th, 1803.

"I have been in the habit of communicating to you, the remarkable occurrences which have fallen in my way from time to time: but your being kept from us in the south by sickness, I have been at a loss where to direct my intelligence. Being informed you shortly will be in Baltimore, I shall endeavor to throw the following narrative in your way; but passing over a great number of pleasing scenes which might be noticed, for brevity sake, I shall confine myself to the giving you a list of the camp and other meetings of magnitude, with their immediate effects, and then, in an aggregate, the the consequences of the meetings will be seen on a more enlarged scale; though still much of their fruit will be unnoticed, being scattered generally over the circuits:

<i>Dates of meetings.</i>	<i>Places.</i>	<i>Con-verted.</i>	<i>Joined.</i>
1804.			
March 23—27	Bedford County	50	
April 21—23	Campbell County	24	40
— — — —	Goose Creek	16	
— — — —	Lynchburg	16	
May 5—11	Tabernacle	100	
— 12—15	New-Hope Chapel	100	49
— 17—21	Tabernacle	150	140
— — — —	Flat Rock	20	
— 30 —	Lynchburg	50	
— 31 June 1	New-Hope Chapel	40	49
June 3	Tabernacle		48
— 8 — 12	Charity Chapel, Pouhauta	100	60
— — — —	Bethel Chapel,	50	
July 20—24	Leftwich's Chapel Bedford-circuit	100	60
— 28 — 29	New-Hope	30	19
Aug. 3 — 7	Bottetourt	50	
— 8 —	Fincastle	20	7
— 1 — 21	Ebenezer-Chapel Bedford	50	17

— 3 Sept. 3.	Tabernacle	20	
— 7 — 1	Oaks, Amherst	40	13
— 21 — 25	Brown's Chapel, Campbell	30	12
Sept. 28 Oct. 1	Chesnut Chapel, Franklyn	10	11
1805.			
Mar. 29. April 2	Oarleys Chapel, Bedford	20	13

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 1036 538

"In this great and glorious work, it may be observed, that at the close of two months, I numbered six hundred converted, and five hundred and twenty added to the church: and in the six months, and that principally at the meetings, the number converted amounted to eleven hundred and seventy-six, and eight hundred and fifty joined the Methodist episcopal church. With the preachers in the five circuits, Bedford, Bottetourt, Amherst, Cumberland and Franklin, each having one or more camp meetings, hundreds are brought to God, and into his militant church; and other denominations have shared largely the fruits of our labours,

"In this work it may be remarked, that I have baptized near one hundred adult believers from ten to twenty at a time; and after giving them the choice of the mode, there has not been one instance wherein they have chosen immersion; and the blessing of God has visibly attended the ordinance by effusion; and there are but a few who have joined, but what professed saving religion previous to their joining. Persecution has raged in proportion to the revival; but hitherto the Lord has helped us—and we can say with the apostle, 2 Cor. vi. 6. *By honour and dishonour, by evil report and good report, as deceivers and yet true: as unknown and yet well known: as dying and behold we live: as chastened and not killed: as sorrowful yet always rejoicing: as poor yet making many rich; as having nothing yet possessing all things.*

STITH MEAD."

*Extract of a Letter from WILLIAM HEATH to EZEKIEL COOPER.*

Lynchburg, July 25th, 1804.

"TO you, I suppose, it will be a matter of joy, to hear of the prosperity of Zion in these parts of the Lord's vineyard.

" The camp-meetings, which have been usual, in the south and west for some years, never began with us till last spring.

" On the 23d of March, a camp-meeting was held by L. D.\* in junction with a number of other preachers and ministers; at which fifty souls professed to find peace with God; from this the work of God spread in almost every direction, for many were awakened at this meeting, who afterwards found the pearl of great price. At the several meetings which were held at Flat-creek meeting-house, by the 16th of April twenty-four souls professed converting grace; and the work has continued more rapid at that place ever since: forty have joined the church there; and sixteen in the neighbourhood above that have professed conversion and planted a society among us. In the town and vicinity, from the beginning of the work in April until now, from six to twelve and sixteen, at a meeting, have professed to find the pearl of great price; so that from a class of twenty members, we have now one hundred and sixty. Bless the Lord, O my soul! and let all the people magnify his holy name!

" On the 5th of May, a meeting was appointed at a place fifteen miles above us, called the Tabernacle, to be held three days; but the work was so great, that it continued five days, day and night, with very little intermission: in which time one hundred were thought to obtain true conversion. From the 12th to the 15th of May, at a place called New-hope, five miles from town, we had another meeting, which continued also day and night, at which, there were about one hundred professed to get converted; and many are daily added to our numbers. From the 17th to the 22nd of May, meeting again, at Tabernacle meeting-house, at which place, the people encamped on the ground, and continued preaching, praying, and other godly exercises, night and day, for the five days, in which time, one hundred and fifty were thought to be savingly converted: and one hundred and forty joined the methodist church at that time and place. From the 8th to the 12th of June, another camp-meeting was held at Charity Chapel, Powatan, at which one hundred souls were thought to obtain saving

\* Lorenzo Dow.

conversion, and sixty joined the methodist church.— From the 20th to the 24th of this month, we had a camp-meeting in Bedford, at Leftwich's meeting-house, at which one hundred and ten came forward, and gave testimony of their faith, that God had converted their souls. Very many are the prayer, class, and preaching meetings, not mentioned here, at which the Lord pours out his spirit in a wonderful manner. Considering the low ebb of religion among us, before the revival began, I can truly say, that I never saw or read of greater times: true, the times mentioned by brother Cox, in his letter to bishop Coke, in 1787, were great; but I was in the whole of that revival, as well as this, and it is my opinion, that this revival far exceeds that.

"The glorious work is spreading in various directions, and extensively. It is chiefly among the Methodists; though our Presbyterian brethren are very friendly, and labour mightily with and among us. Indeed my brother, we hope, and at times are almost led to believe, that the glorious millenium is ushering on! Proclaim at your pleasure the contents of this, or any part.

"I am, in the best of bonds,

"Thine, &c.

"WILLIAM HEATH."

I was unwell the latter part of this meeting, from an unusual incident, but after the meeting broke up, I rode in a walk thirty miles, and lay down upon a table with a blanket and pillow, and spoke to several hundreds in the open air at night: I had been necessitated to alight several times, and rest laying upon the ground in the course of the day.

28. I rode in great misery eleven miles and spoke to hundreds, an hour by sun in the morning. Thence to Franklin court-house at twelve o'clock, and some were offended, but good I trust was done. In the evening I spoke twelve miles off; but was grieved with the family: could not eat with them, but next morning quitted them betimes, and went to Henry court-house; spoke to about fifteen hundred people; and stayed with General Martin at night, where we had a good time.

30th. I started this morning an hour before day, and rode thirty miles to Pittsylvania court-house. Here were several of my spiritual children, among whom was Polly Callaway; whom I once had pointed at whilst preaching, the first time she ever saw me. God struck her under conviction; she ran away thirty miles to a camp-meeting where God set her soul at liberty; and almost the whole of her father's family have been brought to God; and her brother is become an itinerant preacher. One soul was set at liberty to-day, some mocked and caused interruption, but good was done during the three meetings.

It is eight years this morning since I parted with my parents, on the errand in which I am now engaged: I still feel, "*woe is me if I preach not the gospel.*" Hitherto I have been preserved (through the providence of God,) by land and sea, through storms and afflictions, with the temptations of friends and foes; but the Lord hath kept me, *glory to his holy name!*

31st. I held meeting sun half-hour high, and then rode eighteen miles to Wilson's meeting-house; these were tender times—eight miles hence I spoke at night.

Sunday, April 1st. I spoke at Rockingham court-house, N. Carolina, to fifteen or sixteen hundred people, who appeared in general solemn and well behaved, considering the inconvenience of standing in the freezing air and falling snow, more than two hours. I rode twelve miles and spoke at night.

2nd. I spoke in Danville to about two thousand; this was the seat of Satan's kingdom, yet I believe I shall one day see good times in this quarter. Some children were brought forward, for me to pray for them, instead of offering them up in baptism, which I had never seen before.

3d. I rode thirty miles to Halifax, Virginia, I spoke to about two thousand, and in general good attention. A family of A-double-L-part people without my knowledge or consent, appointed me a meeting, and (to excuse the matter,) said they would pilot me a road five miles, shorter to my next day's meeting. To prevent disappointing the people I complied, but on my arrival before I entered the house, I inquired whether



might feel at home whilst I stayed? they replied, "yes." I then observed, that I had come forty miles, and would be glad of a cup of tea or coffee, as I could not take food without them. They took their dinner, and prepared not mine, until it was time to begin meeting; but as I would suffer nothing to clash with my appointments, and finding the people talkative, I got on a table by the porch out of doors, in the dark unseen; and with a stamp, as if I would have stove the table through, and clapping my hands at the same instant with all my might, I cried with exertion, "*Hush*," which caused a solemn silence amongst the people, and then began meeting; having told the family if my food was ready, I would take it when I had done.

When I had finished, I found it not ready and cold; and being so weary I was unable to sit up, and retired to rest, observing, I must be off betimes in the morning, and they must accommodate my breakfast accordingly, which however was not ready until I had got on my horse, neither did they procure me a pilot; thus I went twenty-three miles to Charlotte court-house, got some breakfast, and spoke.

The above family after I was gone, told lies about me, and one of their preachers appeared friendly to my face, but acted like them behind my back; saying, that I said, "Jesus Christ was a liar, &c." Next year when I came this way again, this family had made another appointment for me; but as it happened, before the son who had come to meeting, delivered his invitation, I prayed to God to have mercy on those who had told lies about me, which caused shame to prevent him from doing his errand: so they had to look to the disappointment themselves.

April 5th. A Presbytery was sitting at Prince Edward, and many lawyers were here; (it being Court time,) I spoke to about three thousand people, (standing upon the stocks or pillory,) on the subject of predestination and deism, shewing the one to be the foundation of the other. The Court adjourned whilst I spoke. I added, "a man present hath some books, which contain the essence of what I spoke, if any of you should desire to procure them." A minister (observing the atten-

tion of the great and small, and also the sale of the books,) replied, that the stocks were the fittest place for me; which shewed the bitterness of his heart, and procured him no small disgrace amongst his friends.

Lynchburg was a deadly place for the worship of God, but my friends asked, what shall be done with the profits of your Chalm? which they computed at five hundred dollars; I replied, "I give the profits to build a brick chapel in Lynchburg, for the Methodists, reserving only the privilege of preaching in it, when not occupied by them, and whilst my conduct shall continue as unexceptionable as it now is."

6th. I spoke at Farwasset, (a church) in the daytime, and at night at John Hobson, junior's, whom I called my Papa and his wife my Mama. His mother (who is near ninety years of age) as I asked her if she prayed, thought what should I pray for unless it be to get home safe from meeting; but in the night, whilst she meditated upon the above thoughts of her mind, reflected, what have I been about all my life time? I am near one hundred years old, and never considered upon my future state: Here conviction seized her mind: she went in the morning to her son's, and desired prayer: in about a week she was brought to rejoice in God.

7th. Papa took me in a chair to Cartersville. The first time I visited this place, I sent to an Inn-keeper to preach in his house, who replied, (as was said) he would first meet me in hell; he shortly after died, and shocking to relate——

No one offered a place, except one man a room, which would contain about a dozen; at length I got the liberty of a tobacco-shed or ware-house, where I spoke to about five hundred. One man rode into the company, and continued on his horse about two hours, until I had done; it rained so tremendously that the people who were mostly excited by curiosity, were compelled to stay until I finished. So I left the town without eating or drinking; but now there was a stage erected for me, and I spoke to about two thousand.

I observed to the people their former coolness, and told them, that I would neither eat nor drink with them this time; but intended to clear my skirts from their

blood; several were brought under conviction, and since are brought to rejoice in God. I received several invitations, but would not break my word, which gave great offence.

The third time I visited this place, God gave me favor in the sight of the people: prejudice seemed to be removed, and we had a gracious time.

8th. I spoke under some shades at Powhatan, about two thousand present; we had a good time, except one drunken man, and some few took offence.

9th. I addressed an auditory on some boards, at Chesterfield court-house, and in Manchester at night.

10th. I spoke in Richmond to about two thousand. Here I found several spiritual children, the fruit of my first visit. Here the posts of the gallery sunk two inches, crushing the brick on which they stood, and two inches more would have let down hundreds of people upon those beneath.

11th. I returned to Cumberland to prepare my *Address to the people of Virginia* for the press.

I communicated my thoughts to Papa and Mama Hobson, who after seriously weighing circumstances, gave their advice and consent concerning my marriage.

Sunday 15th. I came to Petersburg, some were noisy, and some were tender in meeting.

16th. A young gentleman carried me in a gig to Osborne church, he a few days after was flung from the gig and soon expired. Oh! how uncertain is life! Oh! the necessity of being always ready!!

I spoke under the federal oaks to about seventeen hundred,—we had a melting time. Trials I expect are at the door; the cloud seems gathering fast, and to none but a Divine Providence can I look, as an interposing friend.

I am taught to use all men as friends, and yet to put myself in the power of none, but to make God my only friend, and put my whole confidence in him: for whom else can I rely upon. The fable saith, that the snake to oblige the porcupine suffered him to come into his den out of the cold, the latter growing warm, began to bristle up and stir about, and the quills to prick the snake; which caused him to request the other to begone,

or else behave. He replied, "I'm well enough off, and if you do not like the place, you may seek rest elsewhere."

Brother Mallard writes thus. "I am out of hell thank God, Christ was rebuked by Peter, his friends thought him beside himself; Joshua thought it wrong in those who prophesied in the camp. Aaron and Miriam rose up against Moses; and John with others forbid one who was casting out devils in the name of Christ; because he followed not with them; and ignorant brethren cause trials, (though well meaning) beside those from false brethren, hypocrites and backsliders." There are trials enough daily, without borrowing trouble from the morrow. All is well now, to-morrow may take thought for itself.

I spoke at Prince George court-house, and though there were but few religious people, it was a tender time notwithstanding it was muster-day. I rode fourteen miles and spoke in the afternoon in Jones's whole church to hundreds. A Quaker girl (who was excited hither,) was brought under concern of mind; in the meeting; and had no rest until the Lord spoke peace to her soul. The next time I saw her, she was rejoicing in God.— Here I met *Jesse Lee*, and rode home with him to his father's, whose house had been a preaching-house most constantly for thirty years, and I suppose one of the oldest in America.

I communicated my intention to publish my journal, and apply the profit towards building a meeting-house in the city of Washington, as a gentleman had offered to give me a spot of ground for that purpose. J— L— said that he had no objection if I told the whole truth, and gave the meeting-house to the Methodists; which was then my intention. But one of the Conferences making some objection at my building meeting-houses for them, I afterwards altered my mind, and gave what I conceived to be the profits, to some methodist trustees, still in the district of Columbia which contains ten miles square, and includes the cities of Washington, George-town and Alexandria.

18th. I had meeting at Sussex court-house; then to Jones's meeting-house, where I met five travelling preachers on their way to general Conference.

19. Had meeting at Hall's meeting-house, and Dinwiddie court-house, and appointed a camp-meeting to commence on the 8th of March following.

21st. I spoke at the Camp-meeting ground, and next day at Brunswick court-house, and at night at Ellis's meeting-house to about one thousand. One professed to find peace. Ira Ellis is one of the old travelling preachers, and Drumgoole also, who live in this county. It inspires me with a sympathetic reflection, when I fall in company with those who were the first in the planting the infant Methodist Church in America; when I reflected how some have backslidden, others retired in oblivion, a few still engaged, and the rest gone to glory.

I spoke at Hicks's-ford in the court-house, and at a widow's in the night; I stood upwards of three hours in these meetings, and it was a happy time to me.

24th. I rode to Jones's church, and from thence to Jerusalem, a place noted for wickedness; I spoke in the court-house, but none asked me either to eat or drink, which was the greatest inhospitality I had met with for some time. This town was beautifully situated on a river.

26th. I held meeting at Suffolk, and Jolly's chapel; some A-double-L-part people took offence, but good I trust was done.

27th. I spoke at Portsmouth to more than could get into the house. Without there was disturbance, within was peace. At brother Green's also, we had a good time whilst some fell to the floor and raised the people in the street.

28th. I spoke in Norfolk, and Portsmouth; and some souls were set at liberty. I refused some money, and got some hand-bills printed, and then had not a sufficiency left to pay my ferriage; however some one slipped some money into my pocket which answered the end; so I still perceive that the calls of God's Spirit and the openings of his providence go hand in hand.

29th. The Church minister and Baptist gave over their meetings, which gave me a fine opportunity of addressing the people, both in the methodist chapel, and in the church; in the latter of which one fell as in the

agonies of death. I feel as if my work in this country was drawing towards a close, and my heart drawn towards England: Oh! how easy some people can rest, even ministers, and see so little fruit of their labour.

30th. I rode to York-town where Cornwallis was taken prisoner, and the cave to which he retired during the siege still remains, being cut on purpose for him in a rock. The effects of the siege and shot still remain; the town is since of little consequence; I spoke in the church to what I could, but I doubt if there be one white, a christian in the place. I crossed York river to Gloucester side and spoke again.

May 1st. I spoke at Mount Zion, had a good time, saw some of *brother Mead's* spiritual children seven years old. Hence to Bellamy's chapel; stood about six hours this day, but I and my horse had but little to eat till night having travelled about thirty miles.

2d. Had meetings at Shacklesford chapel and the new church.

The *Church of England* was once the established religion, (by law,) in this state: the clergyman was allowed sixteen thousands pounds weight of tobacco yearly, as his salary from the parish. When the war commenced between England and America, the Legislature of this state thought it unreasonable to compel a man to pay, and so deprive him of his natural privilege of shewing his voluntary liberality; and also to compel one to pay to the support of those in whose ministry he did not believe.

These clergy, supposing the Virginians would be conquered after the above act, and their arrears made up to them, continued their attendance for a while; but after the taking of Cornwallis, they deserted the churches, and left them vacant, which caused the legislature to permit other denominations to use them, &c. and many scores of the best buildings in this state are now going to ruin.

3d. I spoke at Pace's meeting-house, and also in the Baptist's chapel.

Benjamin Pace had borne an unblemished character as a preacher, and at length fell into a decline, which he bore with christian fortitude, calling for his shroud and

grave clothes, dressed himself in them as some great hero on an important expedition; then bade his wife, son, and daughters farewell, with orders to have the Society notified; "I am done fighting, my soul is in glory,"—and with his hands fixed in a proper attitude, went off triumphant. This is a match for an infidel.

4th. I spoke four hours lacking thirteen minutes, under the shades between two trees at Cole's Chapel, to a crowded, serious, attentive auditory. In the midst of my discourse, I observed a man at the other side of the trees, whom I considered as a backslider; it ran repeatedly through my mind to ask him before the people if the language of his heart, was not contained in these words,

"What peaceful hours I once enjoy'd!  
How sweet their mem'ry still,  
But they have left an aching void  
The world can never fill."

And at length I proposed the question, after telling the congregation the cause, and requested him if it was, to **give me his hand; which he did, to the surprize of the people; he was a Baptist as I afterwards was told; and continued uneasy in his mind for some weeks, till some of his people plastered him up with the old doctrine, "once in grace always in grace."**

5th. I rode forty-two miles to Port Royal, and had a solemn time.

6th. I spoke in Fredericksburg four times, and collected upwards of forty pounds for the benefit of a free school: the little boys who heard me preach, next day went all over town, spelling "A-double-L-part—few—elect—some—small number, &c." which diverted some, and exasperated others.

7th. I spoke in Stafford and Dumfries court-houses.

8th. I gave my last here; and spoke in a church on the way to Alexandria, where I spoke at night, and next morning.

9th. I spoke in George-town.

10th. I went to Montgomery, but finding my appointment not given out, I pushed on to Baltimore, making about sixty miles and heard a sermon at night. Here Brother Daniel Ostrander brought me heavy tidings, the

death of my mother, the first that ever died out of my father's family. It gave me a tender sensation, but I could neither weep nor mourn; whilst these words were in my mind, "Oh! is my mother gone! is she gone, never to return?"

The last time I saw her, she requested that I should come and see them once a year, whilst she should live, which was my then intention; but God so wonderfully opened my way in the southern climes, that I could not find my way clear, although I had felt unusual exercise when I parted from her last, (which I remarked to my friends;) and also about the time of her decease; though it was near five months after she died before I heard of it.

11th. I received a letter from my father, giving me the particulars of my mother's dissolution and triumphant end; which was a little more than twelve months from the time I parted with her last. He also informed me of the death of my brother Fish, which took place a few weeks before her's. When I saw him last, he was backslidden from God; it appears he was reclaimed in his last illness, and made a happy exit.

Jesse Lee advised me to preach in the market, and published it from the pulpit; and also prepared an advertisement for the public paper, for me to preach there a second time; there was a large concourse of people at the last meeting, and near one hundred preachers present, it being now General Conference time: I had come here to see if they intended to hedge up my way. Brother Ostrander informed me, that the New York Conference had conversed me over, and some were minded to block up my way, whilst others objected, saying, "he does us no harm, but we get the fruit of his labour," whilst the former urged my example was bad, for perhaps fifty *Dows* might spring out of the same nest: so they agreed to discourage giving out my appointments, and it appears that some came to this Conference with an intention to have a move to block up my way at one stroke, but on seeing the southern preachers and hearing of my conduct and success, their prejudice deserted them, and their opinions and views of things concerning me altered, (as several of them told me) and became friendly, though before cool and distant.



Stith Mead who was on his way from Georgia to *General Conference*, when we met at the Camp-meeting, got detained on account of the revival which then broke out, and spread as fire on a mountain, in all directions. He wrote to Baltimore conference, and also to me, that he conceived his presence would not be necessary there on my account.

*Nicholas Snethen* I here heard preach in the life and power of the Holy Ghost; Oh! what an alteration in the man for the better! He once was a pleasant speaker to the ear; but little energy to the heart, until God knocked him down twice at a camp-meeting, and gave him such a baptism as he never felt before; however spiritual blessings may be abused through unfaithfulness to the Divine Spirit, and what need there is of our practising the apostle's caution, "*if any man think he standeth, let him take heed lest he fall.*"

The preachers as a body seemed unprejudiced, yet a few individuals are excepted, amongst whom R—— and W—— of ancient date, which I desired might be done away and requested an interview for that purpose, but though one of them invited me to breakfast, yet they both went out before the time appointed, without acquainting the family, which caused me to feel awkward and abashed when I came.

I had felt a desire to visit Boston for some time, but never saw my way opening until now. George Pickering who was presiding Elder in Boston district, invited me to his jurisdiction, which I esteemed as a providence, expressed my gratitude, quitted Baltimore and returned to Richmond, where I put some manuscripts to press and visited some neighbouring places.

I saw a man executed for the horrid crime of murder; having spoken to him through the grate the preceding day; some trifled when this awful catastrophe was exhibited.

Papa Hobson met me here, but my appointments would not admit of my returning with him in the gig; and I had sold my horse to pay for printing, and how to get on I did not know, being unwell a day or two after; however, a gentleman who had been excited by curiosity to come near twenty miles to hear me at

Cartersville, was there brought under concern; and with his servant was now on his return from Petersburg, where he had been to purchase a coach to accomodate his family to meetings. He hearing of this appointment delayed on his journey twenty-four hours, and then in his coach carried me home to Cumberland.

26th. I have a bad cough, which some think denotes my approaching dissolution: I feel unwell out of employ these few days past, though I have had but very few rest days for seventeen months; but have generally preached from two to five times a day, riding from thirty to fifty miles.

Sunday 27th. I spoke at Charity-Chapel preparatory for Camp-meeting. We had a shout; two found peace; and some ungenerous persons struck the negroes, who were rejoicing in God, to the shedding of blood.

Friday, June 1st. Camp-meeting commenced near Poplar-spring church, in Gloucester county: *Brother Mead* (who had ordered me to appoint it) did not come according to expectation.—No preachers were on the ground, and hundreds of people were assembled; this, indeed, was a trial of my faith among the strange people; however, in the *Name of the Lord*, I went up the stage and began the meeting: and besought God for a token for good; and soon a poor woman, who had come thirty miles on foot, under distress was delivered, and clapping her hands shouted for joy: upon this three or four preachers appeared. These things began to revive my heart, but a shower of rain expelled us from the woods into the church, where six or eight souls found peace. The next day was a good time also.

Sunday 3d. Some thousands assembled, and whilst I was speaking from a stage, a storm seemed coming up which put the people in motion, but I requested the people to be still and raise their hearts to God, if perhaps He would send off the clouds; and soon the threatening grew favourable and the clouds went round.

Monday 4th. Our meeting broke up; about thirty found peace; a number of backsliders were reclaimed; scores were awakened, and good was done in the *Name of the Lord*.

5th. I replied to an A-double-L-part discourse, delivered against me in my absence by Bob S. who had heard me preach, which I think was unmanly.

Thursday 7th. I met *Brother Mead* at *Papa Hobson's*, who informed me that the work in Bedford county has greatly spread: six hundred found peace; and five hundred and twenty, he had taken into society, and the flame was still going on.

Friday 8th. Camp-meeting came on at Charity chapel, Powhatan county: The Lord was precious; but the wicked strove to trouble us.

Sunday 10th. About five or six thousand were on the ground: The work went on, and the opposition increased: Twenty-five combined together to give me a flogging.—They ransacked the camp to find me whilst I was taking some repose. This was the first discovery of their project; as I went out of the tent, one was seen to cock a pistol towards me, whilst a voice was heard, "there he is! there he is!" My friends forced me into the tent: next day I had one of the young men arrested, and two others fled before they could be taken. The young man acknowledged his error and promised never to do the like again: so we let him go.

The law was read from the stage, and after that we had peace.

Satan was angry, and brought to hush with only growling what should be done by way-laying me on the road:—I defied them to do their worst. The work went on, and continued all night, and next morning, when we were parting, we had good reason to believe that one hundred souls were brought to liberty: some were minded I should go off in a covered coach, which I refused, but with *Brother Dunnington* went off in a gig, believing that they had no power to hurt me. What enraged them so, was my shewing their improper behaviour in their striking the blacks, &c.

13th. Last night I spoke at friend Baker's, in whose family God hath begun a gracious work.

I purchased a grave suit for the dead, and sent it to Betsey M——; and took my departure to Petersburg.

The stage-coach not going, I was detained twenty-four hours behind my intention.

Friday 15th. I arrived on the Camp-ground, about an hour by sun in the evening; three found peace; some attempted interruption; but the magistrates were on our side. I continued on the ground, until Monday the 18th, in which time about sixty professed to have found peace, and about one hundred awakened: Brother Cox wrote me that about thirty found peace after that I left the ground. Some blamed me for appointing this meeting: however the devil's kingdom suffered loss in the Isle of Wight, and I will rejoice.

I gave one hundred dollars worth of books towards building a chapel; and spent a few days in Norfolk and Portsmouth; and several souls were set at liberty while I staid.

### CHAP. III.

#### RETURN TO NEW-ENGLAND.

**SUNDAY** 24th. I embarked for New-York:—We had some contrary winds, horrible squalls, and calms; however, in eight days, I spoke with some friends in New-York, having quitted the vessel, and by the way of Elizabeth-town came to the city.

N. Snethen is stationed here, and seems not so lively (by the account of friends) as he was some time ago. He is lately married.—Cyrus Stebbens objected to my preaching where he was stationed, though the trustees were mostly friendly. He withdrew from the connexion soon after, which shewed what spirit he was of.

I put my trunk on board a vessel for Middletown, and a friend took me in a chair, near forty miles, whence I continued on foot until I came near Connecticut line, when about sixty yards off, whilst raising my heart to God, to open me a way for provision, as I had but a few cents in my pocket, I met Aaron Hunt, a preacher, who told me where to call and get some refreshment; I did so, and held two meetings in the neighbourhood;

then came to Danbury, and pawning my watch, took stage for Hartford.

July 10th. Walking twenty miles I came to my father's house, which appeared empty. Things seemed pleasant round about; but my mother is no more—I cannot mourn, my loss is her gain: I trust to meet her in the skies, where sorrow and parting are no more.—The rest of my friends were well in body, but low in religion.

I went to Middletown for my trunk, and found the contemplation for a meeting-house like to fall through, although six hundred dollars were subscribed. I offered them eight hundred dollars of books to aid therein, provided they would give me assistance in putting my journal to press. Here brother Burrows met me, and we went to Hebron, where we saw brother Wood. We agreed on a Camp-meeting, to commence the last day of May following; which, when known, was ridiculed as enthusiasm, to think that I could get people to go into the woods, and encamp night and day in this populous part, where elegant meeting-houses were so numerous. I was now called to another difficulty: a young horse being dead, and some money miscarried which I had sent for his keeping and a coat; my appointment had gone on to Boston, and how to do I saw not my way clear; but here that same Providence, whose kindness I had experienced on many interesting occasions, was manifest. A letter from a motherly woman, who had never seen me but once, came to hand, in which was enclosed a bank-note.—This enabled me to pay what I owed and take stage from Springfield to Waltham. A paper-maker agreed, if I would pay one hundred dollars down and give him bonds for the remainder, he would accommodate me; but how to accomplish this I did not know, until I fell asleep at Brother Pickering's father-in-law's in Waltham, when I dreamed how and where I could get the money, which I observed to P——, who replied, "A dream is a dream." I said, "true; but I intend to see the result."—I wrote to my Middletown friends and succeeded accordingly. I spoke several times in Boston, and once on the common, where two caused interruption; but shortly after God called them to eternity!

Some dated their awakenings and conversions from this visit.—Thence I took stage and returned to Springfield, where I arrived about twelve at night, and lay under a hay-stack until day; when I called on the paperman, and a friend met me from Middletown, so we completed our bargain; when I went with the friend to Hartford, and completed our agreement with the printers and book-binder.

I now had a tour of about six thousand miles laid off before me, to be accomplished against my return in May, and not a cent of money in my pocket; however, in the name of God, I set off on foot from my father's house, though no one knew my situation; doubting not, but that the Providential hand, which I had experienced heretofore, would go with me still: I walked to Hartford river, telling the ferryman my case; he carried me over, saying, "pay when you can," (it being one cent.) I sold some books, and continued my walk to Litchfield, falling in with a waggon of Quakers, who suffered me to ride some on the way.

Thence I took stage to Danbury and redeemed my watch: held a few meetings, and came to New-York. A friend who had employed me to get him some printing done, not making remittance, I had like to have been involved in difficulty; but Providence delivered me from this difficulty also. Brother Thacher had consented for my holding a Camp-meeting in his district; but re-considering the matter, recoiled with prohibition. Yet to prevent my disappointment from being too great, suffered four appointments to be made for me by a local preacher, not chusing to give them out himself, considering the agreement at last conference. These appointments were given out wrong end foremost, considering the line of my journey, which caused me much more travelling; however, with a heavy heart, I fulfilled the appointments, in each of which I could but remark with tears, that some persons had accused me with being of a party spirit, to strive to get a separation, which thing was false, and I did not expect to trouble them any more in that part, until there was an alteration and God should further open my way.

As I was going to take the stage, a man brought up

an horse, saddle and bridle for me, with orders to pay when convenient. I considered this act as christian kindness; but satan strove to raise a dust as I did not make remittance very speedily, having no safe opportunity for some months.

I passed through my old circuit, the Dutchess, and saw some who retained prejudice, but I continued my journey, putting up at the inns, being unwilling to screw any thing through the devil's teeth.

When I arrived in Albany, the preaching-house doors which had been shut it *Stebben's* time were now open. As the stationed preacher was out of town, and one or two others, who were expected, not coming, the people were like to be disappointed, which to prevent, gave rise to the opening, which I embraced as providential, and held a number of meetings. Here I have always found some kind friends, particularly brother Taylor.

I took my departure to Weston, where I saw *Smith Miller*, his wife *Hannah*, and *PEGGY*; after an absence of nearly two years.

August 31st. Camp-meeting began, and the people were entirely strangers to the quality and magnitude of this kind of meeting. Several methodist preachers came as spectators, intending, if the meeting did well to take hold, heart and hand with me, but if ill to leave it as they found it; and let the blame devolve on me. A stage being erected, I addressed the people thereon, from Luke xxi. 19. An awful solemnity came over the people: several mourners came forward to be prayed for; and some shortly found comfort, and the Lord began to move in the camp; however the preachers were minded we should disband to private habitations; but I replied, "if I can get twenty to tarry on the ground I would not go off until the meeting broke."—Soon the Lord began to move among the people, and many were detained on the ground, and souls were born to God. Next day the congegation and work increased, and so in the course of the night likewise.

Sunday, Sept. 2d. It rained (I was sick) and the people were punished, by getting wet in the shower, through not coming better prepared for encampment, &c. which I was glad of, as it taught them a useful lesson against

my return: it cleared up and the sun broke out, *when* I addressed them. Being informed of some ill designs among the youth, to bring a stigma on the meeting, I observed three companies in the woods: I got on a log in the triangle, and began relating a story concerning a bird's nest, which my father had remarked represented his family, that would be scattered like those young birds, who knew not the getting of things, but only the fruition of provision, and not parental affection until they become to have children of their own; which remarks had made great impression on my mind. The rehearsal to them had the desired effect, and gathered their wandering minds into a train of serious thinking, and prepared their hearts for the reception of good advice: several of them desired I should pray with them: soon nine were sprawling on the ground, and some were apparently lifeless. The Doctors supposed they had fainted, and desired water and fans to be used: I replied, "Hush!" then they to shew the fallacy of my ideas, attempted to determine it with their skill, but to their surprise their pulse was regular; some said, "it is fictitious, they make it:" I answered, "the weather is warm and we are in a perspiration, whilst they are cold as corpses, which cannot be done by human art."

Here some supposing they were dying, whilst others suggested, "it is the work of the devil:" I observed, "if it be the devil's work, they will use the dialect of hell, when they come to:" some watched my words, in great solemnity, and the first and second were soon brought through, happy, and all in the course of the night, except a young woman, who had come under good impression, much against her father's will thirty miles. She continued shrieking for mercy for eight hours, sometimes on the borders of despair, until near sun-rise, when I exhorted her if she had a view of her Saviour, to receive Him as appearing for her: here hope revived; faith sprang up; joy arose; her countenance was an index of her heart to all the beholders; she uttered a word, and soon she testified the reality of her mental sensation, and the peace she had found.

About thirty found peace; and I appointed another Camp-meeting, to commence in May.



## CHAP. IV.

## MARRIAGE.

**W**HEN I was in Ireland, I saw the first pair that I thought were happy in marriage or shewed a beauty in their connexion as the result of matrimony. I heard also of a young man, who made a proposal of marriage: the young woman, possessing piety and consideration, agreed to make it a matter of fasting and prayer, to know the Divine will on the subject; she also told a considerate friend, who gave her advice on the subject. At the time appointed they met, to return their answers upon the subject. The man said he thought it was the will of God that they should proceed, and the two women's opinion was the reverse.—It was then submitted for my opinion, why I thought the young man's mind differed from theirs: I replied, that many persons desire a thing, and wish that it might be the will of God it should be so, and from thence reason themselves into a belief that it is His will, when in fact it is nothing but their own will, substituted for God's, and so stand in their own light and deceive themselves.

It appears to me, concerning every person who is marriageable, and whose duty it is to marry, that there is some particular person whom they ought to have; but I believe it to be possible for them to miss of that object and obtain one who is not proper for them.

Some people have an idea, that all matches are appointed, which I think repugnant to common sense, for a man will leave his wife, and a woman her husband; they two will go to another part and marry and live as lawful man and wife.—Now can rational creatures suppose that God appointed this match, whose *revealed* will sayeth, "*Thou shalt not commit adultery.*"

Again I have seen some men and women in courtship, put the best foot foremost, and the best side out; and from this their ways would appear pleasing, and fancy would be conceived and taken for *love*; but when they got acquainted with each others weaknesses, after the knot was tied, the ways which once appeared agreeable

are now odious: thus the *dear* becomes *cheap*, and the honey is gall and vinegar; but, alas, it is too late to repent. Their dispositions being so different, it is as much impossible for them to live agreeable and happy in love together as for the cat and the dog to agree. Thus a foundation is laid for unhappiness for life.— *Whatsoever ye do, do all to the glory of God*, is the language of the scripture; therefore, as Christ saith, without me ye can do nothing: and as Paul saith, through Christ who strengtheneth me, I can do all things: We are to look to God for help in whatever we undertake, as all things are sanctified through faith and prayer; therefore whatsoever we dare not pray to God for his blessing upon, we have no right to pursue: it is forbidden fruit: but as there is a Providence of God attending every person in every situation in life, and no such thing as mere chance, it is my opinion, if people were but resigned to the dispensation of Divine Providence, instead of being their own chusers, their will resigned to his disposal, &c. that they would find His Providence to guide and direct them to the object proper for them, as the calls of His Spirit and the openings of His Providence go hand in hand.

I was resolved when I began to travel that no created object should be the means of rivalling my God, and of course not to alter the situation of my life, unless a way seemed to open in the way of Providence, whereby I might judge that my extensive usefulness should be extended rather than contracted.

S— M—, of Western, came to a big meeting in the woods, and heard that *Crazy Dow* was there, and after some time sought and found me. He accompanied me to my appointments, consisting of about one hundred miles travel. He kept what some call a *methodist tavern*, i. e. a house for the preachers, &c. One of my appointments being near his house, he invited me to tarry all night; observing his daughter would be glad to see me. I asked if he had any children! he replied, a young woman I brought up I call my daughter. I staid all night, but, so it happened that not a word passed between her and me, though there were but the three in family: I went to my appointment where we had a pre-

cious time; but whilst preaching, I felt an uncommon exercise (known only to myself and my God) to run through my mind, which caused me to pause for some time. In going to my evening appointment, I had to return by the house, he being still in company with me. I asked him if he would object if I should talk to his daughter concerning matrimony? he replied, "I have nothing to say, only I have requested her, if she hath any regard for me, not to marry so as to leave my house."

When I got to the door, I abruptly asked his wife, who had been there, and what they had been about in my absence: she told me, which made way for her to observe, that *Peggy* was resolved never to marry unless it were to a preacher, and one who would continue travelling.—This resolution being similar to my own, as she then stepped into the room, caused me to ask her if it were so? she answered in the affirmative; on the back of which I replied, "do you think you could accept of such an object as me?" she made no answer, but retired from the room: this was the first time of my speaking to her. I took dinner; asked her *one question more*——and went to my neighbouring meetings, which occupied some days; but having a cloak making, of oiled cloth, it drew me back to get it: I staid all night, and in the morning, when going away, I observed to her and her sister, who brought her up as a mother, that I was going to the warm countries, where I never had spent a warm season, and it was probable I should die, as the warm climate destroys mostly those who go from a cold country; but (said I) if I am preserved about a year and a half from now, I am in hopes of seeing this northern country again, and if during this time you live and remain single, and find no one that you like better than you do me, and would be willing to give me up twelve months out of thirteen, or three years out of four to travel, and that in foreign lands, and never say, do not go to your appointment, &c. For if you should stand in my way, I should pray to God to remove you, which I believe he would answer, and if I find no one that I like better than I do you, perhaps something further may be said on the subject; and finding her character to stand

fair, I took my departure. In my travels I went to the Natchez country, where I found religion low, and had hard times, but thought this country one day would be the garden of America, and if this family would remove there, it would prove an everlasting blessing (as it respects religion) to the inhabitants, considering their infant state.\* It lay on my mind for some weeks, when I wrote to them on the subject, though I had no outward reason to suppose they would go, considering the vast distance of near two thousand miles. But now I found she was still single, and they all willing to comply with my request, which removed many scruples from my mind, knowing that it was a circumstance that turned up in the order of Providence, instead of by my own seeking; so our bargain was drawn to a close, but still I thought not to have the ceremony performed until I should return from Europe; but upon reflection, considering the circumstance would require a correspondence, my letters might be intercepted, and the subject known, prejudice arise, jealousy ensue, and much needless conversation and evil be the result; wherefore to prevent the same, a preacher coming in we were married that night though only we five were present, this being the third of September, 1804.

## CHAP V.

### TOUR TO THE MISSISSIPPI.

4th. **S**MITH MILLER set off with me for the Natchez early in the morning, as my appointments had been given out for some months. I spoke at Westmoreland and Augusta that day.

5th. We rode fifty miles, I spoke once on the road and saw a spiritual daughter, who was awakened when I travelled the Pittsfield Circuit.

6th. We rode fifty miles, and stayed with a family of methodists; near the east branch of Susquehannah river, the man was kind, but the woman was as she was.

\* Provided they should be faithful to God—but many good things fall through for the want of humble and faithful perseverance under God.

7th. Rode thirty-four miles, spoke at night at Sugar-creek.

8th. Thirty-five miles to Lycoming.

9th. Twenty-five miles to Amariah Sutton's, and found *Gideon Draper* preaching, who was awakened when I was on the Cambridge circuit. Oh ! how these things refreshed my soul, to see the fruit of my labour, hundreds of miles off, years after. I spoke when he was done. He accompanied us ten miles where I spoke again.

10th. Thirty-three miles to P—p Antisse's.

13th. Forty miles, stayed with a Dutchman who was reasonable in his charges.

12th. Thirty-four miles across part of the Allegany mountain to Welsh-town.

13th. We crossed the Laurel hills, and though we lost some miles by false direction, yet we came near to Dennistown, and stayed with a friend.

14th. We went to Greensborough, where I spoke in the evening, and then rode thirty-two miles to Pittsburg, where we arrived about the dawn of day ; I found my appointments were not given out accurately.

Sunday 16th. I spoke in Pittsburg, and Washington.

17th. Brownsville and Union-town, where I heard that the Bishops *Asbury* and *Whatcoat* were sick twenty-five miles off.

18th. Spoke twice in Washington.

19th. Spoke in Steuvenville in the State of Ohio.— I have now been in each of the seventeen States of the Union.

20th. Spoke in Charlestown, and some were offended.

21st. Spoke to hundreds, beginning before sun-rise ; and then to Wheeling. Spoke at ten o'clock to a large concourse and so went on our journey.

23d. Spoke to a few in Zeansville on the Muskingum river ; I could not but observe great marks of antiquity, ridges of earth thrown up so as to form inclosures of various forms, on which three or four might easily ride abreast ; some of these I think would contain near one hundred acres or more.

24th. Came to New-Lancaster where I spoke.

25th. Came to Chillicothe, held four meetings, some

of the A-double-L-part people were offended, stayed with the Governor two days; in him are connected the christian and the gentleman. I think this State is laid off in townships, six miles square, and then into sections of one mile square, containing six hundred and forty acres; and half sections: the title of this is obtained from Government, at nine shillings English per acre, for ever, in four annual payments, or if the money be paid down the interest will be deducted. No slavery can be introduced here. There are lands laid off for schools in great magnitude; and I consider the form of the constitution superior to that of any other in the Union.

Near the Ohio river people are sometimes troubled with fevers, but on the uplands near the heads of the streams, the country is far more healthy.

Monday October 1st. I found Mr. Hodge, a Presbyterian minister, had failed in giving but my appointments; however I fell in with the Western conference, which was now sitting in Kentucky, and God was with them and the people. I saw the *jerks* in Pennsylvania, Ohio, and this State on this journey. Several of the presiding elders called me into a private room; and after some interview we parted in friendship. Next day I spoke under the trees, nearly the whole Conference being present; I thought I could discern every countenance present and tell the methodist from the A-double-L-part people, and never before observed that present impression would cause the countenance to be such an index of the mind, of pleasure and pain especially in an auditory. From thence I went to Lexington, held a few meetings, and saw one whom I had known in Dublin, but he was not as happy now as once. I here experienced some kindness, and also spoke at Paris by the way: an A-double-L-part man being convinced that A-double-L meant *all*, caused great uneasiness among the Presbyterians. First, several preachers formed themselves into an association, by the name of the *Springfield Association* and then made a *will* and voluntarily died, and instead of being a distinct party, sunk into union with all Christians.

Sunday 7th. I spoke in Herodsburch and Springfield.

As I was getting up, I found my cloaths had been moved during the night, which caused me to arouse the family; my jacket was found in the Piazza, and all my money gone except one cent.

Thence I went to Tennessee, but found my appointments were not given out. I spoke in Clarkesville and Nashville, and many other places over the country, until I came to a brother Cannon's who had been the means of opening my way (under God) before.

Friday 19th. Camp-meeting commenced at Liberty: here I saw the *jerks*; and some danced: a strange exercise indeed; however it is involuntary, yet requires the consent of the will, i. e. the people are taken *jerking* irresistibly, and if they strive to resist it, it worries them much, yet is attended with no bodily pain, and those who are exercised to dance, (which in the pious seems an antidote to the jerks) if they resist, it brings deadness and barrenness over the mind; but when they yield to it they feel happy, although it is a great cross; there is a heavenly smile and solemnity on the countenance, which carries a great conviction to the minds of beholders; their eyes when dancing seem to be fixed upwards as if upon an invisible object, and they lost to all below.

Sunday 21st. I heard Doctor Tooley, a man of liberal education, who had been a noted Deist, preach on the subject of the *jerks* and the *Dancing exercise*: He brought ten passages of Scripture to prove that dancing was once a religious exercise, but corrupted at Aaron's calf, and from thence young people got it for amusement. I believe the congregation and preachers were generally satisfied with his remarks.

The Natchez mission had almost discouraged the western Conference, having made several trials with little success; however *Lawner Blackman* and *Brother Barnes*, finding that I was going thither, offered as volunteers and fell in with me for the journey.

Tuesday 23d. We started from Franklin, (where I received some kindness,) and riding thirty-two miles, encamped in the woods; it rained and apparently we could get no fire, but some moving families from N. Carolina, got affrighted by some *Indians* and were returning, being fearful to venture on their way. They shewed

us the remains of their fire where they had encamped the preceding night ; and with difficulty I prevailed on them to stay with us, until I let them know my name, which they had heard of before, they intended travelling on all night to the settlement, being fearful of being massacred by the Indians.

• 24th. Travelled about thirty-five miles, and saw one company of Indians on the way.

25th. The Post and a traveller passed us by early, but we overtook them, and continued together to Tennessee river ; the wind was high, and none did cross except the Post, and he with danger.

26th. We crossed, paying a dollar each, where was a small garrison, and some few half-bred Indians.

27th. We gained the suburbs of Bigtown of the *Chickasaws*. I am now beside the fire, the company laying down to rest, and our horses feeding in a cane brake and provisions nearly out.

Sunday 28th. Two of our horses were missing, but were returned early in the morning by a negro and Indian, who, I suppose, had stolen them to get a reward. One of our company was for flogging the negro, which I opposed, lest it should raise an uproar, and endanger other travellers by the Indians, who are of a revengeful temper. This day was a hungry time to us : We tho't of the disciples who plucked the ears of corn on the sabbath.

At length we came to another village where some whites lived, and one Mr. Gunn (who was touched under the word, when I was here before) received us kindly. We tarried two days in this settlement, held some meetings, and receiving gratis, necessaries for our journey, took our departure. Having a gun with us, we killed some turkeys, which were numerous in flocks : from what we saw, there were bears, and plenty of wolves and deer in these woods. The canopy of heaven was our covering by night, except the blankets we were rolled in : we kept fires to prevent the wild beasts from approaching too near. The Post we saw no more ; the man who was with him continued with us, and being seized with derangement for some hours in the woods, retarded our progress.



Nov. 4th. Crossed the ground, where I had the providential escape from the Indians, and arrived at the settlement of Natchez. We were glad to see white people, and get out of the woods once more: staid at the first house all night.

5th. Called on Moses Floyd, a preacher, on Big-black; here *Brother Barnes* tarried to begin his rout: Blackman went with us to *Col. Barnet's*, on Biopeer; next day we went to *Randal Gibson's*, on Clarke's creek, got some washing done, and then *Miller* staid; and *Blackman* went with me to squire *Tooley's*, father of the Doctor; where brother *Harriman*, a missionary, was at the point of death; however he recovered: our presence seemed to revive him.

8th. I visited Washington and Natchez, and some of the adjacent parts: Here I must observe the truth of the maxim, "give the devil rope enough and he will hang himself." A printer extracted a piece from the Lexington paper, as a burlesque on me, which, however, did me no harm, though it circulated in most papers in the Union: he had just got his types set up before I made application for the insertion of a notice, that I should hold meeting in the town on Sunday; this following the other, made impression on the people's minds; and excited the curious to attend meeting.—When I was here before, I found it almost impossible to get the people out to meeting any way, and had my scruple whether there were three christians in town, either black or white: but now I spoke three succeeding sabbaths, and some on week days.

12th. This day I am twelve years old: *Brother Blackman* preached a funeral sermon. I spoke a few words, and God began a gracious work.—Here by *Washington*, we appointed a Camp-meeting: there is ground laid off for a College; and Congress, beside a handsome donation, hath given twenty thousand acres of ground, &c. This country is now dividing into townships and sections, and sold by government, as in the state of Ohio; and though only a territory now, yet will be incorporated into a state, when the inhabitants shall amount to sixty thousand. They now had a small legislature; the governor is appointed by the President. One representative goes to Congress.

Sunday 25th. I spoke for the last time at Natchez. I visited Seltzer-town, Greenville, and Gibson-port.— This last place was a wilderness not two years ago, but now contains near thirty houses, with a court-house and jail. We held quarterly-meeting on Clarke's creek; some supposed I would get no campers, but at this Q. M. I wanted to know if there were any backsliders in the auditory, and if there were, and they would come forward, I would pray with them: an old backslider, who had been happy in the old settlements, with tears came forward and fell upon his knees, and several followed his example: a panic seized the congregation, and an awful awe ensued: we had a cry and shout; it was a weeping, tender time. The devil was angry, and some without persecuted, saying, "Is God deaf, that they cannot worship Him without such a noise," though they perhaps would make a greater noise when drinking a toast. This prepared the way for the Camp-meeting, and about thirty from this neighbourhood went thirty miles or upwards, and encamped on the ground: the Camp-meeting continued four days: the devil was angry at this also, and though his emissaries contrived various projects to raise a dust, their efforts proved ineffectual; in general there was good decorum, and about fifty were awakened, and five professed justifying faith; so that it may now be said, the country which was a refuge for scape-gallowses, a few years since, in Spanish times, is in a hopeful way, and the wilderness begins to bud and blossom as the rose, and the barren land becomes a fruitful field. I crossed the Mississippi into Louisiana, and visited several settlements, holding religious meetings: I believe there is a peculiar providence of such a vast territory falling to the United States, as liberty of conscience may now prevail as the country populates, which before was prohibited by the Inquisition. We got some things fixed to our minds; procured three Spanish horses, which had been foaled wild in the woods, and had been caught out of the gang, by climbing a tree and dropping a noose over the head, it being made fast to a bough, &c. We got letters from home, with information that they were well, and the work going on.

## CHAP. VI.

## RETURN TO THE NORTH.

Dec. 19. **O**UR horses being tamed, and taught to eat corn, by forcing it into their mouths, and we prepared with a tent and provisions, bid the settlements on the Mississippi adieu, and betook to the woods for Tombigby, having two others in company. We had not gone far before the saddle turned on the pack mare; she took fright, which affrighted the one S. M. rode, and they both set to rearing and jumping, which endangered his life; however he held them both until he dismounted, and they got settled. If they had got away, there was little prospect of catching them again. Twenty-three miles to the Indian line, on the main branch of Homachitti, we encamped for the night, it being cloudy and rainy: we spread our tent, kept a good fire, hobbled the fore-legs of our horses together, leaving a long rope dragging from their necks: here was plenty of grass, and a cane brake.

20th. Thirty-five miles; encamped a little off the road, lest the Indians should steal our horses.

21st. We arrived this afternoon to Pearl (or half-way river: the ford last year was good a number of yards wide, but now not more than five or six feet, which we knew not; a man who knew the ford (being much among the Choctaws) attempted to cross first and succeeded, though his horse made a small mis-step; the next man's horse erred a little on the other side, but still I knew not the danger; I proceeded next, leading the pack-mare, but there not being sufficient ground for both horses, the water running like a mill tail, carried me down the stream two feet, whilst my mare could swim but one towards the shore; she struck the bank which gave way, however, she being an excellent swimmer and springy, made a second effort and got out. I lost my hobbles, and our tea, sugar and coffee, &c. got injured; and I being much chilled by the wet, we went on till we came to a convenient tarrying place, and encamped for the night to dry our things, &c.—N. B. The river

was muddy: I could not swim: and had not the mare struck the bank where she did, I must have lost my life, as the trees and brush filled the shore below.

22nd. I met some people from Georgia; at night I was taken with a strong fever, but drank some water and coffee, and got a good night's rest.

Sunday 23d. Feel somewhat better; it snowed some, and the sun hath shone scarcely ten minutes during these five days.

24th. We rode about forty miles through Six-town of the Choctaws, and whilst we were passing it, I observed where they scaffold the dead; and also the spot where the flesh was, when the bone-picker had done his office. The friends of the deceased weep twice a-day for a term, and if they cannot cry enough themselves, they hire some to help them: it was weeping time, and their cries made our horses caper well. I was informed of an ancient custom which at present is out of date among them; When one was sick a council was held by the Doctors, if their judgment was that he would die, they being supposed infallible, humanity induced the neck-breaker to do his office: An European being sick, and finding out his verdict, to save his neck, crept into the woods, and recovered, which shewed to the Indians the fallibility of the Doctors, and the evil of the practice; therefore, to shew that the custom must be totally abolished, they took the poor neck-breaker and broke his neck.

25th. We came to Densmore's, agent for Indian affairs; our provisions were gone, and with difficulty we procured relief: some people, who were dancing in a neighbouring house, came in to hear me talk: I held a meeting with them, and then lay down to rest.

26th. After breakfast we came near the trading road, from the Chickasaws to *Mobile*, where we encamped near a spring and cane-brake: the leaves of the cane are food for cattle, &c.

27th. We started betimes and came to the first house on the Tombigby settlement, within four miles of fort St. Stephen, where there is but one family, but it will be a place of fame in time. We had met the man of the house where we staid, who told us to call; his wife

made a heavy charge; we paid her, and S. M. said, "tell your husband never any more to invite travellers to be welcome for his wife to extort." The river was high and swamp not fordable, which necessitated us to go down the river about seventy miles to the Cut-off; which is a channel from the Tombigby to the Alabama river, about seven miles from their junction, where they form the Mobile: the island contains about sixty thousand acres, which are commonly overflowed by the spring flood as Egypt is by the Nile. I held meetings during the six days of my tarrying in the settlement; and took my departure for Georgia, but was necessitated to keep on the dividing ridge, between the streams, to prevent being intercepted by creeks. There were ferries at the above rivers. In the settlement there was not a preacher of any society; my appointments were given out in Georgia, with the days and hours fixed: In consequence of the high waters we had to lose much travelling.

Jan. 4th. 1805. We fell in with a camp of whites, where we were informed of some whites having been murdered by Indians, and one Indian killed by a *white* and another wounded: the wounded Indian was determined to kill some white in revenge. These whites had hired a chief to pilot them around to avoid the danger; but my time being limited obliged me to take the highest cut, which was through the village where the wounded Indian lived. Here we parted from all the company, and set off by ourselves, having four hundred miles to go.

8th. We fell in with an *Indian trader*, who was out of provisions: we gave him some, and tarried at his habitation that night; he made us some return next day; then we pursued our journey: this being in the Creek nation, we had some difficulty in finding our way, there being so many *Indian by-paths*; however, we came to Hawkins's old place that night.

10th. Our charges were eleven shillings, though I think not worth the half. We left the place about an hour ~~by~~ sun, having the prospect of a pleasant day before us; but we had not gone many miles before it gathered up and began to rain and sleet, which made it tre-

mendous cold ; so we stopped to let our horses feed, and pitching our tent, kindled up a fire to warm us ; but the weather appearing more favourable, we proceeded on through a bad swamp, meeting two travellers by the way : at length we perceived it began to grow dark, which convinced us that it was later than we thought : we halted, hobbled out our horses immediately, (finding some grass present on the hill) and proceeded to kindle up a fire, but every thing being so wet, and covered with sleet, and our limbs benumbed with cold, it was next to an impossibility to accomplish it. Things appeared gloomy ; the shades of a dark night fast prevailing, death appeared before : in consequence of my being robbed I had no winter coat but only my thin summer one at this time ; however, at length, we succeeded in getting prepared for the night : our tents spread, which kept off the falling weather, and a good fire at the door soon dried the ground : we prepared our kettle of coffee, and partook with gratitude, and found we here could sing the praise of God, not without a sense of the Divine favour, considering our situation a little before ; we lay down to rest as under the wing of the Almighty in this desert, inhabited only by wild beasts, whilst the wolves were howling on every side. Next day we passed the settlement where we considered the danger was, and continued our course till we came to Hawkins's, on Flint river ; having seen an Indian point his gun at us by the way. We staid with Hawkins a night ; he was kind and hospitable, and hath had some success, though with difficulty, in introducing civilization and cultivation amongst the Indians ; first they despised labour, saying, we are warriors ; and threatened him with death if he did not depart, (they being prejudiced, supposing him to be their enemy, as if to make slaves of them like the blacks) and cast all the contempt on him imaginable ; but being afraid of *Long-knife*, (i. e. Congress) refrained from violence : however they would not accept of tools or implements of agriculture, but would go directly opposite to his advice ; e. g. He said scatter and raise stock ; but they would live more compact : two years elapsed with less rain than usual, causing the crops to fail ; some died with hunger ; a chief asked,

"have you power with the *Great Man above*, to keep off the rain?" H— replied, no, but the *Great Man* sees your folly and is angry with you. H— wanted pork and corn; the Indians accustomed to sell by lump would not sell to him by weight or measure, apprehending witchcraft or cheaterly: a girl bringing to him a hog to sell, asked one dollar and three quarters which they call seven chalks, he weighing the pig gave her fourteen, she supposed the additional seven were to buy her as a wife for the night, it being their custom to marry for a limited time, as a night, a moon, &c. Another girl bringing a larger hog, demanded fourteen chalks which came to twenty-eight, which the other girl observing, supposed herself cut out, began to murmur, and flung down the money; but an old chief seeing the propriety of the weight, explained the matter; this gave rise to its introduction and reception among them. An old squaw receiving by measurement more than her demand for corn, laughed at the *Indians* who had refused to sell in this manner: thus measures were introduced.

I met some travellers, who shewed me a paper containing the advertisement of my appointments published by brother *Mead*, beginning six days sooner than I appointed.

Thursday, 17th. We reached the settlement of Georgia, near *Fort Wilkinson*, and falling in with Esquire *Cook* whom I knew, we went home with him: and had a meeting: he lent me a horse, and I went on to camp meeting, and got there the very day I had fixed some time before.

We had a good time; Brigadier General John Stewart and his brother, the Captain, in Virginia, had agreed to join society, which the latter had done, and as brother *Mead* had taken him and their wives into class, the General, to the surprise of the people, came forward in public, and requested to be taken under care also; mammy had heard of my marriage but did not credit it, until they had it from my own mouth, the particulars of which, to prevent fruitless and needless conversation, I related in public; for many said, "I wonder what he wants with a consort;" I replied as above, to enable me to be more useful on an extensive scale.

Hence I spoke at the rock meeting-house, Comb's meeting-house and Washington.

January 25th. I spoke at Scott's meeting-house, and Jones's at night; here Smith Miller fell in with me again; In my sleep I viewed myself as at Papa Hobson's with my companion, and shortly separated at a great distance, and found myself with an horse upon an high hill from whence I could espy the place where she was, although there intervened a wilderness with great rivers flooded into the swamps; I felt duty to require my presence there, and descended the hill the right way for that purpose, after I had set my compass; however I soon got into the dale, on a winding circuitous road, where I could not see before me; discouragements seemed almost insurmountable, yet *conviction* said I must go; *Faith* said it might be accomplished by patient diligence, resolution, and fortitude; as well as some other things I had succeeded in, &c.

I had a similar dream upon this, from which I inferred that some severe trials are at hand, but by the grace of God through faith I may surmount them.

Sunday 27th. I spoke three times in Augusta, and had some refreshing seasons. I found the first cost of my Journals would amount to between two and three thousand dollars; the profits of it I designed to aid in erecting a meeting-house in Washington the federal city. A person had promised me the loan of one thousand dollars, to assist (if necessary) but found it inconvenient to perform: also about two hundred guineas worth of books were miss-sent and not accounted for about this time: so that my prospects of pecuniary means were gloomy.

28th. Bidding farewell to Georgia, I spoke at Jeter's meeting-house and twice at Edgefield court-house.

29th. I spoke at the cross-roads and Buffington's.

30th. At Edney's meeting-house in the morning; at noon at Newbury court-house, where were Quakers, Baptists, Presbyterians, Methodists, Universalists, and Nothingarians.

31st. I spoke at Mount Bethel in the Methodist academy to hundreds of people, and addressed the schol-



ars in particular, who amounted to about sixty; and at night in Clarke's meeting-house.

Feb. 1st. I crossed the Enoree, and spoke at Fish-dam-ford meeting-house; then riding across Broad-river through danger, I spoke at Ester's at night.

2nd. Spoke at Chester court-house to many hundreds in the open air, and at Smith's at night.

Sunday 3d, was excessively cold, however, I rode twenty miles to Esq. Fulton's and had a gracious time, though twice interrupted by a deist. This winter is the coldest of the four which I have spent in the south, and the oldest people say it is the severest they ever knew.

4th. Went twenty-five miles to Devenport's meeting-house; and finding a fire, round which the auditory were warming themselves, I availed myself of the circumstance for the sake of agreeable convenience and gave them a preaching which surprised them as a singularity. At night I staid at a private house where I held meeting, having just got through S. to the edge of N. Carolina; here the family either as a *put* or for convenience, were guilty of improprieties, considering I was a stranger, but God will judge between them and me.

5th. I spoke at Charlotte court-house, but some A-double-L-part people strove to kick up a dust. S. M.—r met me here again, and we were entertained at an inn gratis.

6th. Twenty-six miles in the rain to Sandy-ridge, where we had a comfortable time, but S. M. felt a bad effect from the rain: thence we rode to Salisbury, and I spoke in the air, as it was court time; but in the evening in the court-house, from Solomon's *irony*; a man, who had been careless about religion, was so operated upon, that God opened his heart to give me cloth for a winter coat, which I greatly needed.

8th. I spoke twice in Lexington, but a drunken man interrupted us, and when he became sober, he made acknowledgement.

9th. Early this morning I parted with S. M. (my father-in-law so considered) who started for Mr. Hobson's, and I rode twenty miles to Salem, and spoke to about three thousand people in the open air; in gene-

ral good attention: whilst I was speaking about our sorrows ending in future joy, it appeared like going to heaven with many whose countenances were indexes of their sensations. I being a stranger on entering the town, it appeared providential in my choice where to stand whilst speaking, being contiguous to an economy house of the Moravian sisters, as, were it otherwise, they would not have heard me.

Sunday 10th. I spoke in Bethany to about three thousand; at night at Doub's, who has the most convenient room, with a pulpit and seats, of any I have seen in the south.

11th. Stokes's court-house, three thousand, a solemn time: left my mare, and procuring a horse, proceeded to Mr. M—'s; felt awfully, delivered my message as in the presence of the dread Majesty of Heaven, which greatly shocked the family, considering some circumstances in the same.

12th. Three thousand in the woods by Mescomb's, and good, I think, was done in the name of the Lord; at night, at Mr. Wades's, Henry-county, Virginia; he gave me some cloth for over-alls.

13th. At Dr. French's, whose wife is my spiritual daughter, and sister of Mrs. Jennings.

14th. Spoke at the court-house at night, at Henry Clarke's, but was interrupted by some drunkards. I have spoken to so many large congregations in the open air of late, and not one day of rest since I got out of the wilderness into Georgia, that I feel considerably emaciated, and almost broken down: these appointments were made without my consent, and contrary to my orders, so that some of my intentions were frustrated.

15th. I feel unwell this morning; my horse is missing; things appear gloomy, but my hope is in God, who hath been my helper hitherto in trials past: some more cloth given to me: as I am still unprepared for winter, neither have I had it in my power to get equipt with proper cloathing for the inclemency of the weather, since I was robbed in Kentucky, but have the same cloaths now which papa Hobson gave me last spring. Spoke at General Martin's, in the door; what is before me I cannot tell; my heart feels drawn and bound to the hope,

where, I believe, the Lord will give me to see good days, in that weary, disturbed, distressed land: Lord! increase my faith, to put my confidence in Thee, and feel more resigned to Thy will and disposal, that when I come to die, I may be able to lay my hand upon my heart and say, "I have spent my time as I would try if I were to do again."

Many think that ministers have no trials. I am confident this is a mistake; there is no life more trying, yet none on earth more happy, as Nancy Douglas said, "it is not the thing itself that is the trial, but the impression it hath on the mind;" for some have great disappointments and yet but little trials, whilst others with less misfortunes break their hearts with grief: therefore what a fine thing is faith in the order of God, and submission to His disposal, *who* can and will overrule all our unavoidable trials for our spiritual and eternal good; but, alas! where shall the wicked and careless find strength and repose from danger in the time of trouble? Lord! how dismal is the thought to have no God to rest upon, seeing cursed is he that trusteth in the arm of flesh.

16th. My horse was brought to me; rode twenty miles, to Watson's meeting-house, where I spoke to a listening multitude: the bench on which I stood, suddenly let me down out of sight of the people; recovering dexterously, I observed it was a loud call to sinners to be in readiness, lest they should sink lower than the grave. My pilot being of an airy turn, I said, as something is to be given for something, and as you have come to favour me, I will pay thee, and pointing to him, directed my discourse from Solomon's *irony*, and concluded from Rev. xvi. 15.

Sunday 17th. Spoke in Danville in the open air, and then at Allen Waddel's.

18th. Was awakened by a singular dream, (about one o'clock) that I had disappointed the people through my neglect, and as my sleep departed, I roused the family, got some refreshment, and took my departure: overtaking some people on the road, who were going to the meeting, was informed of the distance being nine miles beyond my expectation, which otherwise I should have

disappointed the people, the road also being intricate.— I spoke to hundreds, and also the next day at Halifax court-house, where some A-double-L-part people got angry, and attempted to kick up a dust. Hence to Charlotte and Prince Edward, where I spoke, and arrived at papa Hobson's, in Cumberland county late in the evening on the 22d.

23d. Some people say that I am grown lazy since my marriage, as once I had no rest time in this country, but now could rest a day.

Sunday 24th. I met about three thousand at the Bold-spring Meeting-house. I addressed them from the *death in the pot*, and Paul's going to revisit his brethren. The night following my mind was much deprest, (unaccountable for on natural principles) so that my sleep departed, and I was convinced that some storm was gathering, though I could not tell from what quarter it would originate, and the trials come. Next day I exchanged a Spanish breeding mare for a travelling one; then we proceeded two hundred miles to the city of Washington, where a gentleman offered me gratis a spot of ground in a central place for a meeting-house.

My mare being taken lame from an old infirmity, I took the stage to Fredericksburg, being unwilling to disappoint the people. S. M——r departing for the north.

Being denied passage in the stage, I left my cloak and walked thirty-four miles to prevent future disappointments. On this journey I experienced a great contrast; on the one side friendship and favour, and on the other contempt and ridicule, without any particular provocation but the foresight of satan, who in the invisible world could discover the movements of providence, and view the danger of his kingdom; which reminds me of the scripture which saith, the devil is come down in great wrarh, knowing that his time will be short.

Wednesday, March 6th. Saw one whom the Lord gave me as a spiritual daughter, in Richmond; and after visiting some others in Manchester, proceeded to Petersburg, where I received a letter from J. Lee, that my appointment was countermanded, and I must not at-

tend it, he assigning as the reasons, 1st, he did not like my appointing meetings of such magnitude; 2nd. the season of the year being too early, and 3dly, it was too soon after conference: but I could not in conscience falsify my engagement, seeing I was within a few miles of the ground. This meeting was appointed some time before the alteration of the time of the Conference.

Friday, March 8th. *Lawson Dunnington* fell in with me, and carried me in his chair to Stoney-Creek meeting-house, where the Camp-meeting was appointed, and I found two preaching stands erected, a number of wooden cabins, tents, covered waggons, carriages, &c. The meeting lasted four days, in which time the Lord gave us extraordinary fine weather; and although the preachers did not arrive from conference, several local ones joined with me heart and hand in the work; about five thousand people attended, and about thirty souls were hopefully converted to God; sinners were alarmed, backsliders reclaimed, christians quickened, and good was done in the name of the Lord: and notwithstanding that the weather at this season is generally inclement, and was so now until we arrived on the ground, when the sun beamed forth the warmth of his influential rays; and so the weather continued until about three hours after the meeting broke, which caused some to say, I will tell *J. Lee* that God is able to send fine weather in the fore-part of March, as in April: These before had been prejudiced against me. The wicked observed the weather suitable to our convenience so extraordinary, that they said, it was in answer to prayer. The trustees requested me to occupy the meeting-house, but I refused, lest I should give offence, considering the countermand, but desired the local preachers to occupy it within, and I would officiate without, so the cause might not be wounded: hence the Lord raised me up friends to aid me on through my appointments to papa Hobson's in Cumberland.

Friday 15th. I went in their carriage, and spoke on a funeral occasion.

16th. We went to another vicinity, where, standing on the carriage box, I addressed a large congregation

from Solomon's *irony*, in which I shewed the contrast of a gentleman and fool *deist*, with an address to the magistrates and candidates: here I parted with my friends, and rode to squire Evans's, who hath three daughters and a son, whom the Lord gave me at a Camp-meeting, after I had begged them of their father, greatly to the mortification of the daughters, who with inward reluctance, attended to prevent their father's displeasure. I perceiving uncommon tranquility and felicity in this family, desired the father to tell me how it was that his children were so respectful, he replied, "when they are little stubs of things, I take the switch and let them know that they must submit, so I have but little difficulty with them when growing up."

Sunday 17th. I spoke to about two thousand, near Hendrick's new store, and then proceeded around the country, near one hundred miles: spoke at Amelia court-house, and Chinkapin church, where the congregation was a third larger than I had ever seen there before. It being court time, the auditory at Petersville church was not so large as it otherwise would have been, however, what few there were, were solemn and tender; amongst whom were some of the twenty-five men who had, in vain, combined to flog me at the Camp-meeting. I spoke at Columbia and Fluviana; also at New-Canton, where I found some given me in the Lord.—Bidding farewell to my friends hereabout, I started for the west, on Tuesday.

26th. In company with Brother *Mead*, but having returned my borrowed horse, I was on foot when a young gentleman, who, having finished his studies at Philadelphia, was on his way home, dismounted, and constrained me to ride; thus we three spelled each other alternately. When I came to *Lynchburg*, I found the brick meeting-house was in a fair way, and engaged 30l. worth of books more for its aid: had a good time, and went to New-London.

Friday 29th. Camp-meeting began at Ebenezer; the inclemency of the weather retarded many; however, we continued the meeting, and God sent off, in some degree, the clouds which threatened us: being invited to a local preacher's tent, I at first hesitated:

till they agreed to give me their daughter to give to my master, which greatly mortified the young woman, and prepared the way for conversion: I found two young men and another young woman in the tent, with whom I conversed about their souls; the young woman was turbulent; I told her that *Old Sam* would pay her a visit, which reminded her of my description of a character some months before, pointing to her and saying, "you young woman, with the green bow on your bonnet, I mean." Here conviction ran to her heart; her shrieks became piercing, and the three others also, which gathered the christians around to wrestle with God in prayer, and he set their souls at liberty: prejudice had been conceived in the minds of some, which was removed by my relating in public the particulars of my marriage. I bought me a new horse for 45l. and continued my journey.

Sunday April 7th. I feel unwell, having travelled in the rain near an hundred miles expeditiously, to get on to this chain of appointments, which began this day in *Abington*: Here I spoke to hundreds at 11 o'clock in the sun: at 3 at Crawford's Meeting-house, thence five miles: spoke by candle-light.

8th. Arose at two, proceeded to Royal-oak, and spoke at 8: the day before, a man was buried moving from Powhatan to Kentucky: I could but pity his disconsolate widow, who requested me to speak something over her husband: Oh! how uncertain is life!! I proceeded to Wyth, and spoke in the Court-house: my horse was taken lame, so that I was constrained to leave him and borrow another, and proceeded to my evening appointment, which was to begin at 9: being appointed about thirteen months: This day I had travelled seventy miles, and spoke three times.—I was disappointed of near one hundred dollars which were to have been sent to me.

9th. Spoke at Montgomery court-house, to a large auditory; and in Salem at night; having travelled fifty-five miles, and good I think was done.

10th. Left my borrowed horse with a friend to be returned, and my lame one to be disposed of: but my directions being not followed was a great detriment to

me : however I got another horse on credit for 30l. this morning, and proceeded to Fin-castle, where I employed a smith to shoe my horse during meeting, but having no money to pay him, I was under the disagreeable necessity of making my circumstance known to the congregation, who gave me three-fifths of a dollar, this being the first time that I ever had hinted for the public aid since travelling.—I sold a book which enabled me to clear out with the smith, and then went to Springfield, where I spoke at night.

A man privately asked my advice, saying, his daughter shouted and fell down, which caused him to beat her, with prohibition from religious meetings : I asked him if he did not believe his daughter sincere, and feel conviction for his conduct : He answered in the affirmative ; I replied, parents have no right to exercise authority in matters of conscience ; only to give advice, as every one must account for themselves to God.

11th. Lexington, the people mistook the time by an hour which made me *haste* to my evening meeting in Stantown, where I arrived about sun-set opposite a house which I had felt my heart drawn particularly to pray for when here before : A woman now rushed out of the door and grasping me in her arms, gave me a welcome to the house : she was a spiritual daughter of mine, and lately married to the man of the house, whose former wife with him found peace, and she shortly after died happy, though I knew not who lived in the house at the time I had preached in the street : fearing lest my horse might have been heated too much, to prevent injury I gave him salted grog. The church being open, I sat on a table in the door, and spoke to (I suppose) some thousands.

12th. My horse I think, is as well as usual ; so I proceeded on my journey, preaching in Rock-town and two other places on the way.

Sunday 14th. I spoke at Newtown, at an hour by sun in the morning to about three thousand ; thence to Winchester, where I spoke at 11 to about six thousand in the woods ; rode twenty-two miles, and spoke at night ; continued my way to Carlisle, where I spoke twice, fulfilling appointments on the road : hence a



methodist preacher accompanied me to Tioga point, 150 miles in three days : this young man was labouring under some depression of mind when we met, but the circumstances of the meeting and journey seemed to help him both in mind and body. Thus in fifteen days I closed the journey of seven hundred and fifty miles, speaking twenty-six times on the way, which appointments were given out about thirteen months beforehand.

## CHAP. VII.

### TOUR THROUGH NEW-ENGLAND.

22d. **A**RRIVED back in *Western*, after an absence of near eight months: PEGGY was not at home : our marriage was not known in general in this neighbourhood, until within a few days past : it caused a great uproar among the people.

23d. Peggy felt it impressed on her mind that I was here and so came home early in the morning ; having enjoyed her health better, and her mind also, than for some time previous to my absence. In the afternoon *S. Miller* and his wife came home well, and were preparing for their journey to the *Mississippi Territory*.

Thursday May 2d. I saw brother *Willis*, who married us, and *Joseph Jewell*, presiding elder of Genesee district, who came a great distance to attend the Camp-meeting, and brought a number of lively young preachers with him ; they having never attended one before.

Friday 3d. The people attended in considerable crowds, amongst whom was *Timothy Dewey*, my old friend, whom I had seen but once for more than four years past : the wicked attempted intrusion, but their efforts were ineffectual, and turned upon their own heads, being checked by a magistrate.

Monday 6th. We had a tender parting time : in the course of the meeting good was done in the name of the Lord. I moved a collection for one of Jewell's young preachers, *Perley Parker*, formerly a play-mate of mine. Here I left my Peggy on the camp-ground within three

miles of home, and proceeded on my tour, speaking twice on my way.

Tuesday 7th. We rode fifty-nine miles, parting with *Jewell* and *Parker* by the way.

8th. Came to Albany: here the preaching-house was shut against me, being the only one which has been refused to me for a considerable length of time, *Canfield* assigning as the reason, the vote of Conference, (which, however, was only a conversation concerning the giving out of my appointments, &c. lest I should be a pattern for others, and "fifty Dows spring out of the same nest.") I spoke in the Court-house, and God gave me one spiritual child.

9th. With difficulty I crossed the river, and coming to New-Lebanon, saw one of my old acquaintances with whom I held meeting.

10th. Fire being out I did not stay for breakfast, but rode fifty-four miles to New-Hartford: my mind is under deep trials, concerning my singular state and many disappointments, but my hope is in God, who gives me peace from day to day.

11th. Came to Hartford; found the printing of my Journals finished, and about half the books bound. I now had a trial from another source: the two preachers with whom I had entrusted the preparation of the Camp-meeting at hand, had in my absence incurred the displeasure of the methodists: the one for embracing and propogating some peculiar sentiments, so he was suspended, and the other had withdrawn; therefore, said brother *O'Strander*, the presiding elder, "If Lorenzo Dow admits them to officiate at his Camp-meeting, he will have no more liberty with us:" my trials were keen, for these men were in good standing when we made the agreement: and I had no doubt but what *O'Strander* would fall into the measure considering the circumstance of my not being able to consult him for want of time on the occasion, so I went to two meetings to explain the matter to him.

Sunday, 12th. He spoke with more life than I think I ever heard him; afterwards I spoke, and God cut a young woman to the heart; her father came and dragged her out of meeting, her soul was set at liberty whilst

she was in his arms, so I made remarks on the folly of his conduct; *O'Strander* upon reflection viewed my conduct in a different light than before, and consented if I would give up the camp-meeting to his superintendence that he would bring on his preachers to attend with me. This I had always expected and advertised the meeting accordingly.

13. Pawned my watch for an old trunk, and taking stage, came to New-Haven, thence embarked to *N. York*, where I spent a few days; found prejudice in some minds, and in some it was removed: received a letter with information that more books (which I expected) would fail coming; thus I find one disappointment after another.

Saturday 18th. I sailed to Long Island to attend a camp-meeting with brother *Thacher*, and preached in the packet to about fifty friends; I also spoke at night at the camp, and then called up the mourners to be prayed for; several found peace, backsliders were reclaimed, and christians quickened and comforted. Bishop Asbury came up before I had got through, and the meeting continued all night.

Sunday 19th. Whilst one was speaking on the subject of *the dead, small and great, standing before God*, an awful black cloud appeared in the west, with flashes of forked lightning, and peals of rumbling thunder ensued; a trumpet sounded from a sloop, whilst hundreds of a solemn auditory were fleeing for shelter. This scene was the most awful representation of the day of *Judgment* of any thing I ever beheld.

Next day the meeting broke up; my hat could not be found, so I embarked on board one of the fifteen craft which brought passengers, and sailed forty miles in three hours and a half, and after landing at the Black-rock, one of the passengers pulled me into a store and constrained me take a hat. Thence I walked to Strafford, and so through New-Haven to Durham, thence to Hartford, where I settled with the ferryman for a former passage, and a gentleman paid my present one, as it had taken the last of my money to redeem my watch. Thus I went to Coventry and found my father and friends well.

Sunday, 26th. Spoke twice at Square-pond meeting-house, and once in Tolland, and the quickening power of God seemed to be present; but I soon must quit this my native land, and repair to parts, to me unknown.

30th. The camp ground was in the township of Bolton on Andover parish line; to which led a lead-off road ending on this spot of ground unoccupied. This appeared providential, as we could repair to the spot of woods on the hill, without trespassing on any man's ground in this solitary place.

The neighbourhood was thick settled, and bigoted federal presbyterians much prejudiced against the methodists. The people were unwilling that we should get water from their brooks or wells, but held the meeting in ridicule and contempt, thinking, whom should I get to encamp on the ground. However, a report having prevailed that the Indians in their times had a spring on this hill to which they resorted, caused a man to go in search of it, and after some difficulty he struck upon a fountain beneath a rock, which afforded us a sufficient supply.

31st. Many people came from distant places to the ground: satan hoisted his standard near by, as a grogman brought his liquors for sale, but was constrained by threats (when reason would not do) to give it over, the law being against him.

I opened the meeting and had an agreeable time: the work of God began in the evening.

Sat. June 1st. The congregation and work increase.

Sunday, 2nd. Some thousands appeared on the ground; several found peace, and prejudice seemed to wear off from the minds of the people.

Monday, 3d. Meeting broke up after I had given my farewell to the people; it was an affecting time of parting with my christian friends, many of whom I shall see no more until *Eternity*. I observed to O'Strander that I had caused him some uneasiness, but should trouble him no more whilst he presided in the district.

4th. About 7, A. M. I left my dear father, I know not but for the last time, and with my sister Mirza rode to the burying ground where my dear mother was inter-

red, for the first time of my seeing the grave. I could not mourn, but was comforted with the prospect of meeting again. Departed to Windham, and preached under the trees and tarried in Coventry, Rhode-Island, that night: riding fifty miles without food through want of money, to Providence, and pawned a book by the way to get through a toll-gate. I held several meetings in Providence, then rode to Norton, where Zadock Priest died at old father Newcomb's, whose wife had then no religion, but since professes to be converted, and is in society.

On their ground brother George Pickering, with eleven of his preachers and me, by agreement held a camp-meeting, the preparation for which was now going forward.

This being about a mile from the place where I first attempted to preach, I related a dream to brother P. who replied, that he thought some trials were near me, but by the blessing of God I might escape; which in fact proved to be the case, for satan's emissaries set up the grog tents, which cost them dearly; for first, after that they would not hearken to reason, I shewed the impropriety of corrupting the meeting, and warned the people against them, and also laid a foundation whereby they might be prosecuted, in consequence of which they were alarmed, sunk into contempt, and did not sell a sufficiency to indemnify them for their expences. This so exasperated them that they fell on different plans to be revenged, either by provoking me to say something that would expose me to the law, or else to get an opportunity to give me a flogging; however God defeated their designs and turned their treacherous intentions to the disgrace of their characters, so that they appeared as cyphers in the eyes of a generous public.

The Lord was wonderfully present with his Spirit to acknowledge the meeting; for whilst P. was preaching, numbers fell, as if the powers of *unbelief* gave way, the cry became so general that he was constrained to give over; but the work continued: The full result of this meeting will not be known until *eternity*. I was to have met some friends at the N. York district Conference, now sitting at *Ashgrove*, where I once had a glo-

rious revival when on the circuit, but my wife and they were disappointed, as brother P. had made arrangements for me for about two weeks.

Monday, 10th. The meeting broke up, and the Boston friends, who were the first arrived at the ground, took me in their stage coach and carried me home with them. Here I spoke several times, and we had comfortable times from the presence of God.

I gave near forty pounds worth of books towards the deficiency of the meeting-house, and remitted money to clear out with my printer in Hartford. I visited *Lynn*, where we had a precious time, though religion had been cold there for some time. I also visited *Marblehead*, where I saw a preacher from Ireland, who escaped with some others in an open boat at sea, from on board the ship *Jupiter*, as she struck against a cake of ice and went down, with twenty-seven persons on board, among whom was a preacher with his wife and seven children. What an inestimable support must be the Divine presence at such a time as this!

14th. The following appeared in the *Salem Gazette* (where the Quakers had been martyred by religious bigotry.)

#### BY DESIRE

"**LORENZO DOW**, an eccentric genius, whose pious and moral character cannot be censured with propriety, is to preach at the Court-house, precisely at nine o'clock this morning."

I spoke to a few of various ranks who said would have made a laugh, but there seemed to be a restraining hand over them. This day I had five meetings and near thirty miles travel; at the last of them the rabble attempted to make a disturbance, set on by some called gentlemen; and at night broke the windows of the preaching-house, which denotes that Satan views the danger of his kingdom; and caused P. to remark that the devil thought he had as good a right to the common as God Almighty. This reminded me of last year, concerning two who attempted interruption and shortly after had to appear at the bar of God.

Hence to *Waltham*, to brother P.'s quarterly meeting.

His wife is a well educated woman, of a sweet amiable disposition, and far from the proud scornful way of some. Here are four generations under one roof; i. e. her grand parents, own parents, self, and children.

I preached on Saturday and Sunday, and called up those who would wish me to remember them, and strive to remember themselves in prayer, to give their hands; and the power of God seemed to come over all. I visited *Needham* and *Milford*, which places I had been invited to before, but Providence over-ruled my coming here, though I had previously put them off.

21st. Set off with P—. thirty miles to Salem in New-Hampshire, and spoke from "halting between two opinions," in which I observed, if a *lamb* should be led from its dam by a goat, to feed on moss it would die.— N. B. A man was present whom the A-double-L-part people had been fishing for.

22nd. We came to *Hawke*, where I met *Bachelor*, *Webb*, and *Medcalf*. I spoke from "Oh! thou man of God, there is death in the pot." At night I had conversation with some, and felt my work drawing to a close in this quarter.

Sunday 23d. Spoke again to a large assembly, bade my friends farewell, and rode thirty miles to *Pembroke*, where I arrived about half past nine at night, and being weary, I could not stay up to supper, but retired to rest, having taken no food all day except some sacramental bread remaining after the ceremony, which a young man observing, said "I had got more than my share," which set some in a laughter.

24th. Rode about sixty miles to *Romney*, and staid with a man, who a day or two before had joined society, and was about to charge me for my poor fare, when his wife hushed it.

25th. Fifty-four miles to *Peachem-Gore*, in Vermont, and staid with a friend, where I had been before, meeting *Phineas Peck*, a preacher, on the road.

26th. About nine o'clock I arrived at my youngest sister's, *Tabitha French*, she being married and settled here in the midst of the town of *Hardwicke*, on river *Demile*; this being the first time I had seen her husband. *Joseph Bridgman*, my brother-in-law, and my sister

*Ethelinda*, his wife, resided about a mile hence. For this day I had a meeting, appointed some months before, which I now held, and spoke five days successively. I had sent on a chain of appointments through *Upper Canada*, from *Montreal* to the *Falls of Niagara*; thence to *Philadelphia*; but when in *Hyde-park*, I felt whilst preaching a secret conviction or impulse that my appointments were not given out, and that I must return to *Western*: thrice it ran through my mind: I rejected it twice, but perceiving a cloud or depression beginning to come over my mind, I yielded, and taking the left hand road, went to *Stow* that night, where I found some of my spiritual children whom God had given me some years before; spoke next day in this township on my way: in *Waterbury* twice, and rode to *Richmond* that night: next day I breakfasted in *Starksborough*, with a blacksmith, who once intended to flog me, but he now put a shoe on my horse, having since got religion.—About twelve I arrived at *Middlebury*, fed my horses, and spoke in the street; then came on to *Ornell*, and staid the night with my uncle and aunt *Rust*, having rode forty-six miles.

July 3d. I rode sixty miles by *South-Bay*, *Fort-Ann*, *Glenn's-falls*, and staid at an inn; but judging from circumstances that it was necessary to watch my horses, I slept none that night.

4th. I started between three and four in the morning, and came sixty-five miles to the little falls on the *Mohawk* river.

5th. Rode forty-six miles to *Western*, arriving about three, p. m. found my *Peggy* and friends well.

Sunday 7th. Spoke twice and had good times: rested the 8th: rode to *Camden* the 9th: spoke to an attentive congregation and returned: rested on the 10th; but soon shall be bound with expedition to *N. Carolina*.

11th. I visited *Floyd* by brother *Keith's* request: he was *Peggy's* spiritual father. Here many gave me their hands, if they should see me no more on earth, that they would strive to meet me in a happy eternity: I visited several other neighbourhoods, as a wind-up for this quarter.



## CHAP. VIII.

## JOURNEY TO NORTH-CAROLINA.

Sunday 14th. **G**AVE my farewell to a vast congregation, under the shades at *Western*, when *Hannah Miller*, standing upon a log, bade her neighbours farewell: she being one of the first settlers in the country: and Oh! what a weeping and embracing there was between the neighbourhood (of all ranks and descriptions,) and *her* and *Peggy*: After this we went to *Westmoreland*, taking leave of all things by the way. Here *Timothy Dency* met us, who informed me that he had seen the *Canada* preachers, and my appointments were not given out: so that if I had gone, I must have lost one thousand miles travel; and my time being so limited: I held two meetings, and realized the propriety of the poem;

“We should suspect some danger nigh,  
“Where we possess delight.”

When I arrived at *Albany*, brother *Vanderlip*, the stationed preacher, gave me the liberty of preaching in the Meeting-house: from hence I shipped *Peggy* down the river for New-York, myself proceeding thither by land, preaching some, and settled some temporal concerns by the way.

Saturday 27th. We met again, and heard a Baptist preach in the park just after sun-rise next morning: He had a tincture of A-double-L-partism, yet his discourse in general was good, and blessed to the people: I spoke here in the afternoon, and also in several other parts of the city. *Ezekiel Cooper*, one of the book-stewards, and superintendant of the book affairs, invited me to preach in the Preaching-house at *Brooklyn* which he also superintended: here I spoke sundry times: said he, I am of the same mind now concerning your mode of travelling as I was when you saw me in Philadelphia; but nevertheless, I wish never to hinder good from being done, or prevent your usefulness. He is a man of general reading and strong powers of mind.

I have been much troubled with the asthma, of late, which I suppose originated from drying up an eruption on my body by outward application, which was recommended from the idea that it might be the itch brought with me from Ireland: this reminded me of what Doctor *Johnson* said concerning my inward complaint.

Peggy being unable to keep up with me, I was necessitated to leave her with brother *Quackenbush*, and disposing of her horse, I proceeded to *Elizabeth-town*, New-Jersey: saw *T. Morrel*, whose father was dying: he excused some former things to me: I rode fifty miles to *Trenton*, where *Washington* took the *Hessians*, which turned the gloomy aspect in favour of America.

My appointment was not given out as expected; however, the preaching-house was open, and I held sundry meetings in and about this place. Then proceeding to *Philadelphia*, where I called and found Brother *Colbert* who being superintendant, paved my way to the getting access to all the methodist meeting-houses in and about this place, one excepted, which was in the power of a contentious party: the other houses amounted to about half a dozen.

August 14. Elder *Warc* informs me that my appointments were given out through the Peninsula, which I had been informed was prevented: so after preaching at *Ebenezer*, I silently withdrew, and taking my horse, travelled all night, until ten next morning, when I spoke at *Bethel* and then jumping out at a window from the pulpit, rode seventeen miles to *Union*: thence to *Duck-creek* cross roads, making near eighty miles travel and five meetings without sleep. These few weeks past, since the eruption was dried up, and the asthma more powerful and frequent than usual, I feel myself much debilitated.

16th. Spoke at *George-town* cross-roads, and at *Chester-town* at night, and next morning; after which I crossed *Chester* river gratis, and preached in *Centerville*: here some unknown gentlemen discharged my bill of fare: I spoke at *Wye* meeting-house in the afternoon to a few.

I enquired the cause, why more general notice was not given, and was answered, that *John M'C.* replied,

"I give out no appointments for him; I have nothing to do with *Lorenzo Dow*."

Sunday 18th. I spoke in the open air at Easton, to about two thousand: the Lord was with us: *James Polc-mus* (*McClasky's* colleague) gave out my appointments, as the most of the preachers in this country also did.— In the afternoon I spoke at the *Trap* to a large auditory, having (on account of *McClasky's* mind) concluded not to occupy the preaching-house, until the trustees solicited me, to prevent wounding the cause of God.

I find that *Roger Searle* has withdrawn from the Methodist connexion.

19th. Spoke at Cambridge, in the Methodist meeting-house, and at Foster's chapel in the afternoon; then accompanying a carriage with two sisters, we, in crossing a bridge, espied some careless people and a town. I expressed a desire to preach; and on perceiving a collection of people and inquiring the cause, found that it was a methodist meeting; one of the sisters knowing a man, got me introduced to preach.

20th. I had meeting at *St. John's-town*, under great weakness of body, which caused me to sit down whilst speaking, as I had puked, and was obliged to stop several times by the way: from this I was carried in a chair to *Deep-creek* meeting-house, passing near where *G. R.* was raised, who took me into society, but now thinks I am crazy: surely if one from such a low sphere of life, through conversion and diligence, can attain to such an extension of useful knowledge, what will be the account most must give at the last day?—I also spoke at *Concord*, *Laurel-hill*, and *Salsbury*, being aided thither by carriages.

22nd. *Princess Anne* court-house, and *Curtis's* meeting-house: near this my spiritual father *Hope Hull* was raised.

23d. I spoke under the shades at *New-town*, to about two thousand or more; I gave them a mixed dose: we had a good time from the Lord, whilst they gave me their hands to remember me to God when at the other side of the *Atlantic*. I spoke at *Downing* chapel also. On this peninsula were now *C. Spry*, *Fredus Aldridge*, and *Z. Kankey*, the last of whom I met. I have now

seen most of the old preachers on the Continent, the greater part of them are retired into private spheres of life; also the chief of those who most opposed me have located, and are almost in oblivion; or withdrawn, or expelled the connexion, or in a cold, low, uncomfortable state of formality.—Lord! what am I! Oh! ever keep my conscience holy and tender! Trials await me, and unless God supports me I cannot succeed; Oh! God! undertake for me. I have seen Thy salvation in time past, and shall I distrust Thy goodness or providence at this critical time? No; my hope is still in thee: I will hope and trust to thy providence until I must give up.

I feel my work on this Continent drawing to a close, and heart and soul bound to *Europe*.

24th. Spoke at Guilford. Feeling my strength more and more to decline, without help I must depart, but hope I shall recover on my intended voyage.

Sunday 25th. Spoke to near three thousand at *Drummingtown*: good decorum, except in a few. At *Onancock* we had a shout. The sandy dust has been distressing for hundreds of miles: there has been no rain for near twelve weeks over this country: so vegetation and the cattle are in mourning, yet not so much here as in some parts of the north, this land being more level.

I viewed the camp-ground, and preparations making for the meeting, which I think the most convenient I have seen. Spoke at Garretson's meeting-house, and in a farm-house at night.

27th. A young woman took me in a chaise to *Northampton* court-yard, where I held some meetings: being unable to ride on horseback, with propriety any longer, I sold my horse, &c. at great loss. I find the great have their trials as well as the small, from what I now observe in others: but *all shall work together for good to them that love God*.

28th. I rode in a coachee to the camp-ground, with a family, having solicited several to attend: I found hundreds on the ground to be in readiness for the next day. I have been reading *Washington's* life, and what must have been his sufferings of mind during the war,

but particularly when retreating from New-York thro' the Jerseys, to Trenton, and the gloomy aspect of the times; his life and property in danger, and particularly if defeated; and yet was not cast down, but supported, and finally won the day.—Here I reflected, if, *he*, through difficulties, endured to accomplish an *earthly transitory design*, shall I, for a little earthly trouble, desert that which I think will turn to the *glory of God* in the promotion of the *Kingdom of Christ* on earth: though I meet with difficulties I will not despair: I want more *faith*; in order to accomplish the spread of the gospel, I want a greater acquaintance.

29th. By invitation from Dr. *Chandler*, the presiding elder, and preachers, I spoke in the afternoon on *sanctification*; about three thousand rose up in covenant, sundry of whom come up to be prayed for; and amongst them three young women, two of whom were prayerless three days before, and came with me: one of them found pardon in a few minutes, and shouted the praise of God; the other was delivered shortly, and the third, who owned the camp-ground, found deliverance that night. Thus the work went on, so that there could be no preaching until ten the next day, though meeting had been appointed for eight at night and morning. When I left the place, the rain impeded the meeting, yet it continued until Monday; and, on a moderate calculation, there was reason to believe that about five hundred were hopefully converted.

A captain sent word that I might sail with him over the *Chesapeake*; but the wind being high, and from such a direction, that I could not be landed, where I would, so I must where I could.

We sailed about one hundred miles in less than a day, to Suffolk, where I spoke at night. Our danger was great on the passage, in consequence of the sloop being old, and impossible to keep dry below decks.

Sunday, September 1st. I set off in a chair for *Portsmouth*, it raining by the way; however, I preached, and also in *Norfolk*; where two souls found peace: next day got some temporal affairs adjusted, and returned to Suffolk, where I spoke to about one thousand, and

rode on a cart, as a chair could not be obtained for love, nor hired for money.

4th. *Rhoda Williams*, a young woman, of late under concern for her soul, was somewhat unwell, yet took me in a chair, forty miles, to *Smith's chapel*, before she alighted: here we found a congregation of about three thousand waiting, whom I addressed with liberty: Oh! may God remember Rhoda for good, in recompense for her kindness; we were deceived in the distance about seventeen miles, yet the disappointment was prevented.

I had twelve miles to go this evening, so I rode four in a cart, walked one, and a *Connecticut* pedlar coming along with his waggon, carried me the remainder to *Halifax*, in N. Carolina, where I spoke, and got a letter from *Peggy*.

5th. *Esq. B*— sent a servant and chair with me to *Ebenezer*, where I addressed about one thousand seven hundred; then a friend whom I had never spoken to said, if I would dine with him, he would carry me in his chair to the camp-meeting, about twenty miles where we arrived that evening; thus I find God provides for those who put their trust in him.

6th. Camp-meeting came on in the edge of *Franklin* county: the weather was somewhat lowering, which incommoded us at intervals: thousands however assembled, and though *satan* was angry, and, by means of a few drunkards, strove to make a rumpus or uproar, yet I think, here was the best decorum I ever saw, considering the magnitude of the assembly from this wilderness country. There were near one hundred tents and upwards of sixty covered waggons, &c. the first day, besides carriages, &c.

*Philip Bruce*, an old preacher and friend, was presiding elder here.—The Lord began a glorious work; it might truly be said, we had the cry of *Heaven-born* souls, and the shout of a *King in the Camp*. Some months ago brother *Mead* had agreed to appoint a train of Camp-meetings through his district, the first of which was to begin a week after this in *Buckingham* county, *Virginia*, which he had engaged me to attend, but being unacquainted with my arrangements, he took

the liberty to anticipate the time, and publish accordingly, which made the two meetings clash; this brought me into a dilemma, as I was necessitated to attend them both, not only by engagement, but also to get my temporal affairs wound up, and business settled with individuals who were to meet me, and also my book concerns, as they related to meeting-houses, &c.

7th. Feeling my mind greatly exercised about what was before me, I was convinced of the necessity of attempting to force my way from one camp-meeting to the other, before they should break, which would make a distance of about one hundred and forty miles, to be travelled over in about forty hours, across a country, where were no country roads, except for neighbourhood or plantation convenience. I slept but little the past night, in consequence of labouring with mourners, conversation and preaching; in my last discourse I remarked my decline, my necessity of departure, and intention of sailing shortly: as I bade the people farewell, hundreds held up their hands as a signal of their intention, and desire, that we should remember each other when separated, and if we never meet below, to strive to meet above.

A young man whom I had never seen before, took me in a carriage about forty miles to his brother's, where I took some tea; then a servant, carriage and two horses, were dispatched with me seventeen miles. A man, on whom I was directed to call for further assistance, pleaded inconvenience, but asked me to tarry till morning; so I took to my feet and went on: being feeble in body, I made but poor headway, having the inconvenience of near eight hundred dollars in a tin box. At dawn of day, I arrived at *Mecklenburgh* Court-house, where a chair was not to be hired on any terms, but a gentleman who had never seen me before, on finding out my name, gave me a breakfast, and dispatched a servant and two horses with me about twelve miles, (the servant carrying my luggage) but I growing weak, and perceiving I must alight, espied a chair, which I strove to hire, though at first in vain, yet on telling them my name and situation, the mistress consented (her husband being out) and the son for twelve shillings carried me expeditiously ten miles, where I called, making my case

known as before; the family rejected, until they understood my name, when a servant was sent with me six miles; here I called again, but was denied assistance, until a female visitor said, "if you are *Lorenzo Dow* you shall be welcome to my horse," and so her son went with me thirteen miles; then I got some refreshment, but here could get no assistance further, so I took to my feet and went on as well as I could, being frequently assaulted by dogs on the road, at different periods of the night, and at length one of them made such a fuss, that the master came out with his gun to see what was the matter: and as I spoke to the dog, he knew my voice: he invited me to come in and tarry, but not prevailing, aroused a servant to get me a horse, so I mounted and pushed on, and coming to a house, hailed them up for a pilot on the road; the old man said "tarry till morning;" I replied, "I cannot;" then he dispatched several for his horse, whilst he should dress himself, which doing in haste, he forgot his small-clothes until after his boots were on. At length we started, and arrived on the camp-ground just after sun-rise, where I found *Brother Mead* and *Papa* and *Mama Hobson*, with hundreds of friends, who were surprised and glad to see me, as they had despaired of my coming: there were about ten thousand at this meeting: scores were hopefully converted to God, and the Lord was with them of a truth. I addressed the auditory as my bodily strength would admit, and settled my temporal affairs to my mind, though some in whom I had confided betrayed it.

Tuesday 10th. I bade the people farewell, the meeting broke, and I went home, in the carriage to *Cumberland*, with *Papa* and *Mama Hobson*.

12th. A servant aided me four miles, whence a friend helped me with a carriage to *Richmond*.

Sunday 15th. Having put to the press my "*Farewell to America, a Word to the Public—as a hint to suit the times.*" I preached in *Richmond* and *Manchester*.—Then *Brother Dunnington*, in his chair, carried me to *Campbell Camp-meeting*, *Papa Hobson* being with us:—At this meeting a woman found peace with God, who had thought *Camp-meetings* scandalous for women to attend. Her husband, some months previous, had felt



serious impressions from some talk I had given him, and he wanted her to go to the last Camp-meeting, but she to get off said, "if you or any of the neighbours get converted at it, I will go to the next; he found peace, and held her to her promise; she, as a woman of veracity, came, though much to the mortification of her pride, but now the happy pair went home rejoicing in God.

Here, also, a man an hundred and three years old, found peace, another man, some nights ago, dreamt that he came to this meeting, and asked a black woman to pray for him, and that God set his soul at liberty:—The dream so impressed his mind that he could not enjoy himself until he came to see what we were about, and searching round out of curiosity, he found the very countenance he had seen in his dream: a secret impulse ran through his mind—"ask her to pray for you,"—which, at first, he rejected, but for the ease of his mind, secretly made the request, so as not to be distinguished by the people, thinking thus to avoid the cross; said she, "if you will kneel down, I will;" thought he, "I shall mock the woman if I do not," and, when on his knees, thought he, "the people are now observing me, and if I do not persevere, I shall look like a hypocrite, the cross I must bear, let me do as I will, therefore, seeing I have gone so far, I will make a hand of it," and whilst on their knees, yielded in his heart to be the Lord's; and God set his soul at liberty.—Thus God's words are verified, which say, now is *the accepted time and day of salvation*. The *devil's* time is a future one, but God is immutable, and of course always ready, He being *love*; as saith the Apostle, "God is in Christ reconciling the world unto himself;" therefore, the exhortation is, "be ye reconciled to God," i. e. "give up your will and heart to God for Him to reign within."—Look at the thief on the cross and the gaoler and family:—Paul's was the longest in the pangs of the new birth, of any related in the Testament, yet that was but three days; though some think it must take a man two or three years to be converted; thus denying the freedom of the will, waiting for what they term a special call; yet, it is evident, that the Spirit of God strives with *all*, and *no*

man will condemn himself for not doing what he believes to be an impossibility; yet many condemn themselves for doing as they do; which implies that they believe they had power to have acted otherwise than as they did; argues the power of choice and the freedom of the human will, which every one must assent to.

I returned to the Lowlands, bidding my friends farewell and brother *Dunnington* who had accommodated me two hundred and fifty miles.

Many dear faces in these lands I expect to see no more until in a better world: a man and wife who were my spiritual children were passing in a coach as I concluded my meeting, they took me in and carried me a distance, where brother *Mead* carrying me in his chair, brought me to *New-Kent* Camp-meeting. The rain kept back many, however, there were about fifty hopefully converted to God in the course of the meeting; and it may be said, "the beloved clouds helped us," as my life had been previously threatened, and the Collegians backed by their President the Bishop, say they would have been upon us had not the rain hindered them. A chump of wood being flung in through the window, I leaped out after the man, he ran, and I after him, crying "run, run, *Old Sam* is after you;" he did run, as for his life, and leaping over a fence hid among the bushes. Next morning I cut *Old Sam's* name on the wood, nailed it to a tree and called it *Old Sam's Monument*. I asked the people publicly (pointing to the monument) who was willing to enlist and serve so poor a master; I also observed, that the people who had threatened my life only upon hearsay accounts, were cowardly and inhuman, as I was an entire stranger to them; and their conduct against me was under cover. I said "your conduct is condemnable, which expression means damnable, and of course, to make the best of you, you are nothing but a pack of damned cowards, for there durst not one of you shew your heads." These young coxcombs were mightily grated, and to retaliate, said that I cursed and swore: many I believe, at that time, had a sense of the poor wages the devil would give his servants.

Oct. 3d. Camp-meeting began at *Old-Poplar-Spring* church and continued four days; several found peace

amongst whom was a young woman that came ill with an ague and fever whose mother had long been praying for her conversion; she was smote down by the power of God, but went home well in soul and body. Many say these Camp-meetings are injurious to health; but I do not find ground to believe that more evils accrue than otherwise, considering the number and time: many go home better than they came, even delicate women, who rarely would step off a carpet for twelve months, grew more healthy from that time.

I held meetings in *Pace's* meeting-house and *Cole's* chapel, and staid with old father *Le Roy Cole*; he wrote a letter to *Bob Sample*, one of the most popular A-double-L-part preachers in the country, who like a little fice (or cur dog) would rail behind my back: he charged his conduct with being unmanly, and said, "If *Lorenzo* be wrong you ought to come and correct him to his face or hush." He attended, heard me preach, and then said he would answer my discourse at a future period, at the same time knowing that I was leaving the country. I replied, it is hard not to give a man a chance to defend himself, and was minded that he should come out early next morning, so as not to delay my journey, and let the people judge where the truth lay; he refused, until I insisted that backbiting was unfair; however, I could not get him out before eleven. I invited the people: we met: He spoke two hours and forty minutes, wearying the patience of the people; though I was minded that we should speak fifteen minutes at a time alternately, which he refused; but in his talk observed "I dare not say that Christ did *not* die for any living man: I dare not say that he died for any who are in *hell*." And many other expressions he dropped similar to the above. I attempted to follow him as well as I could, making remarks upon the dark expressions to blindfold the people, and said the man was not honest to proceed in such an intricate way; said I, why did he say, that "he dare not say Christ had not died for any living man?" because he did not know but that that man was one of the *elect*; again, why did he say, "that he dare not say that Christ had died for any who are in *hell*?" Because he did not believe that

Christ died for any who are lost. This shews he does not believe that Christ died for *all*, yet he was not honest to acknowledge it in plain words; yet he has not brought one scripture in support of his ideas, only that sometimes the term *all* is limited: but, said I, it never can be used with propriety in the *Calvinistic* sense because it always means the greater part; yet they say a *few, elect*, or a small number; and I gave about thirty passages to demonstrate it. He raked up the ashes of *John Wesley*, and quitted the ground before I had done.\*

Hence I rode with F. and M. Cole to Camp-meeting, where the *Molechites* and some split-off methodists had done much mischief by prejudicing the minds of the neighbourhood; and to avoid a quarrel, were suffered to occupy a meeting-house, which belonged to the methodists; however, the Lord was with us, and thirteen souls were set at liberty in the course of the meeting; and though there were the greatest discouragements against this meeting, yet our enemies who came as spies, acknowledged they never saw so much decorum in so large an auditory.

Leaving *Hanover* I came to *Louisa*, with Brother Mead, where I attended the last Camp-meeting for *America*. Providence was with us here; hundreds at these meetings gave me their hands as a token of their desire that I should remember them in my absence, and that they would strive to remember me when I should be beyond the *Atlantic*: that God would preserve, succeed, and bring me back in peace, if consistent with His will, and if we meet no more below, strive to meet above. It was a solemn feeling thus to bid friends farewell on the eve of embarking from one's own native country for a land unknown, and there to be a stranger amongst strangers: at this last meeting, in the act of shaking hands, many left money with me, which sufficed to bear my expenses to the north.

\* Leaving his *bible* behind.—The wicked compared us to officers fighting a duel—one flung down his sword, crying, sword fight for yourself!

Perceiving my bodily strength more and more to decline, and my heart still bound to the European world, I was convinced of the propriety of a speedy departure, and as my wife did not arrive in *Virginia*, where I intended to leave her at P. Hobson's; for the fever breaking out at New-York, expelled her to the country, so that she did not get my letters in time: I took the stage, and went on to New-York, about four hundred miles in about four days and nights, not getting any rest. The season being far advanced, I suffered by cold, but got an old cloak on the way at *Fredericksburg*, which I once was necessitated to leave here: arriving in New-York I found my *Peggy* and friends well, and a vessel bound for Liverpool: I gave *Peggy* her choice, whether to go to her friends who were still at Pittsburg, waiting for a fresh in the river, or to *Virginia*, to P. and M. Hobson's, who had made the request; or to my Father's, who had wrote to that purport; or to tarry with friends in and about New-York who solicited; or to go with me to Europe, the dangers of which I had set before her: she choosing the last, if agreeable to me: I engaged our passage accordingly, on board the ship *Centurion*, (*Benjamin Lord*, Master) belonging to a steady fair Quaker!

When I was in Europe before, I suffered much from the political state of affairs, for the want of a *Protection*, and proper *Credentials*; but now after I had got ready to sail, only waiting for a fair wind, the Lord provided me with them.—The penny post brought me two letters one day, and one the next, containing a certified recommendation from the Governor of *Virginia*, with the Seal of that State; another containing an *American* protection under the seal of the *United States*, from Mr. Madison, the third man in the nation: this was obtained only on the intimation of a *Methodist Preacher*: a third was from the *Town Clerk, Magistrates, County Clerk, Judges and Governor*, of *Connecticut*, giving an account of my parentage, &c. &c. as may be seen in the document.

Considering my four *Credentials*, which had so providentially fallen into my hands, I thought it advisable to have my protection perfected so as to carry authority

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out of the nation, and conviction or evidence on an investigation; and went to a *Notary-Public's* Office, with two substantial witnesses accordingly, viz. *Nicholas Snethen* and *James Quackenbush*: here my descriptions were taken, proved, and certified as may be seen in the beginning.

END OF PART SECOND—THIRD EDITION.

# HISTORY OF COSMOPOLITE.



## PART THE THIRD.

### CHAP. I.

**S**UNDAY, Nov. 10th, 1805, having got equipped for sailing, and my affairs settled as well as I could, considering my many disappointments, the wind became fair, we saw them hoisting sail, and from circumstances I believe the *captain* designed to have left us behind—so I hired a boat for ten shillings to put us on board. The sea was rough and I believe somewhat dangerous; but we reached the vessel in time, and she soon was under way. I wrote a letter for our friends, to notify them of our departure, which the pilot took ashore: whilst writing we passed the light-house, the sea began to toss the vessel, whilst an ocean without bounds seemed to present itself to view, and the land to disappear. Poor *Peggy* went on deck to look about and beholding above, returned with death seemingly pictured in her countenance,—we lost sight of land before night; *she* began to grow sick, becoming worse and worse for some days, and then recovered it better than for some years.

18th. The wind blows a fresh gale: the head of the rudder was observed to be unsound; so the helm would not command the ship, which exposed us to great danger. The captain afterwards said that he suffered more in his mind on this voyage, than in all the times he had been at sea before; however, they got cordage and wedges and bound it together as well as they could, and carrying less sail to prevent straining, we weathered the voyage, as Providence favoured us with an aft wind.

20th. We are now on the banks of *Newfoundland*, about one third of our passage. There are thousands of sea-gulls around our vessel, four land birds came aboard, one of which the mate caught and let it go. In one of

the late gales it appears *Peggy* passed through some trials of her faith, as I heard her saying, "how much easier to rely on human probabilities, than on divine promises." When our Lord called or set apart the *twelve*, he did not at first send them to *preach* and do *miracles*, but kept them *with him* a while, and then gave them *commission* to go forth with *power*, &c. and predicting what should happen to them in their latter days, to prepare their minds for it, and afterwards it appears, he told them what should happen to himself, which it seems they did not realize, as they had an idea of a temporal kingdom; but he informed them that, what they knew not then, they should know afterwards more perfectly. Though God the *Father* had already revealed to Peter, that *Jesus* was the *Christ*.

After our Lord's resurrection, he renewed a promise of the *Holy Ghost* or *Spirit*, being given unto them more fully, yet commanded them to stay in *Jerusalem* until that time should come, and then they were to go and preach every where they could among all nations; and for their encouragement, promised further to be *with* them unto the *end* of the *world*, &c. Now, he cannot be *with* his *ministers*, unless *he* hath ministers to be *with*; and this promise could not refer to the Apostles alone, as he previously predicted their dissolution; therefore, it must include succeeding ministers, which God in *Christ* would raise up to tread in the Apostles' steps, and they cannot be *his* ministers, unless *he* has *sent* them, any more than I can be the King's ambassador, when no embassy has been committed to my charge.

Singing I once delighted in the sound of, but after my conversion, abhorred it abstracted from the spirituality, and when in Ireland, almost was *quakerized* in that sentiment, but after I saw the effects of singing in the power of faith at the *camp-meetings*, &c. in the awakening and conversion of sinners, I was convinced of the medium, and that singing properly is a divine employment, and can be done to the approbation and declarative glory of God and our own profit.

Dec. 3d. We have sent out three vessels on the way, one of which was the *New York* of *Philadelphia*, which had brought *Samuel Mission* from *Cadiz* to *London*.



ica, whom I saw at Trenton ferry.—The winds have been very unsteady for several days, like some people, almost in a gale and then a calm.

We are now in lat. 49. 29. and longitude about 20.—I hope in a few days of course, we shall breathe the air of the *European world*. Surely the nigher I draw across the mighty waters, the more I feel the work of my mission on my mind at heart, and am more and more satisfied, that I acted in the will of God in coming, let what may ensue.—I want to see *Doctor Johnson* whom I have not heard from this year and a half.—A few days now will put me in quite a different sphere of life. I shall quit the ship, and then crosses, &c. to surmount, which I am conscious will require all the faith, zeal, wisdom and patience which I am possessed of, and after all must fail unless God be with me; but my reliance is on him, the great, the strong for strength, and as I penned before, so I do again, “I feel an uncommon exercise about what is before me.”—What *Doctor Coke* will say, I know not, perhaps there is a great providence in my sailing to Liverpool first, as I expect *some* have heard of me there.

This is one of the happiest voyages thus far I ever had, and my companion is a great consolation to me as a lent favour, but oh! how we are apt to under or over-value the creature, and thereby lose its blessing designed by God for us. I am convinced of our privileges of walking as it were in *eternity* whilst in this unfriendly world, i. e. the soul walking in the light of God's countenance, whilst veiled in flesh and blood.

Whether I shall die a natural death, to me at times is a quere; and sometimes causes sensations of heart; but while the soul hangs on God alone, it cannot suffer (properly speaking) though in this probationary state—though there will be outward trials, yet inward peace of heart, which is sweet and satisfactory to the mind: Oh! what may we not attain unto if we be faithful? Religion will beget sympathy, or a feeling for the welfare of others—sin makes people dark and contracted, selfish and barbarous, but religion the reverse; and those acts of humanity, sympathy and pity, which even the Indians and heathens shew forth, who can with propriety deny but they are under the influence of God's holy Spirit?—

oh! that people would hearken more to the guidance within, and not put so much stress on what is handed down by tradition without evidence; then we should have more affectionate ones, than we now behold among the nations of the earth. Hundreds of my American friends I doubt not, are daily praying for me.

Whilst in devotion, *Peggy* being called to a fresh trial of her faith in the gale, the words of our Lord to his disciples, "others have laboured, and ye have entered in to their labours," went with power through my mind, as on former occasions, and why have I to labour in other men's labours, unless it be to *provoke* them to *jealousy*.

There are three *Methodist* connexions besides the new connexion so called, raised by *Alexander Kitham*, viz. the English, Irish, and the American Episcopal one; the two latter I have travelled through from centre to circumference, without their consent, and though they have done \* \* \* \* \* to hedge up my way, yet I have travelled \* \* \* \* \* of them as a *body*, however much I am indebted to *individuals*, as means under God to open my way, and give me access to the people.

Thursday, Dec. 5th, saw two vessels more on our voyage; late at night saw land, and afterwards passed *Waterford* light house.

6th. Saw *Wales*; had a fair wind with some gales; but all is well now. We have eaten up but the smallest part of our provisions—we shall soon be at the pilot ground, and what will then ensue, is now in the womb of futurity, but I expect to see the providence of God in trials; but how, when, by whom, or what means, I know not, yet still I feel power to leave all to the Author of breath and disposer of all events.

When on my former visit, I was advised to go immediately on board the vessel again and work my passage back, as I should have no opening there; but as I could not do ship-work, &c. did not, neither could I in conscience comply. Then they warned the *Methodists* against me, to starve me out, and only one family received me at first, but after God opened my way, they offered to pay my passage home, if I would quit the

country and promise never to return, which in conscience I could not do; then Dr. C—— wanted me to go on a foreign mission to some other part; I could not comply, neither in reason nor in conscience. Then the conference passed a vote to hedge up my way whether or no, &c. &c.—I may expect similar from the *English conference*, on whose shores I expect shortly to land, if they think me dependent; but my trust is in God.

About the time I landed in Ireland before, this passage ran repeatedly through my mind, Joshua iii. 7. and it hath been so imprinted on my mind, that now I make a memorandum of it—again—Isaiah—“ye shall go out with joy” (from the \*\*\*\*\*) “and be led forth with peace” (of mind by the Spirit of God,) “the mountains and hills” (of difficulties and discouragements) “shall break forth before you into singing” (of salvation) and all the trees of the field shall clap their hands” (for joy,) &c.—Beginning of the *Millenium*—Camp-meetings.

7th. We took in a pilot and came to anchor in a dangerous place, if the wind had blown a gale, as the tide would not admit of our going over the bar, and the weakness of the rudder would not admit of beating into the quarantine ground. We heard of the defeat of the *French and Spaniards* off *Cape Trafalgar*, by *Nelson*, and also of the defeat of the *Austrians*. Wrote to Dr. Johnson in Dublin, to let him know of my arrival.

Sunday 8th, shipped our cables and came up the river by the town; saw about forty wind-mills as I sailed and a few ships of war; and not wharfs as in America, but look docks, &c. the country around appears like a garden, considering the season of the year; I sent a letter on shore to-day, for *Edward Wilson*, attorney at law, with one inclosed from his brother, *John Wilson*, book-steward to the *Connexion in America*.

I wrote a letter to the preachers in the city as paratortory.

11th. Wrote some letters to my friends in *America*. The ship-carpenters came and examined our rudder, and made reports accordingly to the officers of government relative to our state—we were exempted from quarantine after a detention of ten days, which time pas-

sed heavily away, two miles above the town in the river, as we had a bill of health from the British Consul.

Dec. 17th, Tuesday—at five o'clock this morning the *Prodic* came on board, which made me rise and prepare to go on shore, and see what God would do for me there. I must undertake it by faith, as I know no one in town, and have heard of no friend. The captain will go on shore by sight, but I cannot see an inch before me; but I had rather die than not see Zion prosper before I quit this kingdom. O Lord! prepare my way and give me wisdom in this matter, is what this morning I ask of thee.

About ten o'clock we attempted to go on shore. I heard the tolling of the bell, which gave me a solemn feeling under a sense of mortality; when I reflected, that when at *Quebec* I saw a boat come (from a ship of war) with something in it, which at first appeared like a white chest, but as it approached nigher, I found it to be a coffin.—When I first landed at *Savannah* in *Georgia*, I retired to a solitary place for meditation, and found a yard with a brick wall and the gate down, and as I entered beheld the humble piles of earth, under which lay the *silent human dust*: also when in *Dublin*, I saw the genteel mode of burying, the hearse drawn by six horses, and coaches following; but in the west of *Ireland*, I espied across a dale a company coming down, and as we drew near to each other, I saw on a board a corpse dressed like a *beggar*, which they carried over an old church wall to inter it; thus I see the different modes and forms according to their ranks in every land where I have travelled: so mortality prevails and sweeps down all, which caused further remembrance, when once in *New-Salem, Massachusetts*, whilst riding by myself, in a shrubby pine plain, I suddenly came to an opening, where were some graves, and one near the path had these words on the head-stone:

“ Behold, ye strangers, passing by,  
As you are now, so once was I;  
As I am now, so must you be,  
Prepare for death and follow me.”

Also the ancient castles I saw in *Ireland*, which were said to be destroyed in the days of *Cromwell*, yet

none could tell me when they were built. Thus I reflected, "children did exist (as I when playing at my father's house) who built these ancient ruins; they are gone and many generations since, and at length *Lorenzo Dow* came upon the stage of action, who after a few more revolving years, shall be seen to act here no more;" thus my reflections flew from thing to thing as we were landing, and the solemn tolling, ringing in my ears, but I felt consolation of the prospect by and by, of a better world to me unknown.

We landed from the leaky boat about a mile above the town, and glad was I to get once more on land, as the boat was constantly bailed by two on its way.—What now? I am on shore in an old country; old in inhabitants, and old in sin; but new to me, for I never was on the English shore before.

I left my Peggy at the Captain's boarding-house, whilst I went to transact some business of money matters, and deliver letters of introduction, &c. but all was gloomy—I returned to her, and about the town we wandered till all our letters were delivered but one, and where that should be left we could not find, until I observed the *name* on the wall as we stopped, pondering what to do; as the man whose name answered to the letter, observed we did not turn to go off, said, come in; one said whilst he was silently reading the letter,—“dost thou know one *Lorenzo Dow*?” I was surprised, and answering in the affirmative, equally surprised them.

The man said, tarry a night or two, but the wife objected inconvenience, so we put up at a boarding-house, at twenty-eight shillings British per week for one;—got letters from *Dublin*—strove to get places for meeting—spoke once in an A-double-L-part place—the minister was friendly to my face, but afterwards said I was crazy. We strove five times to sail for *Dublin*, but was forced by contrary winds, and twice were like to be lost; the woman who asked if I knew one *Lorenzo Dow* was a Quaker, and having formed some acquaintance with *Henry Forshaw's* family, No. 40 Edmond-street, took me there one day; these were Methodists; the last time we were driven back, our hostess having taken in so many boarders, there was no more place for us: when before we

knew it, called in to Mr. Forshow's, whose wife invited us to tarry all night, which was esteemed by us as a Providence. We staid here a few days. One evening a woman came suddenly in, and said some people were in a neighbouring house who wished to see the American—I went, and finding about twenty together, without any ceremony, singing or prayer, I stood up and gave them a preach to their great surprise, and God fastened conviction on one woman's heart, who next day with her husband, wished me to preach at their house, which I did for a few evenings, and many of the *Methodists* of the *old society* and *Kilhamites*, and shortly after a conversation ensued at the leader's meeting, what encouragement shall we give *Lorenzo the American*; at the old party it was lost—at the new I was invited by vote, &c.

Part of my experience being in a *Magazine* which I had published to give away when in Ireland before, contributed to clear my way, &c.—I spoke in Zion not many times, some were awakened and joined society, the preacher was prejudiced; one meeting *Peter Phillips* of *Warrington* attended, having come to town on business, and felt his mind strongly drawn to come to Zion. After meeting, as I went into the vestry to get my hat, two women came to be prayed for, being under distress of mind; the vestry was filled with people, and four soon were lying on the floor under the power of God, which some thought was faintness, and used fans and called for water, whilst others thought they were dying and were frightened, thinking we should be called to an account; but I told them to hush, it was the power of God: and they soon came through happy, which caused *Peter* to give me an invitation to his neighbourhood: I asked him what they were, and told him to go home and tell his people, and if they were unanimous I would come, (being on my way to *London*) and preach—he did, and they were unanimous.—These in derision were called *Quaker Methodists*, because they were so simple, using the *plain* language, and held *class-meetings*, &c.

'Thro' the medium of Mr. Thomas W—, a local preacher, I called on the preachers of the *Old Connexion* on my landing, (he with his brother having got a letter from

their brother in America, the Rev. *John Wilson*, one of the book-stewards.) The testimonials, letters, &c. were left for their inspection. Mr. Brown was as a *cousin*, on my calling according to direction. Mr. Barber seemed satisfied with my testimonial credentials; but as *Thomas Taylor* (one of the oldest preachers) came in, *he* wanted me to be gone, not waiting to hear what Mr. Barber had to say, but interrupted, saying, I fear he is not settled in his head, &c. As I was going out Mr. Barber put W.'s letter into my hand, saying, *it may be of service to you*—but I having not *then* the consent of the W——'s, laid it on the table and went off. Through another local preacher, I called on Mr. *Atmore*, (who wrote the *Methodist memorial*.) He came to the door, and said if I had not special business with him, he could not see me, advising me to go to Mr. B——, I replied, I have been there, and I want to form some acquaintance with you; so he shut the door upon me without inviting me to come in. I thought perhaps there was a cause and so called again; met similar treatment;—third time children came, and *said call to-morrow morning*; I did, and found the gate locked; so I pounded, but none could I rally, &c.

The power of God was present as I preached twice in *Warrington*: thence I went to *Manchester*, wandered about for eleven hours to get a place to lodge, but could find none for love or money, among christian or sinner, except one which I thought a house of bad fame, and not prudent to stay in; I called on *Jabez Buntin*, but he would not be seen, and the public houses were full; but as I was getting passage for *London* in the coach, I found a garret where I might stay, being near ten at night. I heard *Jabez*, and also in the morning, then I went to *Brodas Bandroom*. Here in sermon, one looked earnestly at me, said—you are a stranger—dine with me. I did—staid two days; a chapel offered of the *New Connection*. Preacher and trustees said they would be passive if I could obtain an assembly: so I got one thousand hand-bills, and gave them through the town; got five hundred to speak to, and a thousand next evening same way, as the preachers would not suffer me to publish from the pulpit my appointments, &c.

On my arrival in *London*, I delivered with much difficulty all my letters but two or three, and those persons could not be found. One place in Monmouth-street, the woman to whom a sum of money was sent, would hardly give me access to deliver her some money, sent from her friend in America, they are so afraid of strangers: she took the letter; I told her she must read it and I must come in; the daughter said come in, but placed herself between me and the door, that she might alarm the neighbours if I was a *robber*. I staid a few days—held no meetings—got the *king's licence* to stay in the kingdom under his *seal manuel*. Surely she is more like the city of *Babylon* than any other city, to fill the world with her merchandize, and answers better to that mentioned in *Revelation* than any other.—The British appear to me to lie under an insatiation as it relates to their “wooden walls,” for the means of coming with a *flotilla* is doubtless more than many know, and might set them “walls” on fire. “Cursed be he that trusteth in the arm of flesh, but blessed is he whose God is the Lord.” *V* is used for *w*, and *w* for *v*—*Converted*, *convicted*, and I *now* I *will*,” &c. &c. There were many curious monuments to behold, but as the state of the country was such, I did not think it proper to hold forth here in meetings, it being the metropolis, and as the *laws* of these *lands* require every preacher to have a licence for that purpose, obtained from the *sessions* with oath of *allegiance* and *two* others, or be subject to twenty pounds fine; also every place must be *licenced* or pay twenty pounds, and the hearers five shillings each, &c. which things militated against me as I was an *alien*, considering the times, and was a trial of my faith. I believe I ought to conform to the *laws* of the *country* which I am in, if they don't militate against the law of God and my own conscience; but if I cannot in conscience submit to it, I could not take the oath, and of course could not have the licence.

I returned to *Manchester*—spoke in *Zion's Temple*, so called, belonging to the *Kilhamites*; but as I once spoke on A-double-L-partism, they would allow me to speak there no more. In *Warrington*, among the Quaker-Methodists, we had a great *revival* under an out-pouring of the



spirit of God, and many were gathered in, which brought many out from other vicinities to hear and see; so that I got invitations into various places, and God was with us at Risley, Appleton, Thorn, Lymn, Preston-Brook, and Frodshad. Here, when I was first invited, before I went, *Simon Day*, recalled my appointment, and then sent word by *Musquit* that I would not be received, and must not come. I thought the errand strange, (*Musquit* being ashamed, did not deliver the message to me, he only came to the door, called *Peter*, and told him, and so went off.) I went—the *meeting-house* was opened contrary to my advice, as I desired to do no harm, but when the people were assembled, I dared not do otherwise than to speak to them; so I stood on a *bench*, not feeling freedom to go into the *pulpit*, as that was the object of contention; spoke twice, then the trustees were afraid. I made neither of the appointments—it was themselves; so I spoke in a *salt-pen*, and about twenty were struck under conviction. The meeting-house was then opened again, but as the preacher *S. D*—— was so rash, he like to have broke up the society, and kept many out until he was gone the circuit, which otherwise would have joined immediately. I visited *Bolton*, *Hayton*, *Norley*, and *Preston*, and the *File Country*, and God was with me, opening my door step by step, and raising me up friends against times of need; neither did he suffer me or my *Peggy* to want in this strange land; though we asked for no assistance.

Travelling so extensively, exposed me to a fine and imprisonment, and the families that entertained me to fifty pounds each, as my licence was limited; but I dare do no otherwise than go, feeling how I could account to God; so I went in his name and he opened my way, gave me favour in the sight of the people and access to thousands; yet I had souls for hire, almost in every neighbourhood where God cast my lot, though many hard sayings were spoke, and many letters as a bull sent to block up my way; but hitherto the Lord hath been my helper, preserver and protector, and on him will I rely for strength.

When in *London*, *Adam Clark* treated me as a gen-

tleman; he frequently had heard of me from *America*; but did not shew or discover it by his conduct, but said Dr. Coke was to preach in such a place that evening; so off I ran as hard as I could pull, to see the little man, as he was the only one I knew in *England*. They were singing as I came into the meeting-house; after sermon I got one to introduce me to *him*, but though he first appeared friendly as when in *Georgia*, yet on finding out my name, asked what I came there for? and before I could tell him, he turned to another: he shook hands, and bid all in the room farewell except me, and went suddenly off; so I had seven miles as it were at the hazard of my life, to walk to the opposite side of *London* to my lodgings late at night; next time I saw him was in *Lancashire*, he supposed *Peter* to be one of the old society's official members, and *Peggy* to be his wife, and treated *them* very friendly: I asked him if he thought he should be over to the next *general conference*, he replied, if the connexion positively sees it necessary, and insists upon it, and cannot do without me. I saw him at the Dublin and Leeds conferences, but did not speak together, as I could not intrude myself with propriety any more; many wondered why it was, that the Doctor did not publish me, and make a public example of me, whilst others enquired *what* for?

Mr. B—— called my hostess to account for *Peggy's* going into band meeting though she had her certificate from *Elijah Wolsey*, as an acceptable member on the *Western* circuit.

Saturday, May 3, 1806. I spoke in *Preston-brook*, and a prospect of good, as numbers appeared under deep divine impression. I bade them farewell for the present, and went to *Warrington*, where I spoke the next morning, and had a comfortable season in the little chapel belonging to those called *Quaker-Methodists*, and found that about forty new members had joined them in my absence, and the prospect of good increases: Thence to *Risley*, where I found several had been set at liberty since I was there last. From this I went to *Leigh*, where I spoke to about two thousand people, at a Methodist chapel of the *old connexion*; and we had a powerful season. This is the first chapel of the *old Meth-*

*ethodists*, into which I was voluntarily invited by what they call a *round* preacher.

Monday 5th. I spoke at *Loton-Common*, and found a number more had been brought into liberty; we had a great display of the divine presence. Hence I walked fifteen miles to *Hayton-bridge*, spoke at seven o'clock, and twice a-day afterwards for several days, and the prospect greatly increased, and several backsliders were reclaimed, and some were brought into liberty. I visited *Blackrod* and *Carley*, but I fear with little success.

Saturday 10th. I spoke in a country village on my way to Preston, not in vain.

Sunday 11th. I spoke four times in *Preston*, and attended a love-feast, of what is called by some the *free gospels*, or *third division of Methodists*; and six souls gave comfortable satisfaction of being brought into liberty this day. Hence I visited the *File Country* for several days; but was disagreeably disappointed of hearers, by my appointments not being regularly given out; however, I spoke to a few here and there. In this journey I saw a woman who preached, and I was informed that she was born three months before the time, and remained without nourishment, wrapped in flannels, in a torpid state like sleep, yet frequently moving; the natural heat supported near a fire, and in about thirteen weeks, appearances or actions took place, such as in a child new born at the full time.

15th. The tide being out, I crossed Preston river in a cart, at a ford three miles wide, called the *guide*, and walking a few miles in the rain, took the canal boat and arrived in *Liverpool* about five in the evening, and completed the bargain for printing my journal.

I held a few more meetings in *Liverpool*; and had the satisfaction to find more people rejoicing in God.

Here I find that my *hostess* had been called to an account, for inviting *Peggy* to a band-meeting; although she had a certificate of her membership from America: and a number of their own members also were called to an account, for having attended some of my former meetings.

Sunday 18th. We embarked in the *Lark* with Han-

*nah Gough*, the *Quaker woman*; who said to me, the first day I come on shore in the country, in the house where I presented a letter, &c. "Dost thou know one Lorenzo Dow in America!" (She having seen me *formerly* in *Dublin*, but did not now recognize my person; only my voice reminded her of the name.)

Tuesday 20th. With a light breeze from *Liverpool* we reached *Dublin* harbour, and the tide not serving to come to the wharf, I took a boat for *Dunlary*, where I landed about six o'clock, and hiring a jingle, came to *Dublin*, and whilst walking to *New-street*, *William Thomas*, the man at whose house I first lodged when in this country before, suddenly met me at the end of a street; we recognized each other's countenances, and were in each others arms before a word was spoken on either side, and our hearts were mutually refreshed as in former days; he went with me to No. 102, where I was in hopes to have embraced my dear *Doctor* and *mama Letitia*, but the servants informed me of their having just gone out; I waited with uncommon anxiety for their return, whilst the servants went through the city in search of them.

I took tea with a very feeling sense of obligation for past favours; but still the *Doctor* and his companion not returning, I went to *Thomas-street*, with *William Thomas*, to see his wife, and received some letters, which I was informed were from *America*. This pair was the first couple in whom I ever saw as I thought, a happiness in matrimonial union: I embraced her in my arms, with a feeling remembrance of my first reception, when a stranger in this city, and but two shillings in my pocket, when all other hearts, seemingly were shut against me; here I had an asylum, though reproved for harbouring me and giving me bread. I returned and found the *Doctor* had come home, and was anxiously waiting my return, which was near eleven at night; we embraced each other in our arms, and *mama Letty* gave me a kiss and a hearty welcome: Thus I was cordially received after an absence of five years, one month and eighteen days.

Thursday, May 22, 1806. The *German Church* was opened to me by invitation to the *Doctor* before I

came ; but the *Wardens* considered themselves slighted, not having been *consulted*, and one of them said at the *leader's meeting*, "If you are not willing he should have the liberty, it shall be prevented." They replied, they had nothing to do or act concerning it ; however, as I was not willing to be called a *thief* or *robber*, I *chose* to come in by the *door*, and went to the above *Warden* accordingly. This *Church* belongs to the *German Congregation*, but is occupied by the *Methodists* and *COOPER*, he belonged to *Lady Huntingdon's party*, but now is near a *Sandinianian*. I held a number of meetings, that were respectable and very profitable to many. *Alice Cambridge*, the woman who was so attentive to me when in this country before, still continues her meetings, and gave up her meetings and room to me, and another company who occupied it alternately, did the same ; so that my way was opened, and the quickening power of God, seemed to be present at most of the meetings which I held in the above place, (and at Esq. Shegog's, the barracks and the streets) which amounted to about twenty in number.

I was invited to hold a meeting in *Ranelagh*, by a rich old woman, who had built a preaching-house, which she had given to the *Methodists*, and a door from her bed chamber opened into the gallery ; her own house not accommodating the number, she with much *fuss* and *ado* got the preaching-house open, which I refused to occupy, lest I should be esteemed a thief, but addressed them from her chamber door, and we had a good time. The *Doctor* I found had been lately unwell in my absence, but was now recovered.

Saturday, June 7th, 1806. Having received invitations to the country, through the medium of the *Missionaries*, G. Ousley and W. Hamilton and others ; I set off for Wicklow County. in a gig, through the kindness of a backslider, whose heart God had touched. I held a meeting at *Newtown* Mount Kenedy, by the way to *Wicklow*, where I found religion low. We had quickening times, though with difficulty I got the people convened at the latter.

Sunday 8th. I spoke thrice in the town, and once at

*Widow Tighe's*, who was prejudiced against me when here before.

9th. I gave my last, and a backslider took me in a jaunting car to *Rathdrum*, whence a man helped me with a horse to *Cappagh*, where I spoke that night and next morning, and then departed with him to *Hacket's-town*. Here I spoke seven times in three days, having previously been invited by a man, who had married one of my spiritual daughters; she with her sister who had married a *Methodist* preacher still endured; these were the daughters of the old man, who felt these words to run through his mind, whilst they talked with me back and forth through the door, when I was in Ireland before, "*be not forgetful to entertain strangers.*"—Two others of his children God gave me for my hire now; the quickening power of God seemed to be displayed in the different meetings; and convictions and conversions were shortly multiplied, and not long after my departure, I was informed that about four score were added to society, the most of them happy in God.

I spoke in *Ballinglass* on my way to *Carlton*. In both places I had good times, and a preacher was friendly whom I formerly thought cool; he invited me to meet a class, and attend his quarterly meeting, with the latter I could not comply. I rode on the car of my daughter, which brought me here to the colliery, where I found the *missionaries* praying with some mourners; here was a *big meeting* appointed, which they called a *camp-meeting*, but I a field-meeting; there being no tents, only the open air, in imitation of *America*.

So I see the spirit of the *revival* is *spreading* in the *breasts* of the children of men; here I saw *Mr. Averill* who appeared as friendly as ever, and solicited my attendance at another meeting of magnitude, at *Mount Melick* and some other places. At this meeting I preached, and when he had done, I invited up the mourners to be prayed for; several found peace, and we had a refreshing season from the presence of God.

A *Romanist* interrupted the meeting, which caused many of them to run away, supposing him to be a priest. I never knew that in this our day, *priestcraft* was so influential, and carried such a dread to the fear of man.

Next morning I spoke again—the Missionaries took about fifty into society; hence we went to *Castle-Comber*: They spoke in the street and I beside the chapel door, having the *church-minister* present, whose relations gave him a look whilst I was repeating, what I heard an old man say in my infancy, that a minister's *call* was two hundred pounds settlement, and one hundred pounds a year.

Next morning I spoke again, and breakfasted with the clergyman's friends, who seemed piously inclined; here the *Missionaries* took about forty into society, and then we went to *Kilkenny*. The above priest said the *Missionaries* were *mountebanks*, *kidnapping* the people—in this place we staid three days. The Missionaries attacked *Popery* in the streets twice or thrice a-day, and I attacked sin with A-double-L-partism in the preaching-house, which caused considerable uneasiness in the town; the Mayor had a potatoe flung at his head, and also received a letter without a signature, threatening that if he did not put us three out of town, his house should be pulled down on his head.

They took about thirty into society here. I bade some old friends farewell; so we departed to *Money-beg*, where I spoke under an ash—had a good time, though under some depression of mind. I attended two other meetings in a large warehouse; here thirty were taken into society, and some shortly before, making eighty-two in all. *William Hamilton* took me in a gig to *Carlton*, where I spoke at 10, A. M. intending to comply with *Mr. Averill's* invitation, but was prevented by sudden inward illness, which flung me into spasms like convulsions; so by the advice of my friends I staid until next day, and then *W. H——n* attended me in the canal boat, about seventy English miles to *Dublin*, where I arrived about ten at night, on Sunday the 22d, and found my *Peggy* and friends well at the Doctor's: he said he thought my complaint proceeded from a small *abscess* of the *liver*, bursting into the cavity of the belly outside of the bowels.

A love-feast being held at *Gravel-walk*, I was informed that a number spoke there of being quickened by my late visit. I breakfasted several times in company with

*Wm. Smith, the assistant preacher*, he invited me to pray in the families, and is thought by some to be one of the most popular preachers in Ireland. I find he is a great *kingsman*, but I am convinced that many in these countries, who have been shining lights, are in a more lukewarm state than they are aware of. I continued my meetings as before—the Lord was with us, and the revival seemed to increase, which some of the preachers who still retained a degree of life as they came to conference observed, and took hold with me heart and hand.

One evening, I was informed upwards of twenty preachers were present, amongst whom were several of the old preachers, that had treated me with coolness and neglect when here before, besides others who had been friendly; amongst these was Mr. Averill, who requested me to tour the kingdom at large.

During this visit at conference time, I received not one unkind word from any of the preachers, but the reverse; several gave me encouragement to visit them in their circuits, and also persuaded me to go into the pulpit at *Ranelagh*, where I had preached from the chamber-door, through the gallery into the preaching-house; even *TOBIAS* said he believed that I was an honest man, when he read *Snethen's letter*, asserting in the most positive terms that I was an imposter; though he had a spat with the Doctor, about keeping his hat on in the meeting at prayer time; the Doctor replied, because I believe thou art not sent of the Lord to pray nor preach, for thou art the man that used *Lorenzo* ill and never repented of it, nor of the poor woman whose heart thou broke, and was the cause of her death, and her blood is upon thee—he turned off shocked and confused. This man in the course of my absence to America, was stationed on the *LARNE* circuit, where some of my spiritual children spoke in a love-feast concerning the blessing of my labours to their souls, which caused him to reprove them, saying, "Let Mr. Dow alone, if you have any thing to say for God, speak it;"—he also has been put back on trial, for some *improper conduct*; thus, those who are hard upon others, find hardships to overtake themselves. In the same house where he first checked me, taking the hymn out of my mouth, &c. the



Dr. gave him his due in the presence of several of the preachers and people, which I could not find that any of the conference were displeased with the Dr. for. Tobias's impertinency because the Dr. believed and practised some of the quaker forms, gave rise to this.

*Snethen's* letter from New-York to block up my way, was investigated at the leader's meeting, and unanimously acknowledged to have been written in a bad spirit, and did me no injury, but refuted itself, and so opened my way.\*

About these days *Wm. Thomas, Dr. Johnson* told me had a *liver complaint*, which I remembered when he was taken unwell: the disorder increased to a degree of insanity, which caused him to leap out of a window on the third floor, and yet so as only to break his thigh.—After this he came to his right mind, and called off his thoughts from the *world to divine* subjects, and the last words he said before he expired were, *glory! glory!*—He was attended by an *ungodly Physician and Surgeon*, who prohibited him seeing religious visitors, and pronounced him in a fair way for recovery after his fall; but *Doctor Johnson* who did not attend him, said he would die, his liver being rotten, &c.

I put the first part of the second volume of my journal to the press, which contained one hundred and twenty pages duodecimo. Having now completed my visits and business, I contemplated a departure; saw Doctor Coke who did not speak to me; but I had several more refreshing seasons, and embarked for *England* in the *Lark*, Capt. Williams, having my *Dr. Johnson* in company. The wind seemed contrary, and a prospect of a long and tedious passage at first; however, the wind came round and we were favoured with only about thirty hours on the water. A doctor of a Guineaman, a passenger, treated me at first ungentlemanlike on the way; *Dr. Johnson* fell in conversation with several of the cabin passengers, who were *Romanists*; which seemed to cast some light upon their minds, and on his informing them about me, they expressed a desire that I

\* A meeting of about seventy official members, the result of which was—"written in a *bad spirit* by a *wicked man*."

should preach in the cabin, which accordingly I did; the *Guinea doctor* was the first to propose and urge my preaching, he having previously made very humble acknowledgments for his rudeness, saying to my *Doctor*, that it had cost him a tear.

Saturday, July 12th. We landed early in the morning at Liverpool, called on Mr. Forshaw my printer, and kind host, and after giving some directions about my books, we took our departure in the coach for *Warrington*, and arrived safe in the afternoon; where I found my friends well, and many glad to see us, and some of my spiritual children shed tears at our meeting.

Sunday 13th. I spoke four times, we had tender seasons.

14th. Gave my last, and many seemed to take fresh courage for the christian race to glory, and one soul found peace.

15th. We walked to *Knutsford*, I spoke in the *Old Methodist chapel*, but there seems to be a hardness over these meeting houses in England, so I don't have such good times in them as in Ireland and America, or even the third division here. We came to *Macclesfield*, where I spoke at night; *John Mee* and *Peter Philips*, being with us, having walked twenty-four miles that day.

A man being urged by his friends to read *deistical* writings, when dying, CURSED those who were the instigator's, and T. P's *Age of Reason*, being in black despair. Oh! how careful people should be, what they ask others to do; for one *act* may cause *repentance* with tears in vain, without a possibility of retraction.

19th. I feel much unwell, unusual sensations which I conceive originates from the abscess, but trust by God's favour to recover.

We have visited *Joseph Bradford* one of the *oldest preachers* of the *Old Connexion*, he being a former friend and acquaintance of the *Doctor's*, he manifested after the *Doctor's* suggestion, that had I called on him when I first came to town, I should have had the liberty of his pulpit; the young preacher was also willing but the *trustees* objected.

I have held meetings twice every day since my arri-

val here, and there seems a quickening among the people. This party, it seems, were once of the *old society*, but driven off on account of not obeying orders which they conceived to be hard; they call themselves the *Christian Revivalists*, some call them the *Free Gospellers*; they are of the third division (the *Kilhamites* being the second,) somewhat similar to the *Quaker-Methodists*, and of the spirit of the *Methodists* in America.

Sunday, July 20th. My labours were equal to seven sermons, which gave me a fine sweat, that was very refreshing, and seemed to add to my health, as I felt better at night by far than in the morning, and more able to preach another sermon than I was at first. In speaking twice in the street I addressed about five thousand. I attended a *love-feast*, and wrestled with mourners at night, having stood, &c. about ten hours or upwards, in the different exercises through the day. I observed that for people to make a noise, and say loud amens, &c. was irksome to me, and I would like as well to hear a dog bark, unless it came from a proper feeling in the heart, which if it did, would carry its own conviction with it; but otherwise it would appear flat, and bring a deadness over the mind; and to make a fuss and pretend feeling without possessing it, is a piece of hypocrisy, like a man possessing a vessel of water partly full, yet would say it was running over, and to prove it, would *tilt* the cup that it might run out. Yet if people feel the power of God, (of which I have no doubt at times they do,) to constrain them to cry for mercy or shout for joy, I can bear it as well as any one: I dare not oppose it, knowing that God communicates these superlative blessings, that others also may be benefited by it; as I have seen a general move from the conviction through one, more than from a whole sermon, which if the person had suppressed, he would have quenched the spirit of God.

I spoke sixteen times while here, which was short of six days; I think about twenty professed to find peace in that time; some backsliders were reclaimed, sinners awakened, and a considerable move in the town. Afterwards I was informed by a letter, that the revival went on increasing, so that three, five, eight, and even so many as fourteen appeared to be converted at a meet-

ing, besides sundry who found peace the afternoon, evening and morning after my departure.

21st. I found a similar people in Stockport, who had been driven out from the *Kilhamites*; I held meeting with them at night and next morning, which were comfortable times.

The late society who separated at the *band-room* in *Manchester*, have seen the abuse of *itinerancy* so much, that they are prejudiced against having any at all, but think the gospel can be spread sufficiently by *local* preachers alone.\*

22d. I arrived in the evening at *Oldham*, where also I found some of what may be called the *Third division*; had good times at night and in the morning.

23d. The Doctor was with me all this time, and helped me some at *Macclesfield*; but being disappointed of a place in the coach, we set off on foot for *Leeds* in *Yorkshire*, where we arrived next day in the afternoon.

On the way we were frequently beset with rain, and the Doctor having left his cloak and great coat behind, was exposed to the weather, and being unaccustomed to be much wet with rain, having always had a good fire at home, he was now put to his shifts, (possessing a delicate constitution,) and strove to take shelter beside a wall or a rock more than once or twice; however, one time we stopped in a cottage, where he got some repose in sleep, whilst I dried his coat at a *peat* fire. Another time we evaded a shower whilst resting at breakfast, yet the Doctor was determined, let the weather continue as it might, he would not be the cause of detaining me, so as to break my appointments. My sympathetic feelings in pity were tried, when I saw the tenderness and danger of his constitution, when taken shelter as above.

I could but reflect on the goodness of God, in making my constitution require a great degree of exercise, according to my sphere of life and action, and also its preservation through the various changes, in different seasons, and different climes and circumstances.

From what I could collect, it appears to me that *Wm.* *James* has made a great mistake in his opinion, that the *cosmopolite* is a *misconception*. This is a misconception.

B—— ought to have launched out as a champion for God, but unbelief to trust God with his family, &c. caused him apparently to shrink. Is it not possible for a man to lose a great share of his crown? It appears that he saw the formality and danger into which the English Connexion were exposed, and sinking: he came out for a space, and God began to open his way, but thro' unbelief, the reasoning of Satan, and the solicitation of his brethren, he was prevailed upon to *shrink, recant in part*, and return; in consequence of which, some pious ones, who requested christian liberty to pray with mourners, &c. and united with him to dissent, were left in a *dilemma* here: They were similar to the *Quaker-Metho-dists, Free-Gospellers* or *Third Division*. Though most of these societies had no particular intercourse or communion together, or with each other. I suppose I was the first preacher who made them a general visit.

They held a Conference some few weeks ago, to *know* each other's minds, and see how near they could come towards the outlines of a general union. I was invited to Leeds by some of this society; I tarried several days, but it being a particualar hurrying time in the cloth business, and the *Conference* of the *Old Connexion* sitting, I found it impracticable to get many to meeting on the *week days*, and on *Sunday* they chose to go and hear the old preachers, with whom they were acquainted. Here I saw *Adam Clarke*; I think I was informed, that he was acquainted with fourteen different languages: He is esteemed a man of as great letters as any of the age, and all acquired by his own industry, without the aid of college or university.

He acknowledged to me, that he once was in the spirit of the *great revival* in *Cornwall*, and that he was almost ready to persecute some, who objected to the work, as an "impropriety and wild-fire," but "now (said he) I see better!" He treated me in all respects as I might expect from a gentleman: but his mind was made up against the Camp-meetings in *America*, as being improper, and the revival attending them, as a thing accountable for altogether on natural principles. It seemed to me from circumstances, that he had got his mind hurt and prejudiced, through the abuse of revivals,

which caused him to fix his mind to one invariable rule as a criterion for direction, viz. the old system, *order*—for he seemed determined not to listen to any argument, which might be adduced to solve the quere. He was chosen *President* of the *Conference*, as I was informed, by a great majority of votes : This was an honor he had not sought for, but accepted it with considerable reluctance.

He was an old acquaintance and particular friend of the Doctor's, which opened a door for intimacy of conversation on some points,—— one of which was my singular way of proceeding, which he could not at all approve on any consideration, as being right; assigning as a reason, that, if *once* generally adopted by the *body*, it would completely destroy *Methodism* in three months, therefore, barred his mind against listening to any arguments, or making an *exception* to the general rule for *particular* cases.

This appears to me, to be wrong in any person, to form their mind hit or miss, right or wrong, to stick to the old system, as though it were infallible, or the summit of *perfection*. For to be thus bound up, without laying open our minds to conviction, as sincere inquirers after truth, is to *kill* the spirit of *inquiry*, and *prevent* the *spreading* of true knowledge and righteousness; and by so doing, vice will continue to reign, and the grossest errors undiscovered or unclipt.

I heard him preach. Just before meeting an anthem was sung, apparently without the *spirit* or *understanding*, as nothing could be *heard* but a dead dull sound, &c.

The sermon was well delivered in *speech*, though there appeared much deadness in the beginning; but in his last prayer he grew somewhat fervent, until God began to send down his power; and there began a move among the people, when he seemed to *lower*, as if to ward off the move, to prevent a NOISE, which it seems the *English Connexion* in general are determined to prevent, as appears from their *conduct* and *publication* in the *Magazine*.

I heard S. Bradburne; he spoke somewhat lengthily, had the outlines of an *orator*; but I thought there were some *flaws* in his discourse, too great for a man of his

supposed abilities, e. g. he insisted that a child is impure as it comes into the world, and is enlightened as soon as it is born, but not before; which would argue that a seven months child might be saved, and one come to the full time could not, were it to die but one day before its birth; accordingly one should suppose according to his idea, that the being enlightened with the Divine light, was inseparably connected with the breathing the natural air, or receiving the natural light of the sun.

Here I also saw Dr. Coke, but so it happened that we did not exchange a word, though we met, passed and re-passed each other in the streets, &c. I being a little one must keep my place.

I carried a bundle of my journals to the door of the *Conference meeting*; one copy for each *Chairman of a District*, amounting to twenty-five; and one for a preacher who agreed to take them in, these were all refused and returned. I sent one to the *Doctor's wife*, which she received with acknowledgments, saying afterwards when she had read some, that the more she read of it, the better she liked me, and had a better opinion of me than before, and that she had desired to see me when in *Dublin*, but was disappointed. She by accounts, is an agreeable, plain, fine little woman, of some piety; but if I am informed right, was not, nor is a Methodist, though I think the rule of *Methodists in Europe*, require marriage in society, if they do marry.

A. Clarke bought one of my journals at his lodgings at Bankers, where he had invited me to breakfast with him; giving more than the price, saying it was not enough.

30th. Leaving my Doctor near *Leeds*, I came in the coach to *Rochdale*, whence I walked to *Bolton*, twelve or fifteen miles, where I held meeting at night by appointment, and next morning—both comfortable times.

31st. Went to Hayton and had a good time.

August 1st. Walked to *Preston*; disappointed of my hooks; spoke to a few, and next day returning, spoke in *Blackrod*.

Sunday 3d. Spoke at twelve o'clock, went twelve

miles to Leigh, so to Loton, then to Warrington, (where I met my Doctor,) having spoken four times this day.

4th. Spoke here again, and *Miss Mary Barford* (eldest sister of *Martha*) who was principally educated, and brought up in *London*, under a rich aunt, who having no children, adopted her as her daughter, and dying left her a large independent fortune, (she) being now here on a visit with her mother, giving me an opportunity of speaking closely with her concerning her soul's salvation; this night God gave her to feel the comfort of religion, and about two days after an evidence of her acceptance. There are four in this family, whom the Lord has given me for my hire, who were all careless when I first visited this town.

5th. I spoke at *Lynn*, *Appleton Thorne*, and *Peter Wright's*, where we had good times.

6th. At *Preston-Brook*, and twice in *Frodsham*, where the Lord was with us; and after my last meeting in the evening, feeling my mind uneasy, I could not feel free to comply with various and strong solicitations to visit some new places; nor even *Macclesfield*, from whence we received the most urgent request, but walked to *Ruscon* in the dark and rain, and sleeping none all night, was up betimes in the morning, and finding a packet just going off, I embarked for *Liverpool*, where I arrived about eleven o'clock. Got my affairs arranged, cleared out with my printer and bookbinder, contracted for a second edition of part of my second volume; then finding a boat with some passengers going to purchase a packet, I embarked in it, and overtook the vessel beyond the rock, where I got on board about five in the evening, with a positive direct head wind for several hours; the wind at length becoming favorable, we made the light-house in *Dublin* bay, when the wind and tide would not suffer us to proceed further; here they cast anchor, and I hired the sailors to put me ashore, and walking up by the *Pidgeon-house*, arrived at home in *New-street* about noon, where I found my friends and *Peggy* well, having been on my passage about thirty-six hours, and left my Doctor behind me in *England*.

The *British Conference* read *N. Snellen's* letter to *Benson*, concerning me; yet it appears that it bore but



little weight with them considering its spirit; although they agreed according to its design, to have nothing to do with me. That sent to Mr. Joyce the *book-steward* in Dublin, was read in the leader's meeting, where it was unanimously agreed to have been wrote in a very bad spirit, so much as to be its own refutation; it was also read in conference, where it was investigated and received the same censure, which the *British Conference* heard of, and did not scruple to mention it. It being asked if any one knew any thing against me? One replied, that it was said I had taken two hundred dollars in one contribution, which was false; but if it were the case, what was that to him or them, if I made a proper use of it?

I am informed by a special letter from Joseph Mitchell, dated New-York, May, 1806, that N. Snethen had *located*, and that, in consequence of his opposition, &c. Mr. Joyce tells me that he saw brother Beatty (a *local* preacher from America, come to see his friends here,) who informed him, that Mr. Snethen had mostly lost his congregations, in consequence of his bitter ambition or activity, in writing to Europe against me.

Monday, August 12th. This morning early, the Doctor arrived safe, somewhat benefited by the excursion, as he thought himself, both in body and mind; his Letty had not been so long deprived of his company before for twenty-four years past; she seemed somewhat uneasy at my return without him, but I replied, it would be some guineas benefit to her, to learn to trust all things with God; and now her joy at his return took place of fears. I find Matthew Lanktree, my old particular friend, is appointed assistant or head preacher of Dublin; by what I can understand, he would be willing to let me have the pulpits, but the trustees were in the way. Alice Cambridge gave up her meetings always to me; and her room in Golden-Lane, near Whitefriar-street chapel, is open to me; where I constantly hold meetings at eight o'clock in evenings, so as not to clash with their hour; this room I conceive to be better filled than any worship place in Dublin.

Sunday 17th. By invitation I took coach with two friends about sixteen miles to Balbriggen; a little de-

formed man behaved as if a legion of devils was in him, as he on the road would neither be still nor civil, but apparently profligate in order to irritate and ruffle me.

I saw church service performed, but never saw any thing appear so much like a *sham* to represent reality, as this ceremony by way of religious worship; neither did I ever have a greater sense of the difference there was between praying and saying prayers: I thought, if human wisdom could have invented a machine to go by steam, to preach and pray and say amen, and also make the organ play, and all to charm a parcel of beasts, when no human intelligent was there, that it would be divine worship as much in reality, as some things which are now substituted for it.

I held meeting in a private house in the evening, and some Romanists and children, attempted to make a disturbance in the street, when a sudden shower of rain dispersed them, so we had a quiet meeting, and next morning also, and I think that good was done. Hence I returned to *Dublin*, and put the third edition of the first volume of my journal to press, also *thought on different religious subjects*.

I continued my meetings in *Golden-Lane*, night after night, the house was generally crowded. I also held some meetings in the barracks, and there appeared some fruit of them to my encouragement.

Sunday 24th. I walked to the *camp*, and spoke in a hut built by the soldiers in the following manner:—James Ransford, my book-binder, frequently held meetings in various places with the army, and near this they had no place, but a quarry in a corn field, and being exposed to the weather, as no person would hire them a place, he got application made to the barrack-master, (by the quarter-master-serjeant,) who gave them leave to cut sods on the camp-ground to make the wall, though the privilege had been refused for soldier's families; they set to work by cutting a platform out of the side of a hill, leaving the back in such a form as served for a wall, with the bottom part projecting for a seat; the other three sides were raised as above with sods or turf well beaten down solid, then a kind of rafters was

put on for the roof, to be thatched with straw; but now they were put to their shifts to know how to complete it, as their finances were now out, having paid the irreligious for their labour, not feeling free to receive it gratis which was offered; but about half an hour after the discouragements, concerning straw for thatching, which was then dear, an officer brought them a pound note, &c. and shortly after some shillings, so the house was completed; it would contain about one hundred persons. Most of the officers attended my meeting, and amongst them the head one: They gave good attention, and as I was informed, expressed satisfaction and wished that I should come again.

As I was returning I passed one, who to me appeared like a coxcomb;\* I was informed he belonged to the *Stranger's Friend Society*, and was sent here to preach. When he arrived and was informed that I had held a meeting, which seemed to supercede his exhibition, he broke out in a rage, and began to scold before the unconverted; saying, that I was not countenanced nor accountable for my conduct, which hurt tender minds.

I have continued my meetings at *Golden-Lane* all this week, and once in the barrack, and the work seems to deepen and increase.

Tuesday, September 2d. The devil viewing the danger of his kingdom, began to work in the minds of the people, and to raise confusion and disturbance; however, on my return from meeting, I took a street out of my customary way, by which means I escaped the rabble who were in pursuit; one of whom was heard to say, "*now for the life of Lorenzo*," another cried, "*mind the white hat*," &c. &c. The former escaped by desperate exertion, with his coat much torn and dirtied; the latter was secured by my friends (after having a sharp contest between the parties) and kept by the watchmen until morning, when the alderman being partial, discharged him on the earnest intercession of his mother.

The next evening some peace-officers with others, brought swords, pistols, &c. but I retired unobserved through an intricate passage, and so baffled the mob.—

\* His name was *Murphy*.

Another night a friend changed hats with me, so they were deceived.

My friends finding fault at my so obscurely retiring, I came off with the Doctor the usual way, and one beginning to cry for the mob, received a blow on the head which kept him quiet; however, about half way a drunken attorney in derision, asked if we had a good meeting, to which was replied yes, but thy master's servants did not like it. A friend interrogating concerning an obscene and scurrilous reply, received a blow as an answer, for which the attorney was taken into custody, not without a torn shirt, &c.

8th. *Lord Belvedere* and his *Lady*, this evening and last Saturday attended meetings—on Thursday by invitation I took tea with them, and a *Presbyterian Minister* present, wanted to know what A-double-L-part in in my journal meant, or who the A-double-L-part-people were.

Lady B——'s sisters are under good impressions; we all came together in the coach to meeting, and on Saturday evening I took tea at his house again, and held meeting with a select party, and by his desire spoke largely on A-double-L-part, and the 8th and 9th of Romans, &c.

Sunday 14th. We had several comfortable meetings. I have spoken once particularly to the little boys. I have held Sunday meetings similar to class meetings, in which I find many who not long since were careless, now stirred up to seek religion, some of whom are rejoicing in God. My mind seems strangely drawn out in exercises, and views of the present time in the *political world*, the state of *Zion*, whose walls are broken down, and how to counteract the kingdom of darkness, by expanding the travail of *Zion*.

18th. A general meeting of the official members of the *Methodist Society* in this city, was held this evening by a special call on my account: I went and made a speech to the following purport, in the loft where *Tobias* had once checked me: said I, "I remember near seven years ago, to have been in this house; I have my feelings as well as other men, and sometimes tried. There are on a moderate calculation near one hundred persons

or more, under awakenings of late from my labours in *Golden-Lane*, I feel it my duty indispensibly to travel as I do, and of course cannot watch over them, but desire to recommend them to your care; yet as I fear that some of them are somewhat prejudiced against the Methodists, they will not come into class, unless they are led on by degrees; wherefore, I wish if any plan can be devised to meet the circumstance, that it may be adopted, knowing they will be apt to fall away, unless united in some religious body; and I feel more unity with none, to recommend them to than you." I was then asked, "who should watch over them?" I replied, "one of your leaders," and observed, if they had any questions to ask me, I would solve them if I could to their satisfaction. A general silence prevailed. Then I was interrogated, if I had any thing more to say: And also repeatedly, whether I did not design to return to Dublin and make a party? As soon as I replied, I retired.

A talk was held amongst themselves, and *Matthen Lanktree*, the assistant preacher, with *J. Jones*, was desired to tell me next morning, which they did, viz. that they had agreed to receive any I should recommend to them, after examining them; but could not think it expedient to have classes formed particularly at or from *Golden-Lane*, lest it should appear too much like a party business, and they say, "we are *Lorenzo's people*;" but would intermix them with the classes amongst the solid members. Oh! when will the time commence, when people shall be actuated with only purity of intention in all things to glorify God, and not be afraid to follow his *providential openings* with the *leadings* of the *spirit*, and exercise faith enough to leave the contingencies of events with him.

19th. *Justice Bell*, (who it appears has made his livelihood of late years, by exerting himself to bring people to the gallows,) interrupted our meeting, saying, I could not talk common English, because I used the word "*besom*," for which he was put out of the house, getting several blows in his passage. Finding that he was known by the peace-officers, &c. he cried, "keep the peace and I'll support you"—this to deceive them.

Next day the *Rev. Mr. McCay*, father-in-law to *Lord Belvedere*, with *Mr. Clark* a justice of peace, called on *Bell* to enquire and demand a public apology; but he to cloak the matter, denied the charge.

Several persons were considerably injured in the hubbub and getting out of the window, &c. amongst these was a young woman, who had a bone of her arm put out of joint, and next evening absconding again, (as *Bell's* sons were present with drawn swords, &c.) she felt conviction for her littleness of faith, which she acknowledged next day at meeting, and has since been happy in religion.

Saturday evening there also was a hubbub, and one or two hundred persons came home with me, to escort me almost every night, which caused a rumpus through the streets; as some were friends and some were foes, part of which were for my safety, the others would fling stones; sundry on each side were charged upon the watch; but the Aldermen, &c. were such poor things, that none of the disorderly were brought to trial.

Sunday 21st. I spoke four times, being feeble in body; but could not feel freedom to attend *Golden-Lane* at night, where *Alice C——e* spoke, as I felt there would be disturbance, which was the case, and a guard of soldiers with fixed bayonets came to keep the peace, the watch being found insufficient.

22d. Going to meeting, a stone from a youth through design, hit me in the back near the kidney, the shock of which I felt for several days. This exhibits to view why it is that the common Irish have the name over the world for wicked disorderly conduct, being kept in ignorance and trained up in bigotry and prejudice, without the fear of God; this to me shews the propriety of literature for general information, and encouragement for freedom of thought on conscientiousness.

23. Being informed of some little uneasiness in the mind of the man, who lent us the house in *Golden-Lane*, as the mob had broke the windows, &c. and escaped without prosecution; I thought proper to discontinue my meetings, and so appointed my last for the next day afternoon, and a contribution to repair the injuries, &c.

24th. Spoke from Acts xx.—25, 26, 27, and had a solemn tender time. God opened the hearts of the people, so that a redundancy was received.

The last night a powerful mob was assembled; but as I spoke on the nature, &c. of camp-meetings, their minds were so attracted, that we met with but little disturbance during the meeting, and as I retired through a back intricate way, the mob lost the object of their aim, though they had a race through a number of streets. I knew nothing of this all the time, but by a strong impulse went into a friend's house, and felt as if in safety; and as I thrice attempted to come out for home, I felt a forbidding unaccountable on natural principles, which I expressed to *J. Jones*, and he sending for a coach brought me home in it. When *Dr. Johnson* told me what had happened in the streets, and it appears that many were determined on some horrid action of violence, if we judge from their weapons and conduct.

Thus far the Lord has delivered me, though a female friend it appears received a blow for my sake, mistaking (in the dark) her bonnet and pelisse, for my grey hat and surtout. I was unwell some few days, which prevented my going to the country; also the delay of my books, the workmen being indolent.

*Mr. Parsons*, the owner of the house in *Golden-Lane*, sent me a note expressing a desire, that I should hold more meetings in it, which accordingly I occupied sundry times, at five, P. M. so the rabble would not be at leisure. Justice Clark, with some difficulty, procured me the liberty of the *Taylor's Hall* in *Back-Lane*, which I occupied two evenings at seven o'clock; but as the hour clashed with *Whitefriar-street*, I thought proper to discontinue, lest the last part of my conduct should seem to contradict the first; however, it appeared that considerable numbers of the fruit of *Golden-Lane*, have joined the Methodist Society, by my advice to go to *Matthew Lanktree*, &c.\*

I was taken very unwell of late, with a convulsive affection of my belly, similar to that which I was seized with at *Carlow*, and my Doctor said he had never before

\* See his Letters in the Appendix.

seen or heard of any person under the same affliction altogether. The disorder was somewhat keen and very weakening, and continued at intervals for several days.

*Matthew Lanktree* sent me a printed ticket with my name on it, and signed with his own, to admit me to the love-feast; but being somewhat weak in body, I did not think proper to attend, and also might feel it my duty to speak somewhat more than would be agreeable or acceptable, which to prevent, I might come away with a burthened mind, as most of the leading and official characters were to be there.

Several friends came to see me—a question was proposed, “would I be willing for a petition to be drawn up, &c. to get signers for opening to me the Wesley Chapel?” I replied, “what other people do is nothing to me; but I would advise not, as I conceive that it would be labour lost, and raise a hubbub by causing uneasiness, &c.—I observed, that when I came to Dublin, it was with expectation of seeing a revival, and I was not disappointed; yet I believe that much more good would have been done, had I had a place to have access to the people, but those who had it in their power to accommodate me and did not, the blood will lay at their door, if good was prevented through their omission—for I feel conscientiously clear; therefore, I shall leave their conscience and their God to settle it together.

Shortly after I was interrogated by a visitor, to know if I intended to denounce judgments against the Society; another inquired of my printer, if I was going to print (a similarity to a Pope's bull) and call names, &c.

October 16th. This day I enter upon my thirtieth year, twenty-five of which I could reflect back, and behold they are gone as a dream, and thirty years more will soon revolve, which if I live will bring me to the ordinary age of man. Oh! the preciousness of time!—Oh! the duration of eternity.

I held several meetings at *Golden-Lane*, as I have been detained here about two weeks by contrary winds, and waiting for my Doctor.

I received a letter from *Matthew Lanktree*\* the as-

\* See Appendix.



sistant preacher, mentioning that about thirty or upwards of those who had been awakened, had joined his Society on my recommendation of them to his watch-care, and that many of them were rejoicing in God.

23d. The wind came fair, and we embarked with Captain Thomas in the *Duchess of York*, for Liverpool; being accompanied from the Doctor's house to *Pigeon-house*, by mama Letty and Sally Jones, who had procured a coach for that purpose.

Here I could but now reflect, when I sailed up this river, near seven years ago, with *five shillings and sixpence* British in my pocket, without any credentials, or acquaintances where to go; but was a poor stranger in a strange land, having none to rely upon; but like the fowls of the air, to trust Divine Providence for my daily bread. This was living by faith, instead of sight; and a trial of my faith it was; but God did carry me through.

Now the scene is changed—I have friends to convey me in a carriage by the side of a river—I have now a wife and a daughter, and my way opening before me.

When I sailed from Quebec, it appeared to me that God chose to make use of that means to recover my health, for some end, unknown to me. But now methinks I dimly see the end or purpose, viz. to lay a foundation for the enlargement of Zion's borders, for God works by means: and simple means answer the most noble ends—a small mustard seed in the *cast* will produce a great tree; and the *kingdom of God* is compared to it, and to a *vine*. I also see even some of the effects (in different respects) of my former visit, particularly in the publication of my conversion, &c. to give away, though it then took all my money but one guinea, just as I was taken ill of the small pox.

After about twenty-seven hours sail we anchored in the river, and the next morning went on shore at Liverpool. I was considerably unwell on the passage, both as it related to the convulsions arising from my late abscess, or humour, &c. and the foulness of my stomach, which was the bitterest of the bitter, and set my teeth on edge, which thing I had never heard of before—this was not the effect of sea-sickness. My Doctor was of singular use to me at this time.

Sunday, October 26. We took coach and came to *Warrington*, where we arrived about noon, and found our friend Peter Phillips from home. So we went to the chapel where Peter was preaching; but espying us through the window, told the people, and sat down in the midst of his discourse, as if just assembled. However, as we came in, the conduct of the auditory expressed their joy at our arrival. I sat down, and we had a *Quaker meeting* for some time, i. e. *silence*. At length Peter spoke, and I dismissed the people. I spoke twice, and the next evening also; but had my fears that some had not been as faithful as they should.

28th. Set off on foot for Macclesfield; but felt so weak in body that I could scarcely walk two miles an hour. However, Mary B——, who had heard me speak by way of warning, concerning what I thought was coming over the country, and felt as if a witness in her own breast, concluded to have some talk with me on the subject of America, as being an asylum to those who might escape from the storm, as she had an independent fortune fallen to her, from a relation who bro't her up in *London*. She accordingly took post-chaise with her sister Martha—overtook us on the road—insisted on our getting in, and carried us to our destined place. Immediately after our arrival, word ran through the town, "The Doctor and the American are come," and that night there came more than could get into the house.

We tarried a few days, and found wonders had been wrought since our departure—between two and three hundred had joined society by conviction, and several strange things had taken place, amongst which was a dumb boy who had seen me cutting the initials of my name upon a tree, as he was passing by on crutches, came to meeting—got happy, and desired to express it to others, and was enabled so to do in the power of speech and songs, to the surprize of the people. His father had strove to hire him to speak; had flattered, and even threatened to flog him if he did not; but all in vain.

The people carried the news to his father, that his son could talk, which he was scrupulous to believe (for

joy) saying, I must put my ear to his mouth, to be sure that the sound comes from him.

A *Deist* also, who had been a commissioned officer, in both the navy and army, and had been in many parts of Europe and Africa, a great profligate, and a disciple of *Voltaire*, having heard of the American preacher with the white hat, &c. happening to see me in the street, was excited by curiosity, or some other motive, to come to meeting; and so it happened, that whilst I related a story of a negro, who feeling so happy that he shouted the praise of God, was asked by a *gentleman deist* passing by: "Negro! what do you praise God for? Negroes have got no souls!" The negro replied, "Massa, if black man got no soul, religion make my body happy;" the power of God fastened it on his mind, that he wanted *his* body happy, and could not rest until he gave up his *deism*, and found what the negro expressed.

I visited some other places, but found my bodily strength to decay, being much agitated with the *asthma* and *convulsions*, as if nature was breaking lose, shrinking, and giving up. The people would flock out to meeting as many or more than could get into the house before day, so that my meetings could conclude as soon as it was light.

So I visited Preston-brook—hence in a gig to Frodsham, where I had comfortable meetings. A backslidden Methodist, (a sea-captain) whom I happened to lay hold of by the hair in the meeting, and putting my finger on his heart, told him my thoughts—he felt the truth of my remarks, and the next morning, as soon as it was day, with a hand set out to carry me in an open boat to Liverpool, there being no flats ready. We had proceeded a few miles, when we espied a flat beating forward. The morning being calm we strove to fall in with her on her tack, which brought us into the middle of the river, that was about a league broad. Of a sudden there came on a puff from a squall of wind, the most sudden I ever saw. We could not catch the flat, nor stem the wind, nor gain the shore. Scarcely had we turned round to run before the wind, when the squall overtook us, which seemed to raise the waves, and yet

to smoothen them, so as to prevent breakers. In this state the *Runcon Packet* espied us, and bore down to our relief. I was so chilled that I could not clamber into the vessel, but was dragged in by main force. My state was truly sensible of being attended with convulsions, the surprise of the passengers, &c.

A well dressed female on board was so indecent in her conduct with the captain, in presence of the passengers, as I had never been witness to the like before. It makes me think of the state of Port-au-Prince and Cape St. Francois before the insurrection, and of former nations who had filled up the measure of their iniquities, like the Canaanites or Sodom, &c. And if this be a specimen of this country, is not the downfall of many at the door?

On my arrival in Liverpool, I found my appointment was not given out until for next evening, which gave me some rest. An A-double-L-part-man, who had in general executed his work well for my printer, Forshaw, was employed to do my books; but departed from the pattern given him, and had like to have spoiled some hundreds, as he fell into a passion, and became saucy and fretful without a cause, (unless it were the subject of my writings.) I went to see him—he acknowledged the above, which made me think of *Charles Wesley* having once said in company, “I can always know a C———t by his temper.” One replied “that’s a lie.” C——— W——— rejoined, “Hah! *Leviathan*, have I drawn thee out with a hook.”

I got some more letters from America, one of which informs me that bishop Whatcoat is dead, and of a *Camp-Meeting* in the little state of Delaware in which eleven hundred and sixty-five professed to be converted, and six hundred and six sanctified. Oh! may the flame kindle over the whole earth.

I had a comfortable meeting in Zion chapel, and then took the canal packet to Wigan, where Dr. J———n and brother J. Mee, from Warrington met me.—We proceeded to Hayton, where I held three meetings—met the children, and found the work prospering.

Sunday, November 9th. Spoke at Bolton, and next

morning, and thence returned to Warrington, through Lowton, where I had ordered an appointment, which through mistake was given out for a wrong hour; so I left them very abruptly, bidding none farewell, leaving my *Doctor* and J. Mee behind me. However, this turned for good: for as the *Doctor* had previously spoken of visiting this family, they would not readily let him off. The people assembled, and the *Doctor* spoke near an hour and a half to their general satisfaction, which I think seemed somewhat to raise his drooping mind.

I visited *Risley* with some satisfaction.

12th. Set out for Lymn, but through weakness of body was necessitated to give over, and requested my *Doctor* to proceed to Lymn, as a gig was waiting for us on the way. He did, and found a congregation waiting, and spoke to them with a degree of liberty, and I believe to their general satisfaction, and some to himself.

A man of no religion living near Warrington, in a neighbourhood where I had frequently felt a desire to hold meetings, came and invited me. A thought struck my mind to ask him if he had plenty of stable room, as I had some thoughts of getting travelling convenience in consequence of my late weakness; he replied in the affirmative, and also added, he had a horse and chair at my service.

November 13, 1806. Some months ago I took tea in company with a *preacher's* wife of the name of *Beaumont*, and gave her a *Camp-meeting book*. They were stationed this year at Congleton, and the account which she gave of me, caused a desire in the breasts of the *official members* that I should pay their town a visit, particularly after they had heard of the revival at Macclesfield, and some of them had heard me preach. It was tried at the leaders' meeting whether I should be invited there. Some strenuously opposed it, amongst whom was the young *preacher*—*Beaumont*, the assistant, was silent. However, it was carried by a great majority; and one told the young *preacher* that he had better go home to the plow, than to talk in such a manner.

At first I had thoughts of taking Peggy with me on

this visit. But upon reflection thought best to have my Doctor; so we proceeded in the carriage to the place, where we arrived about six in the evening, and were cordially received by friends who had sat up the preceding night, expecting me by the coach, and were now preparing to send in search of me.

I felt as if this field was ripe for harvest. About seven the chapel was nearly filled, and though I felt weak in body, I appointed four meetings for next day, intending to make a proper trial in the town. The people tho't, surely the *American* intends to give us preaching enough.

14th. At half past five in the morning, the chapel was half full, and more at noon. At six the house was filled, and at eight overflowed.

15th. Had four meetings also, and the Doctor went to Macclesfield which appeared providential, as otherwise the people would have been disappointed; which was prevented to the people's general satisfaction as far as I could learn.

Sunday 16th. I spoke at six in the chapel, at twelve in the open air, to as some supposed from four to eight thousand. After Beaumont had done in the evening, I addressed the same congregation, and those members who had opposed my coming, were detained to hear as they could not get out, which I believe removed some prejudice, as some of them heard me again.

Monday 17th. House nearly filled at half past five, and I invited the mourners to meet me at twelve; a number came, and Beaumont's wife took an active part in helping me to pray with them. In the evening the house was filled at both meetings as usual.

18th. Meeting again in the morning, and appointed my *farewell* for noon; there was a large auditory attended, at the close of the meeting I invited the mourners to come forward: about fifty distinguished themselves. I prayed with them, several professed to find deliverance. I retired, leaving a number of mourners with those who were helping me. The work spread and became more general, so that people flocked from various parts of the town to see what was the matter. The meeting continued until night, after which two young

men came after me to Macclesfield where I was gone, and brought me the news before day, that about sixty had professed to find peace before the conclusion; among these were my hostess, who had been a thorn to her husband for about twenty three years, and a profligate son of the man who had been the principal cause of my coming.

Beaumont said he would rather have a noise that would blow the roof off the house, than have the people all dead: These were *Old Methodists*, and there was no separate party at Congleton; but a great majority of the leaders, &c. were determined to leave the society if the invitation was prevented, which I knew not of until afterwards.

At Macclesfield these *Quaker-Methodists* or *Third Division*, who call themselves *Revivalists*, were hoped, by the *Old Methodists*, to have dwindled away; but now this expectation was given up, apprehending that my visits had been the means of their perpetuation, in consequence of the late great revival, and large addition to their society.

On my first coming to Macclesfield, my Doctor being acquainted with Joseph Bradford, the head preacher waited on him with the originals of my credentials, &c. letting him know that I was no party man, but kept in as close connection with the Old Society as the nature of my calling would admit.

He with the young preacher was willing I should have their pulpit, but it was objected to by the official members; which, as I was well informed, caused him to lose a night's rest. But now I received an invitation to occupy the house. I spoke twice, to about one thousand five hundred each time, as twice at the *Revivalists*. Some of the minds of these were pained, and the conduct of the others reminded me of a little fierce dog I once saw, who, to save his food would only come when the cat was called. Oh? party spirit! when will it be abolished from the earth?

Wednesday 19th. Came to *Knutsford* in the evening, but found my appointment had not been given out according to my direction; however, I spoke at eight

o'clock, and early in the morning: at the last meeting there seemed some good impressions.

My mind was distressed; I took no food in town, and but little sleep, which was on a hard seat near the fire in the kitchen, and walked off on my way before daylight, after dismissing the people, and leaving the *Doctor* to get the chair and follow me. We arrived in *Warrington* as soon as we could, where I found the family; but not seeing my *Peggy*, I enquired where she was. Went up stairs and found her lying sick upon the bed, just as I had seen her in my sleep the night before. She was in a nervous fever, as the *Doctor* said, having been taken unwell the night I went away: An unconverted *Doctor* or *Apothecary* attended her; but whether he had done much harm or good, I know not; however, he was now dismissed, as I had the one I desired with me, who, if he were in *Dublin* I should have sent for him. He the first day seemed to think the fever only a momentary thing, and in no wise dangerous; but next day shook his head as he was going to *Frodsham*, where he held two meetings to the general satisfaction of the people; and returning found the fever inflexible, which seemed to leave little grounds for hopes of recovery.

*Peggy* complained of great heaviness and continual sinking, like the giving up of nature; which the *Doctor* said was the nature of her disorder, arising from a complaint in the liver, that she had been more or less affected with for many years, and was the cause (by the humour getting into the blood) of her long continued infirmities, and particularly fainting, &c. with which she had been attacked in *America*, and the cause of which had not been understood.

Having several appointments given out, my present circumstances was such, that I scrupled about fulfilling them, considering her situation and my own weakness, until *Mary B*——d requested, as doing her a favour, that I would accept the loan of a carriage, &c. In company with *Peter Phillips*, I visited *Northwich*, the metropolis of the circuit, where I spoke twice in the *Old Methodist* meeting-house, I believe to the general



satisfaction—good was done, and some prejudice removed.

Sunday 23d. Spoke at the forest at ten A. M. Many had to stand in the rain; but we had a shout, which frequently drowned my voice.

As I was passing the *Moor*, I could but reflect on *Nixon's* prophecy of a battle to be fought in this place, in which England should be won and lost three times in one day, whilst a miller with three thumbs should hold three king's horses: which I remarked in my discourse at *Newpale* at two o'clock; and was afterwards informed that a miller of the above description now resided at the mill mentioned in the prophecy; and moreover, that "in the neighbourhood where *Nixon*, (called the *Cheshire fool*) lived, it was received as a truth that many things which he had prophesied did really come to pass, and that he died of hunger in the palace of *James I.* according to his own prediction in his native place.

I spoke in the evening at *Norley*, but many could not get within hearing, so I spoke in the chapel next morning, which was nearly filled; and I since hear that a good work then began. Thence to *Bradley Orchard*, where we had a quickening time; also at *Frodsham*: from hence to *Warrington*, having been absent fifty-two hours, held nine meetings, and travelled about fifty miles.—Found *Peggy* still in her sinking, low state: the first word she spoke as I entered the room, was, "Where is my Jesus?"

The Doctor said he had never known more powerful means used with such little effect, on account of the inflexibility of the fever.—I observed the Doctor to make use of the *Oil of Tar* (not the spirits of turpentine) externally on the feet, and a preparation of camphor and opium internally, which produced such a copious sweating that her clothes were necessitated to be changed twice in a night, and this successively for several days: we also used a large stone bottle filled with hot water, kept constantly to the feet: these had the desired effect, and were the only means that seemed to give any relief to the *sinking* (as she called it) which the Doctor said proceeded from the disorder in the liver

approaching towards a mortification; the poisonous corrupt humour of it operating upon the heart and nervous system, and producing this sensation; and he since has added that he never before saw any one in a similar situation, who did not either die or fall into melancholy, madness or despair.

The man who had lent me his horse and chair for *Congleton*, had invited me to hold meetings in a large barn at *Stockton-heath*, where he resided: these I now attended to with assiduity in evenings; and Mary B—— favouring me with a seat in a carriage, was of no small convenience at this time, as my body was still weak, not being entirely free from the convulsions; and also attending mostly by night and day to *Peggy*, as we had no watchers of consequence till towards the last, and no proper nurses at this time, though the family did all in their power for our convenience; but the mistress was taken sick with the fever, and our little child taking the infection from the breast, made the house a kind of hospital at this time.

Sunday, Dec. 6th. I held meeting last evening and three to-day in the *Kilhamile* or *New Connexion* chapel in *Chester*, where there seemed to be a considerable quickening amongst a barren people. *J. Mallison*, the preacher, is one of the sweetest, liberal-hearted spirited men I have seen in that connexion, as in general they are too much given to finding fault with the *Old Methodists*.

On my return the outward appearance seemed a little more ghastly to me; but the doctor replied that the inward symptoms were to the reverse.

On Tuesday the symptoms again appeared unfavorable: on Wednesday I felt an omen in my mind as if something in our circumstances was going to turn up.

In the afternoon a spiritual daughter of mine from *Elsby*, (a country place about twelve miles off) came to see us; and so it happened in conversation that she agreed to take our child and attend it with motherly care, they being in comfortable circumstances; and also our watcher seemed to answer so well that I prevailed with her to give up her own employment, and attend upon *Peggy* till the conclusion of her illness.

The workshop being contiguous to the house, the work of both lofts, together with the noise of the children, annoyed Peggy more than she was well able to bear, which she had not complained of until now: so I determined to remove her to the house of Peter Wright, at Stretton, about four miles off, in the country, where the air was more pure.

Dr. Johnson sat up with her about fifteen nights without taking off his clothes; neither did I change mine for three or four and twenty days: however, the jarring of the coach did her no injury, but in a few days some symptoms of a recovery were entertained.

She was now called to a fresh trial. I had felt it on my mind ever since my leaving America, to pay *Ireland* a general visit; and as circumstances had turned up, and feeling my soul bound to America in the spring, I had no opportunity until now immediately; which circumstances I stated to her: she said, go: however, I tarried a week later; we then joined in prayer—I went to Stockton Heath, spoke at night, then took coach to Liverpool, so lost my night's rest; but as no packet had sailed for two weeks, nor probably would shortly, (the winds being contrary) I got my affairs adjusted, and took packet to Chester, but was disappointed getting a seat in the mail coach for Holly-head; but another in a circuitous rout presented to view, in which I was overcharged in my fare, on account of my ignorance, being a stranger: also was deceived as a cross coach was to take me on the road, which perhaps might be full, so I lose my accommodation; thus I lost the next night's rest, but had not gone twenty miles before I changed my inside to an outside passage, the cross coach being so full, and had not a man quitted the coach to accommodate me, should have been left in the lurch. My situation was trying, it being an hundred and twenty miles, and exceedingly cold and rainy: also some young Irish officers, of the Popish religion, just from Malta, were continually my tormentors over these Welch mountains, many miles of which I walked to avoid them, the coach being overloaded. One day as I passed a lake or pond of water, a whirlwind from a mountain crossed the road just as I had passed: I could but reflect on a providen-

tial care when I saw the water forced many yards into the air. Took food but twice on the journey. Had not time to procure provisions, but went on board in my wet clothes, (as the packet was then ready to sail) and took my passage in the hold with the horse, rag, tag, and bobtail, to avoid the Irish officers. Thus I continued from Saturday to Monday, when a boat, double manned, by signal came to take some out, charged treble price; adding they never were in such swells before,—Pawning a note to satisfy them, it was with the greatest difficulty that I could get to the Doctor's house, where Mrs. Johnson got me a cup of tea, with a hearty welcome. I lay down before the fire to dry myself, it being now Monday evening, and my last refreshment was breakfast on Saturday.

Here the hand of Providence was manifest. I arrived in Dublin just before the Holydays, which are kept more sacred than Sunday. At a leaders' meeting (being informed I was come,) it was broached by some who had been distant heretofore, if they should not open the Dublin houses, which hitherto had been shut against me, and it was not objected by general vote, wherefore Matthew Lanktree, the assistant or superintendant preacher, took me to Gravel Walk meeting house, where I exhorted after sermon—thence a way opened for me to hold meeting also in Whitefriar-street meeting house, where I spoke a number of times both evenings and mornings; then Mr. Averill (who was a church clergyman,) formed me a rout through Ireland, adding a kind of recommendation to this purport: "Our Brother Lorenzo Dow has preached in Whitefriar-street and Gravel-Walk meeting houses, he travels Ireland relying on God—in the name of the Lord I wish him success, or bid him God speed.

ADAM AVERILL.

*Dublin, December, &c.*

The man by the name of Wade, who had took me in his gig to *Wicklow*, accommodated me with it on this intended journey also. It being whispered that I wanted a young man to attend me, to take care of the horse and gig, one by the name of *John Fleming* obtaining his master's consent, offered. The first day we went to *Droch- edea*, where I spoke five times in the Methodist meet-

ing-house, and Tholsel, thence to *Cullinstown* spoke twice—*Dundalk* once—mostly Roman Catholic. At *Carrickmacross* meeting not being appointed, I spoke in the street to a few attentives, and went to *King's Court*, spoke in the Market-house and staid with Mr. *Dyoss*, a kind family; thence to *Baleborough*, spoke in the street and in the house; so to *Coote Hill*, where were three houses for meeting in a row. The Methodists had invited all the Calvinists nearly in town to come out; I spoke on A-double-L-part-ism, which gave great offence, as it was wrongly supposed to be designedly done, which one being abashed, the other exasperated—neighbours would hardly speak to each other next day. At *Clones* saw *Wood*, whom I had seen when in this country before—his friendship still remained—spoke twice—appointed when to come again, and went to *Cavan*, a cool town—hard people—spoke twice, and also at *Kilmore*, in the house of ———— brother to ———— who abridged the church articles for America, when *Dr. Coke* was designed to come over, &c. spoke six times in *Granard*, and an A-double-L-part church minister taking offence, went out—twice at *Old-Castle*—twice at *Mulengar*—once at *Terilspass*—also at *Kilbegan*—then to *Brackecastle* to the house of a great man, of about three thousand sterling per annum; he thought I had an errand to his family: some of this *Handy* family followed me to *Moate*. I visited *Moss Town*, tarrying with Mr. *Kingston* in a great house, but as the family were designingly striving to retard or detain me from meeting, saying its too late, &c. I suddenly and abruptly left the table, found the way out of the house, and pushed off to meeting, which brought out all hands upon a jaunting car; and also next morning I visited *Goshen* and *Lisduff*—held four meetings—saw the wife of the clergyman who had left the meeting; she was a pious Methodist, but got deceived in his A-double-L-part-ism, until the matrimonial knot was tied, and many a poor woman gets imposed upon as a cypher for a husband; spoke twice in *Longford*—good times—saw Mr. *Armstrong*, a preacher, and I believe an excellent man. *Athlone*, spoke twice—called for mourners, but none coming forward; one who did not preach, though he had the name, said “the people here

are uncircumcised in heart and ears, and will not stoop and bow to Lorenzo." His name was Robinson. Next morning about twenty came up under the melting power of God to be prayed for—thence to Clara where some of the *Handy* people were—thence to Tullamore, and several friends met me on the way, one of which was Christopher Wood. When in this country before, I felt distress and abruptly left a house of quality, where I intended to lodge late at night—I met this man in the street and went home with him, whose wife from that time became serious; so now I had a home—had two good meetings—got the gig repaired and went to Mountmilleck—pressed a man to send a bell-man thro' the town, to ring out the people, saying, "put on the courage of a man"—he did—afterwards I found he was a Methodist preacher. Spoke twice in Portarlington—here I received the solemn news of the death of our only child—I felt as it were as if part of myself was gone; yet could not murmur, but felt with submission to say, "the Lord gave and the Lord hath taken away, blessed be his name," it is a feeling which nothing but experience can fully realize. Though our Letitia be no more seen, yet she having escaped the evil to come, with all the vain snares of this delusive world. I trust it is not long before we shall meet above, where parting shall be no more. What must have been the feelings of my poor Peggy, when in a strange land, given over to die, at least but small probability of ever meeting again—her husband and child absent—and then the news of the death of the latter to reach her ears?—Experience only can tell. Messrs. Jones and Griffen who brought me the above news, accompanied me to Monsteverin and Athy, and talked about going to America.—I visited a country place, and then to Maryborough, staid with *John Campoin*, who was a happy local preacher when I was here before; but now he is in an uncomfortable state, some uncomfortable circumstances having turned up; he spoke frequently, finding fault and speaking of the faults of the Methodists, which is too frequently the case with backsliders, retailing the improprieties of others without mending their own. Vice ought to be discountenanced, but to watch others with a jealous

spirit, to speak of in a canting way, &c. argues very bad, and savours of an unholy spirit. I visited Mountrath and Tentore, where Mr. Averill lives, his conversion was as follows: His grandmother was a good church woman for the time; a church clergyman gave him a rap on the head with a cane in play, when he was six years old—he said, grandmother, I wish that man would never come again; said she, wish God's minister would never come again; feeling the effect of the blow, a large bunch on his head, she was exasperated also: he desired an explanation why the man preached; she said, to save people, but he would not except he was well paid for it; thus, while she was explaining things to his understanding, he felt a great light or comfort to break into his mind, but could not tell the cause, nor what it was—it lasted near twelve months—he said to her, when I am grown up I will preach for nothing; she replied, that is a good resolution, but you will forget it; he said, I will not. His father lost a purse of gold, and said the child who would find and return it, should have whatever they would ask; he found it and said, let me go to college instead of my elder brother, (whom the father intended to educate,) and would not be put off. Thus he got his education and became a church minister, but preached for hire; and one day when visiting his parish, he called on a family called Quakers, they asked; Who art thou, the man that preaches in the steeple-house? One said, don't thee preach for hire?—He said he did. Q. Dost thou think it is right? A. I don't know that it is wrong. Q. I did not ask if thou thought it wrong, but dost thou think it is right? A. (His youthful promise started into his mind not to preach for hire, so he dare *not* say he thought it right;) but still replied, I don't know it to be wrong. Q. Art thou willing for light on the subject? A. Yes; so the Quaker gave him a book against hirelings, which he read with attention, and every word carried conviction to his mind, so he gave up the *Curacy* which his wife had for pocket money heretofore; and when she observed him not to go to church, she inquired the cause, and said, what shall I do for pocket money? He replied, my dear, I trust God will help me to make you out the same.

sum some other way, &c. He built a pulpit in his own house, and held meetings; and shortly one man professed to be converted, and know his sins forgiven, which Averill reproved him for, saying, I don't know my own forgiven. A Methodist present said, if you don't, I do; and if you will look for the witness, God will give it you: and soon after he felt the same sensations as when a lad, &c. His wife left him because he dare do no otherwise than itinerate and preach without hire, being possessed of an independent fortune: so the order of Providence brought him among the Methodists. One day a mob saw him coming over a bridge, and one said, devil split my head open if I don't do so and so to the swadler, (the Methodists being called swadlers in Ireland in derision,) but the restraining Providence of God kept them, so he passed unhurt: afterwards that man on the Continent had his head opened by a French sword, which one saw, who heard him express the words, and wrote home to his friend, not to oppose Mr. Averill, for he was a man of God. He, though in connexion, is not confined to a *circuit*, but travels as he pleases; also there are ten Missionaries employed, though not particularly confined, but are somewhat like Mr. G. and C. &c. in New-York district.

I had three Church ministers to hear me, one of whom was a Deist, yet continued his living in Averill's vicinity. From Durrow I went to *Kilkenny* and from thence to *Money-beg*, where some more conversed about America. I visited a country place, Carlow and Ballitane—here I spoke in a Quaker-meeting house—here Job Scott died and Dr. Johnson was born. I visited Baltinglass, Hacketstown, Tinahaly, Killaveny, Rednagh, Rathdrum, to Wicklow. Here was J. Wade, son to the man who lent me the gig, who conversed about America: he also accompanied me to Arklow and Gorey, where I spoke in the Market-house—thence to Ferns and Newtown-Barry. When I was here seven years before, I was surprised by an unusual noise, so that I could not sleep; yet I would not be scared away, knowing if the devil come, he could not hurt me; but could obtain no satisfactory information relative to it, yet would sleep there no more. That family now told me, that they



heard the noise several days successively after I was gone, until a backslider who was then sick under the roof, was dead, being in black despair.—Enniscorthy, Wexford, Old Ross, New Ross, City of Waterford, Carrick on Sur, Clonmel, Cashel, Littleton, Rosgrey, Templemore, Clesordan, Burr, Aughrim, Tuam, Castlebar. I visited some of these places, had received wrong information relative to my coming, which disappointments paved the way to my getting greater congregations. *Gideon Ousley*, one of the Missionaries, met me, and observed, yesterday a Roman priest being insufficient, got another to help him, and one with a whip and the other with a club, drove off some thousands of people like swine to market, who were attentively hearing him preach. I could scarcely believe that the clergy in this our day, could have such an ascendancy over their people. He accompanied me to many appointments to Sligo. In this journey I found numbers converted, the fruit of awakenings when here before, and many came out to hear, which did not usually attend any place of religious worship: so I have access sometimes to one class of people, which was I to labour in any other sphere of life, I should not—thence to Manor-Hamilton, Violet Hill, Enniskilen, Maguires Bridge, Brookborough, Clones, Monaghan, Aghnacloy, Cookstown, Cole-Island, Moy, Blackwater, Armagh, Rich-Hill, Tanderagee, Portadown, Lurgan, Mória, Lisburn, and Belfast; here I met some of my old friends from *Larne*, who informed me of the expectations of the people there. I intended to visit that place ever since I came to Europe, but now could get no farther down into the north; there may be the providence of God in this. *Balina-hinch*, *Downpatrick*, *Newry*, and so to *Dublin*, having been gone sixty-seven days, in which time I travelled about seventeen hundred English miles, and held about two hundred meetings, in most of which the quickening power of God was to be felt, and some were set at liberty before we parted. I returned the horse and chair to the owner, satisfied the demand—left money for the Doctor's books, which he once had sent by me to *America*, and prepared for my departure. The friends who

had conversed relative to sailing with me, now met and agreed that I should engage their passage.

I suddenly departed to Liverpool, feeling my work done here, and engaged the steerage of a ship for our company, accordingly Peggy was recovered, and thus the Lord was good to bring us together once more, when there was so little prospect to human probability when we parted. Many condemned me for going to Ireland when and as I did, but had I tarried I could have done her no more good, as I obtained the nurse I wished for, and by going I answered a clear conscience. We went by canal to *Wigan*—walked to *Hecton*, from thence we went to *Bolton*, in the mean time I visited *Blackburn* and another place; so when I came, the man who invited me, treated me cool, by which means I was disagreeably necessitated to disappoint hundreds of people. We came by canal to *Manchester*, where we met the Doctor, who suddenly departed from me by coach to Chester,—thence to Hollyhead, and so went over to Dublin, and I saw him no more:—He is one of the kindest humane men to the poor I have seen, and I am under more obligations to him than any I have acquaintance with in my travels.—I was in hopes to have had his company to America, but here I was disappointed, as he could not see his way clear to come—thence to Warrington—saw our friends and found them well. The Society called *Quaker-Methodists*, gave me a testimonial concerning my conduct, as may be seen in the sequel. Here I met brother Shegog—we went to Knutsford—thence to Macclesfield, where I preached the dedication sermon of the New Chapel, belonging to the free *Gospelers or Revivalists*; instrumental music was introduced here in form, to draw the more people together, to get money to defray the expense of the house; I believe they got less money by so doing, than they would otherwise, and of course it is a foolish thing to take the devil's tools to do the Lord's work with; it is an evil practice, and you cannot deny it.

I visited *Congleton*—found more than one hundred had been taken into society since my other visit. I also visited Boslem, in Staffordshire, and many other places. Also the city of Chester, and all around its vicinity. I received invitations into different parts of *England*, but

feeling as it were, my work done here and my heart and soul bound to America, I dare do no otherwise than return, and of course durst not accept the invitations, but with thankfulness, and not comply.

There are six kinds of names of Methodists in England. 1. Old Society; 2. Killomites; 3. Quaker Methodists; 4. Whitefield's Methodists; 5. Revivalists, or Free Gospellers; 6. Welch Methodists, (called Jumpers) a happy, simple, pious people, by the best accounts; besides the Church Methodists.

The old body are the main stock, as that in America, they have never had a final separation from the Church, they are called Protestants, but most of them are as *desenters*, preaching in church hours, which Mr. Wesley did not allow—they mostly have the ordinances among them, though their preachers are not ordained, but say the power which qualifies them to preach, does not make a man half a minister, and if he be properly called, and qualified by God to administer the *substance* in the word, to the salvation of souls, the same of course is fit to administer the *shadow* in form, and of course count the *ordination* but a FORM.\*

There is *instrumental* music in most of the leading chapels in England. But for a lad to start up and sing away in form like a *hero*, yet have no more sense of divine worship than a parrot that speaks a borrowed song, I ask how God is glorified in that? If mechanism was in such perfection as to have a machine by steam to speak words in form of sentences; and so say a prayer, repeat a sermon, and play the music, and say amen.—Would this be divine worship? No! there is no divinity about it; and of course it is only mechanism; and hence if we have not the Spirit of God, our worship is not divine. Consequently, it is only *form*; and *form* without *power*, is but a sham.

In Ireland the separation from the Church has not taken place; there is more of the ancient *Methodist* simplicity discoverable among them, but not as in America. I believe the *plan* fallen upon in these United States, is, and has been the most proper one for the time being,

\* For the sake of order.

to carry on an extensive itinerancy with little expense ; but what will or should be best in future, may God's wisdom direct and his providence point out? We'll may the Poet say,

" Except the Lord conduct the plan,  
 " The best concerted schemes are vain,  
 " And never can succeed."

If " the kingdom of God be *righteousness, peace, and joy in the Holy Ghost*," and the " testimony of Jesus be the spirit of prophecy," well may the Apostle say, " No man can call Jesus Lord but by the Holy Ghost."—Again, " If any man have *not* the spirit of Christ, he is none of his."\*

In Europe there is much more stress put upon forms, names and tradition than in America ; you can scarcely give a greater offence, than ask, " Have you got any religion?" " Got any religion!" " Think I am a heathen—got my religion to seek at this time of day ;" " I was always religious."—What is your religion? It is the religion of my father, and he was of the religion of his father, the good old way, we don't *change our religion*." Suppose a man has a young horse, that will run a race—win a prize, and is a valuable animal ; he wills the horse to his son, and he to his son, and so on ; but the horse dies ; the grandson boasts, what, have not I got a good horse? I have, my grandfather raised him, willed him to my father, who gave him to me ; and I can prove by the neighbours, he ran such a race, and won such a prize ; but on a close inspection, it is found only the *bones* are remaining. Look at the *Congregationals*, or *Independents*, *Presbyterians*, *Quakers*, &c. &c. &c. and compare them *now* with the history of their ancestors, and a change will be visible.†

Two or three centuries ago, perhaps, ancestors had *religion*, and were out of *stigma*, called a *name*, that has been attached to their *form*, and handed down from

\* Mr. Asbury to America, is as Wesley was to Europe !

† And unless people have a recourse to their first principles they will *degenerate* !

*father to son* ; these ancestors living in the divine life of religion, in that divine life have gone to heaven, as Christ saith, " My sheep *hear my voice*, and follow me, and I'll give unto them *eternal life*, &c. But the *children down* have, on bearing the same *name*, think they have the *same* religion ; but on a close reflection, or inspection, there is no more *divine life* about their *form*, than *animal* life about the bones of the old horse ; and of course, will no more carry a man to heaven. than the bones will with whip and spurs carry a man a journey, &c. because bible religion is what we must have especially, for the ancients " were filled with joy and with the Holy Ghost," and " without holiness no man shall see the Lord ;" but " blessed are the *pure in heart*, for they shall see God."

The funds which have been raised in *England*, I scruple whether they have not proved a lamentation to some, though they might be turned to the glory of God, and doubtless have in many instances, yet I fear that to some, through fear, it hath proved a snare, so that they have not borne that testimony, with their conscience and judgment told them was their duty against a growing evil ; whilst others have had too much affluence and ease, and by that means have sunk too much upon their lees ! God forbid it should be the case in *America* ! whilst a man or body of people are *simple* and *sincere*, having frequently recourse to their first principles in the Lord ; there is no room to doubt his *favour* and his *blessing*, and these will make a *happy life*, and procure a *happy end*, and all is well that ends well, is the old proverb ; but who can stand when God sets his face against them ? Or what can prosper if God don't smile his approbation. The wicked may prosper for a while, but at length shall be driven away as the chaff, and their candle put out—whilst the righteous shall be had in everlasting remembrance.

END OF PART THIRD—THIRD EDITION.

# APPENDIX.

## GREAT BRITAIN.

Warrington, April 16, 1807.

*To the Church of God in every place:*

This cometh in behalf of Lorenzo Dow; Itenerant Preacher of the Gospel of God our Saviour; We, the undersigned, Ministers and members of the people (called Methodist Quakers) late in connexion with the old body of Methodists, Do testify, that although his appearance amongst us was in much weakness, many suspicions, good and evil report, his word was with power and the Holy Ghost sent down from Heaven. From the time we have been favoured with his labours, he hath conducted himself on all occasions (in prosperity and adversity) as one whose sole aim is the glory of God and the welfare of mankind; far beyond his strength in labours more abundant, travelling night and day for the accomplishment of his vast desire to preach the gospel of the kingdom to many perishing for lack of knowledge; and we are witnesses his labour hath not been in vain in the Lord: Many of the stones of the street hath been raised to be sons and daughters of Abraham; backsliders reclaimed, and many of infidel principles shaken. From the impressive manner of his life, many sunk into Laodicean ease, have been stirred up to glorify God with their body, soul, and substance, whom we trust and pray will remain stars in the church militant, and afterwards form one part of his crown of rejoicing in the day of the Lord. Amen.

Being about to depart from this to his native land, we pray that the guidance of the same Holy Hand, which thro' a train of Divine Providences, cast his lot amongst us, may conduct and protect him over the great deep to the American shores in peace and safety. Amen.

R. Harrison,  
Richard Mills,  
W. McGinnis,  
Peter Philips,  
G. Brimelow.

} Preachers.\*

\* Also signed by upwards of one hundred persons more.

# HISTORY OF COSMOPOLITE.



## PART THE FOURTH.

### CHAP. I.

#### A SHORT ACCOUNT OF "ECCENTRIC COSMOPOLITE."

**W**HEN Cosmopolite was on his last tour through \*\*\*\*\* , orders were sent from the "*Castle*," somewhere by some body, that he must be taken into custody ; which body returning, replied for answer that *Cosmopolite* could not be found\*—this, more than once or oftwise.—Moreover, the Threshers pursued him two nights and one day for a noted *heretic* ; but he unwittingly escaped from them likewise. The *martial* law was now proclaimed in four counties, which made it dangerous travelling without a *pass* ; but Cosmopolite was providentially kept in peace, and safely delivered from the whole—yet not by foresight in any human wisdom—for it was not within the reach of human ken.

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" Question 22. A man from *America*, named \*\*\*\*\* , having travelled through this country, professing himself a friend to the \*\*\*\*\* , what judgment ought this \*\*\*\*\* to PASS concerning the conduct of that man ?"

" Answer. He came \_\_\_\_\_ or any authorised to give it \_\_\_\_\_ has not travelled as one of

\* Cosmopolite was on the chase seventeen hundred miles in sixty-seven days, and held two hundred meetings—such being the distance from the people, without intimacy—and velocity of the journey : that they scarcely knew from whence he came or where he was gone !

our people, nor as one of our friends—and we are determined that should he return, none of our \*\*\*\*\* shall be opened to him on any account whatever.”——*Minutes of both Countries.*

He left \*\*\*\*\* at full tide and fair wind in an extra packet—having just stepped on board as she cast off—down came the “pursuers,” and looked from the dock, while he gazed at them from the deck, and thus went out of the harbour.

Twice the Consul had applied for *passports* in vain, and likewise solicited the interference of the *Ambassador*, but there was no returns.—Hence *Cosmopolite* when he had finished his work and got ready, came away in a vessel that was fitted for the purpose; but not with design, except by providence. Another vessel having sprang a leak, which the *pursuers* were searching, as *Cosmopolite* sailed by out of port, in the other ship.

The fog was as a hiding place in the hand of God—to preserve from those “*Floating Hells*,”—while coming round *Hibernia* and doubling *Cape Clear*—for several days together!

This vessel was called the *Averick*—323 tons—De Cost, master—would keep half point nigher the wind than usual—hence ships at the leeward must run parallel, or cross our track to gain the weather gage, in order to bear upon us—therefore would lose time and distance. D’Cost put out his lights and altered his course, and so evaded the intruders thrice—whereas the other ship which had been refused on account of her leak, was boarded twice. Thus *Cosmopolite* was preserved to *Columbia’s* shores, for which praised be the Lord!

Though a stranger, the way was opened for meetings, and some good times in public—some acquaintance with the quakers, and sailed to New-York with most of the passengers.

*Cosmopolite* was accused with “*hush money*” clandestinely by some who were on board—on getting wind of it, he had the *agreement* stated, and then produced the *receipt* to the full amount, which answered to the *articles*. Then he was accused of having received a present of ten pounds from the Captain, which they said should have been divided with the passengers.—



Cosmopolite said why? was there any such agreement? They acknowledged not! yet observed it would have been but just. Cosmopolite said, he did not see nor feel the obligation—had the donation been given—which he observed had never been given; and appealed to the Captain if ever he had made the gift, who answered in the negative. Nevertheless, ungenerously did some still persist to make the impression that Cosmopolite was a *swindler*. But what is amiss here must be rectified hereafter.

Some of those people who were led by inclination or judgment to come to *America*, questioned Cosmopolite antecedent to their coming—civility demanded a reply, which accordingly was given—as free agents they came for *their* own interest only—but meeting with some trials, bitterly accused Cosmopolite, as the cause of all their trials, calamities, and misfortunes—who could have no interest in their coming—and even one went so far as to *curse* the day she ever saw his face—though he had done all he could to serve them—but the sin of *ingratitude* is one of the most abominable crimes that the heart of man can be contaminated with, and very obnoxious in the sight of Heaven—evidently marked with just displeasure in righteous retributions.

Here it may be observed—those who have fled from *oppression* and privation to the “*Land of Liberty*,” are the worst enemies, and most bitter in their execrations of any on *these* shores—when fortune smiles upon them—but yet it is very observable that few of them are willing to return to the old world.

A certain pair, whose “passage the *king* paid,” from the *old* world to ‘the *new*—fortune smiled on them in *Alexandria*—the term being expired, in contempt he quit the country—exclaiming, “the *best* flour in *America* is not equal to the *mud* of *London*.”—Where he put his barrel of dollars in a private *Bank*; which broke a few days after, and he then had to turn *porter*, and stand in the *mud* to get wherewith to support nature!

On this voyage Cosmopolite frequently felt a *foreboding* of approaching *trials*—and a secret conviction as though all was not well at the *Mississippi*—which he expressed more than once or twice.

He went on to *Virginia*, by land—saw Brother *Mead*—met his rib in *Richmond* and then returned to *New-England*—holding meetings and had good times by the way. But now the storm began to gather—preludes of which were seen—hence *Cosmopolite* felt he must fortify his mind—considering those omens a dispensation of preparation accordingly, from the beneficent *Parent* of the world!

Whilst in *Europe* *Cosmopolite* was attacked with spasms, of a most extraordinary kind; which baffled the skill of the most celebrated of the Faculty; and reduced his nervous strength, and shook his constitution to the centre, more than all his labours and exposures heretofore—which had been from seven to ten thousand miles a year, and attending meetings from six to seven hundred times—but now his *sun* appeared declining—and his career drawing to a close. But the idea of *yielding* and giving up the *itinerant sphere*, was trying to *Cosmopolite*—seeing it was his element and *paradise* to travel and *preach the gospel*. Hence he got a stiff leather jacket, girted with buckles to serve as *stays*, to support the tottering frame, to enable him to ride on horseback; which the doctors remonstrated against—when that would answer no further; he took the *gig* and little *waggon*—but was obliged to sit or lay down some part of the meeting to be able to finish his discourse—mostly for seven years.

Some could or would not make the necessary distinction between voluntary *singularity* and a case of extreme *necessity*. But such a *caviling* argues an ungenerous mind, and is too much tainted with "*moral evil*."

*Cosmopolite* had bought a pair of *mules* which were to have been fitted to the carriage against his return—but in lieu thereof, were put in a waggon; and so broke down, they were unfit for service—and hence he had to part with them for about half value, to be able to prosecute his journey—and the horse he had was shortly *starved* so as to fail, and hence obliged to part with him for one of little worth.

Shortly followed the residue—while in his decline of health. From *New-England* he was found in the *Mississippi Territory*; having travelled there by land through

*Georgia*, where he received letters of confirmation that all was *not* going right.

Here Cosmopolite was induced to aid two parties, as a friend *between*—who got him bound and would not let him off. He offered all he had, but in vain:—the circumstance was—one party owned three hundred and twenty-four acres of land, and *verbally* consented for the other to build a *mill* on it—who set up a frame without any title—and getting involved in debt—the first would not sell it to him, lest they should lose it by his creditors—and he was afraid lest he should lose his labour for the want of a title.—So they wished Cosmopolite to step in between them, so as to make each secure—which, without looking at consequences, he did.—This was an error of his life, and he repents it but *once* for all. However, it has been a *school* of an important nature to him—and doubtless will be for life.

Then went for his *Rib*, by the advice and request of friends—whose friendship in the sequel consists in fair words untried—like the pine tree which appears as good timber, but upon investigation is found *rotten* at the *heart*.

For, after Cosmopolite had gone in a few months over most of the northern states, he returned with his companion to that part, and was reduced to the most painful situation imaginable, as follows:—

First, some heavy *debts*, as a consequence of purchasing sixty-four acres of the three hundred and twenty-four—though he had but about twenty-four remaining, with the mill frame on it, having parted with about forty, to be able to work through.

Secondly.—No money or flush loose property.

Thirdly.—A sick companion without house or home—this being the time when friends forsook him—all except a *deist* and his family.

Fourthly.—*Reputation* attacked on all sides, and in remote parts through the states—that he was revelling in riches and luxury—with a fine brick house, sugar and cotton plantation, flour and saw mills, *slaves*, and money in the banks, &c. &c. &c. like a *nabob* in the east.—Whilst others made use of every thing they could that would be to his discredit—among which—some few

who had subscribed for his journals, and paid in advance, but not got their books, no allowance was made for the books being *lost*, but all was construed, "a design to cheat, and had got the property, and gone to the Mississippi to feather his nest."

Hence the famous expression—

"The *STAR* which *rose* in the *EAST*, is *set* in the *WEST*."

About this time he dreamed that he was in New-York, and was going from the Park to Pearl-street, in quest of J. Q's. house, when the street appeared burned and only the ruins of the walls remaining—and not a trace of his family could be found in the city—which waked him up in a tremour of horror. He told his wife that he thought they should hear something disagreeable from New-York, which the sequel proved in a few days, for a letter from Mr. W\*\*\*\*\* was opened in Virginia, and accidentally, or rather providentially, a friend wrote to the Mississippi, "I suppose you have heard that J. Q. has eloped to the W. I. and taken off another man's W\*\*\*, and also left you in the lurch with Mr. W\*\*\*\*\* and J. C. T. &c. &c. &c. The whole mystery was then developed, and consequences to be read that would be disagreeable enough.

Mr. N. S. had his trial by men who had never seen his "*letter*," or been acquainted with Cosmopolite, nor heard any thing he had to say about the circumstance—gave judgment in Mr. N. S.'s favour, and a certificate of acquittal, only on hearing *his own* statement—though *Pagan Romans* had the "*ACCUSER and ACCUSED face to face*," that he might have an opportunity for his own defence. The *Jews'* law did not condemn a man before it heard him.

Hence, Cosmopolite had the *sentence* of being the *agent* of all the evil instead of Mr. S.—and moreover was a "*Sabbath breaker*" having let some people have a few religious books through necessity, and not of choice, as they could not be supplied with *them* at any other time—therefore must have no countenance, but go on his own footing.

Cosmopolite delivered a discourse from, "*as ye would that others should do to you, do YE even so to them:*"—

first, in PERSON; secondly, in PROPERTY; and third, in CHARACTER—which discourse gave great offence!

These things now came to a focus about one time, which augmented the distress of Cosmopolite—as he was fast verging toward the grave—to human appearance he could not stay long—and the *thoughts* of dying in this cloud under these gloomy circumstances, were of the most painful and distressing nature—as circular letters were sent forth from the *executive* already, that he might rise no more—and at N. Y. it was thought and said by many that he would never dare to shew his face again!

A *gathering* in the side of Cosmopolite for some time now began to ripen, and finally burst in the cavity of the body, between the bowels and skin, and he expected to die; but falling asleep, he dreamed that he was in a mill race, below the wheel, and the water was as clear as crystal—but the bottom and sides were a *quicksand*, so that there was nothing to seize hold of or to stand on for the possibility of relief: thus situated, he drifted with the stream toward the ocean near by, where was a *whirlpool* of vast depth. People were sitting on the banks, merrily diverted to see him drift, without offering any assistance. However, a little man in *white* raiment ran down to the stream, waded in up to his chin, between the current and whirlpool in the *cuddy*, and stooping over, reached as far as he could, seized him by the edge of his garment and dragged him to shore, where a gentleman opened his house, invited him to the parlour, where the lady made the necessary arrangement for his relief in food and raiment, &c. then he was shewn a convenient room where he was left to compose to rest;—in the mean time those people on the bank merrily diverted themselves, saying, “he has *lost* one *shoe* in the river, and will never be able to *travel* and preach again”—but in the morning, to the surprise of all, *both* shoes were found safe in the dining room, though the doors were shut and locked all night.

The ideas of being stigmatized, and his ashes raked up by *misrepresentation* after his dissolution, were painful in the extreme; because the slur it would bring upon religion, as the time appeared fast approaching. He cried to the “God of Jacob” for *relief*, and that for

his name and *glory* sake to hear prayer—that His *cause* might not be slandered on his account.

Thus, after spending the bloom of youth in the service of others, for Zion's welfare—and now, in the greatest time of affliction to be forsaken of *friends*, was a feeling that cannot be well described—turned out as an old dog who hath lost his teeth.

"But where *reason* fails, there *faith* begins—  
"For man's *extremity* is God's *opportunity*."

As the last retreat, Cosmopolite retired into a *Cane Brake*, at the foot of a large hill, where was a beautiful spring, which he named "*Chiciman* spring"\*—by which he got a small cabin made of split poles, where the bear and wolf, *tyger*, &c. &c. with all kinds of serpents in N. America, abound. This was an agreeable retreat from the pursuing foe—there to wait and see what God the Lord would do !

Once he met three animals when going to a neighbouring house, upon a bye way, which he had hacked out through the cane—told them to get out, and chinked his tins together—one took to the left and two to the right a few feet, and he passed between, when they closed behind,—he inquired if Mr. *Ncal* had been there, having seen his *bull dogs*. The family, on hearing their description, replied that they were *WOLVES* !

Being *routed* from this peaceful retreat, in the manner that the *Porcupine* drove the *snake* from his *den*, Cosmopolite made arrangements to leave his *rib* and go to the States—so by mutual consent they parted for three hundred and seventy-one days, and he came into *Georgia*—having only about three dollars when he started in the wilderness from the *Mississippi*.

He attended a large *association* of dominies in S. C. who were mostly strangers to him—there being not more than three members remaining of the same body when he was acquainted with them a few years before, as about five years changes the majority in each. \*\*\*\*  
\*\*\*\*\*—and not more than five or six spoke to him.

However, he endeavoured to make clear work as he went; which, through the mercy and Providence of God, was accomplished; except about subscribers,

✶ Good.

which he supplied a few months after, though he had to travel several hundred miles to accomplish it. There was a subscription which Cosmopolite had made, but a part remained unpaid. He parted with his horse, which cost one hundred and thirty-five dollars, and fifty dollars in cash, with which he was let off, though he was denied the privilege of preaching in the *house* before he asked it—so he took to his *feet* and went on to New-York, and sent for Mr. W\*\*\*\*\*, and J. C. T. and shortly all the horrid consequence of J. Q.'s conduct presented to view.

Some years before, Cosmopolite was in a house where the man and all his family were confined with sickness; who requested some papers to be *filed* in the west to save his land, which he had been banished from by the Catholic *Spaniards*, on account of his religion; and he had to take his family in an open boat round Cape Florida, living on game, and had nothing but Providence and the gun to depend on until they arrived in Georgia, during a space of about seven months. To oblige him, Cosmopolite took the papers and filed them—and J. Q. wished to make the purchase, which matters were fixed accordingly all round, except executing *one* instrument of writing, which was only prevented by a sudden fit of *illness*.

Thus God sees not as man sees—what *we* think for the *best* may prove our *ruin*,—and what we think for the *worst*, may be the *best* way of *all*! J. C. T. acted the reasonable part, on Christian principles, to bear and forbear, and wait the *bounds* of *possibility*, but Mr. W\*\*\*\*\* acted otherwise.

J. Q. had been in the habit of opening the letters of Cosmopolite and taking out *money*—also he was to have paid Mr. W\*\*\*\*\* and J. C. T.—the latter he did not, but the former received a *note* from J. Q. on the account of Cosmopolite, but not to the full amount; giving a *receipt* for money, and wrote a *letter* to Cosmopolite for the "*balance*" to Virginia, where it was broke open, and remained on a shelf for more than a *year*; and was taken down by Cosmopolite when on his journey, careless, and observing *his* name on the superscription, open-

ed it, read it, and put it in his pocket, with the *receipt*, as he came along.

Mr. W\*\*\*\*\* denied the "*receipt*," although he acknowledged the *letter*; but the *names* were in his own proper hand writing—so admitted by judges, when compared with a receipt book.

He demanded the *whole* of Cosmopolite—saying the note of J. Q. was *destroyed*; which amounted to about two hundred and eight dollars—the whole was less than three hundred.

Cosmopolite said it was hard to pay it twice; but was willing to submit it to *arbitrators*, and abide their *judgment*; to which Mr. W\*\*\*\*\* assented—he should choose one—Cosmopolite another, and these two should choose a third—a majority of which should be *final*. The hour being fixed, Cosmopolite started with his, and met that of Mr. W\*\*\*\*\*, and who should it be but the *sheriff*, prepared to take Cosmopolite to the "*tight house*."—Thus the aspect was of the most gloomy nature—however, two men stepped up and became security for his appearance at court. This gave him time to breathe, and see what next.

The assignees to the estate of J. Q. who had died in the West Indies, offered to acquit Cosmopolite of all demands, if he would let them step into the place of J. Q. and have the transfer in his lieu, from those whom it had concerned—as J. Q. had left a demand on book against Cosmopolite of some amount improperly—and, moreover, would step in between him and Mr. W\*\*\*\*\*, and fight him in the law, giving Cosmopolite a bond of indemnity.

Cosmopolite readily consented; being only paid his expenses; but flung in his trouble—so that in attempting to favour the *sick* man he neither gained nor lost—except the plague and *censure*, as the *sick* man was paid his full demand.

There is *one* instrument of writing which hath been *paid*, but was never delivered up; which, in justice, Cosmopolite should have—as "*Major Mills, Charles Smith*," and "*Frances Steel*," doth know!

Thus Cosmopolite was enabled to clear off with J. C. T. and leave the city in peace—while Mr. W\*\*\*\*\*



was left to have his dispute *decided* in his own way.—but what was the consequence? He was *cast*, having the cost of court to pay; and only got the *balance*.—After which there was a *resurrection* of the note of J. Q. which Mr. W\*\*\*\* wished Cosmopolite to purchase—and for the refusal called him all to nought, as a “*scoundrel*,” &c. &c. &c.

Cosmopolite went as far as *Boston*, where he had a few books—procured him a horse and little *waggon*—and returned to the south, and so to the *Mississippi* to his rib; and immediately started for *Georgia*, through the wilderness, without bidding a friend farewell—visited many counties and started for the *north*. Was prewarned in dreams—which the sequel proved, at *Lynchburg*, Virginia. *She* was taken sick—brought nigh unto death, and detained two years.—See her “*JOURNEY OF LIFE*.”

Cosmopolite was defeated in attempting to get a small cabin here—his reputed “*riches*” by report, not being adequate to surmount it.

He was taken unwell with those *spasms*, and lay beside a road, and probably would have died—but a doctor came along—gave him some medicine, which flung the spasms from the *nerves* into the *blood vessels* and he began to amend from that time.

The Presbyterians were remarkably kind and open in N. C. many of their meeting-houses were at his service, and some of their ministers he formed acquaintance with, who appeared like very pious men, with the spirit of liberality!

Thus after long struggles, Cosmopolite got through his difficulties, into which others had involved him; after turning every way\*—even to parting with his HORSE and *library*; the latter of which he had taken

\* Though he thought of paying with a “*ramskin*,” as the saying is—i. e. deliver up all—but Providence wrought the other way, when it came to the last extremity with Mr. W\*\*\*\*.

Cosmopolite sent the money to J. Q. according to agreement—but he gave his note to Mr. W\*\*\*\*\* and kept the money, which Mr. W\*\*\*\*\* accepted on Cosmopolite's account, and gave *she* receipt for money accordingly!

much pains to collect and select—having the small piece of ground left at the Mississippi, on which was the old “mill” frame, from which he derived no benefit—neither does he expect to, having sent a *deed* of relinquishment, but received no value.

Those who are fond of retailing evil reports about absent characters with a degree of rejoicing, are a partaker of evil; in as much as they would consider it very hard, ungenerous, and unjust, for one to take half the liberty about them in their absence that they do about others. For the *motives* cannot be good—nor the spirit savour of righteousness. Therefore if they profess *friendship* to the face—they are only base “hypocrites” in heart; from which, may society be delivered?

*Dreams* may come from the *enemy*—from the *business* of the day past—from a *disordered body*—propensities founded by contamination—from “moral evil”—and from God, through the medium of *Angels*, and departed *saints*—as forewarnings to stir up and prepare the mind for those scenes a-head, as a dispensation of preparation. Which many remain ignorant of for the want of due attention, with a heart conformed to the Divine Government.

Many people, from a spirit of *prejudice* founded in jealousy, *surmise* things about others—which amounts to a *reality* in their *imagination*; and hence *assume* the liberty to report and circulate it as *truth* founded upon *fact*, to the great injury of society, friendship, and the *innocent*.

The foregoing short history of “*Eccentric*” *Cosmopolite*, is given for the benefit of all those whom it may CONCERN.

## CHAP. II.

June 9, 1813 **L**EAVING Peggy at John M. Walker's in Buckingham County, Virginia, where she was confined with ——— I spoke in Charlotte county, Macklinburg, Brunswick, Belfield, and Murfreesboro, down to Edenton, in N. C. at which place I was interrupted by a Baptist preacher, who gave me the lie, and brought himself into disrepute; I replied there was

"some good mistaken men whose hearts were better than their heads."

By *Elizabeth* I came to the *Hickory Ground* and down to *Princess Ann*—and while upon the road I heard "*Jefferson's Bull Dogs*," so called, roaring at one of neighbour *George's* frigates; which gave me awful sensations concerning the horrors of war, and the curse the world is under. On my arrival at *Norfolk*, I saw the smoke of cannon, and the awful scene during the battle of *Craney Island*.

"God sees not as man sees: for the race is not to the swift nor the battle to the strong"—which was exemplified in that instance; the termination being different from every calculation both of friend and foe.

I returned by *Suffolk*, where I found my old friends *Yarborough* were gone to the other world. By *Petersburg* to *Richmond*; where I found my old friend, *Stith Mead*, still going on in the work of the Lord.

On my arrival in *Buckingham*, finding *Peggy* still low in health, and the people unwilling for her removal, as unadvised. I requested a ride in the gig; which the family not suspecting my intentions, we started; and beyond probability, she endured ten miles before we stopped: as the Doctor had advised the "*White Sulphur Springs*" in *Greenbrier*. Next day we reached *Lynchburg*, where I was requested to preach; but *Lee Roy Merritt*, who had been converted in this place, and came with me from the Low Lands, had been to see his friends, was now on his return, and desired to preach: I felt as if it was his turn, and gave way accordingly. He spoke with life and authority from above; and going to his station in *Portsmouth*, died in a few days after, with the shouts of "**VICTORY! VICTORY! VICTORY!**" in his mouth.

"Let me die the death of the *Righteous*, and my last end be like his.—Mark the perfect man, and behold the upright—for the end of that man is peace."

While in the Low Lands I saw some good times, and revivals of religion; but the drought, the sun, and flies, were dreadful at that time. Many streams were so dried, that swine fattened upon their fish; and the want of water and food for cattle were distressing—with the

addition of swarms of flies to suck the blood of man and beast.

Hiring a hack we came to the "*White Sulpher*" springs in *Greenbriar*; where I got access to many neighbourhoods where I had not been before; being a stranger in those parts. Our expenses were nearly one hundred dollars, but I did not begrudge it, considering the benefit we received from those waters. When on the way she could hardly bear her weight ten yards, but now was able to ride sixteen miles on horseback to the "*Sweet Springs*," where I spoke to a large and attentive audience, though the *devil* reigned in those parts. Lawyer Baker collared me, and threatened to break my neck for preaching; because, he said, I insulted Mrs. ——— ten years before, by saying, hell is moving from beneath to meet her at her coming: and he did it to revenge her cause. But his assertion was false. The ladies however took up my cause, and promised me protection.— And hence his gambling comrades became ashamed, and he had to hold his peace and let me alone.

By the assistance of Providence we found the way opened to gain *Fincastle*; and the Camp Meeting, near *Salem*; where I had to apologize for my "*Lapel coat*," single-breasted; which I was reprobated for wearing.— The case was this—eighteen months before I was in distress for a *Coat*, the winter coming on; and had not money to spare to get one. But a man owed me twenty dollars, which he could not pay in ready money; hence I must lose it, (being about to leave those parts,) unless I would accept a turn to a shop where garments were ready made, being brought over from England: hence from my necessity, and the nature of the case, originated the contended coat, the most valuable I ever wore in my life. But I soon gave it away rather than hurt weak minds, and give mankind occasion; and got a *sailor's blanket coat*, to prosecute my journey.

From thence to *Blackrod* in a waggon; where we had some good times. I spoke to the military in *Christiansburg*: where they gave me a surtout.

I attended a *Camp-Meeting* one day and two nights, which appeared like a blank in my life; so I started off twenty miles on foot, to my destination.

Having procured me a *tackey*, and parting with Peggy at the Yellow Springs in Montgomery county, I started for the *west*, while she went to the *east*, with brother and sister *Booth*, in Brunswick county.

On Walker's Creek I saw the greatest preparation for Camp-Meeting that ever I viewed in my life, being encircled with barracks all round. It was a dreadful rainy time; but from our convenience, preaching went on in the tents; and all were accommodated.

I called at an house to feed my horse, where I was recognized, and solicited to stop and preach, which I did; and had a good time. The man of the house turned away circuit preaching, because they held private class meetings—and so broke up the class.

In *Abingdon* I spoke three times. Exchanging my poney for another, as she was with foal, which had been kept a secret from me by the seller: I got imposed on again, as the latter had not been corn fed; and in two days she tired. Hence I was obliged to exchange for a third, to be able to keep up with my appointments—but this also was so rough in his gaits, that my state of health would not admit of keeping him; hence I exchanged for a fourth, having expended eighty-three dollars—I obtained one worth about forty, having but one eye.

When I started on this journey, I felt to go as far as *Nashville*;<sup>\*</sup> but any farther a gloom seemed to over-

<sup>\*</sup> In Nashville jail I saw an Indian chief of the Creek nation, named Bob—taken prisoner by Coffee's spies. I asked him why their nation took up the hatchet against the whites, when they were paid for their friendship by the United States.

He replied, that a letter from the Great Father, the King of England, that the time was arrived to take up the hatchet—then the governor of Pensacola sent for the big Prophet—who said if we did not take up the hatchet our cattle would become buffaloe, and our fowls like wild turkeys—and our hogs would become lizards—and likewise our dogs would become spirits and kill us, because we had whipped them;—which prophecy the governor delivered by an interpreter to Runners, who quickly circulated it through the nation—some believed it who were credulous in the doctrine of spirits. It was through such a three-fold influential source; others believed it, being disaffected to the United States—and a third to prevent being

spread my contemplation on that subject—I could not tell why: yet when I arrived into West Tennessee, the cause was obvious; the Indians having commenced war, blocked up the way to *Louisiana*—as many were murdered in that direction.

Putting my work, improved, to the press, I sent off my appointments; after which I commenced my tour through Galatan, Carthage, Lebanon, where I saw the wife of the "*Wild man of the Woods*." I strove to obtain his journal; but in that I was disappointed—though they had agreed on certain conditions to let me have it—he died in peace. Jefferson, Murfreesboro, Columbia on Duck; Ricees' M. H. Franklin; Liberty, near Green Hills; Dixon county, Clarksville, Palmyria, Christian county and Russellville, in Kentucky; Robinson C. H. Macminsville, Secotchee valley, Washington, Kingston, Marysville, Seversville, Knoxville, Clinton, Jacksborough, Claibourne, C. H. Rutledge, Rogersville, Greensville, Jonesborough and Carter, C. H. to Wilksborough, and then Huntsville, so to *James Clements*, where I arrived on Tuesday evening, the 14th of December; intending to proceed immediately to Raleigh, and from thence to Brunswick, where Peggy is. But in this I was disappointed: being taken sick, was confined until Thursday, when the weather set in bad. On Sunday spoke to several hundreds in the door yard, and rode fourteen miles on my way—and falling in with a congregation, I spoke at night. Next day it rained, snowed, and hailed, in a distressing manner, so that I could not feel myself justifiable to pursue my journey; however anxious.

There is something peculiar in my detention here,—for I felt to hasten my journey to the utmost, and accomplish my route; but still I was prevented going further at present, though I have accomplished the essence of my visit.

tomahawked, as there could be no neutral in the war—and hence the commencement of hostilities.

They that observe lying vanities, forsake their own mercies. Four armies are now against them—and destruction appears coming upon them to the uttermost.



More than a year ago, I dreamed that we were on the shore in the Low Lands—where about twelve o'clock at night the great ocean presented to view *before* without bounds, and the awful cavalry pursuers were in the *rear*, and destruction to the uttermost awaited us if we staid there until day. I saw a batteau, without sails, oars, or rudder, in which I said we must embark as the only alternative, and leave the event to God,—and putting in our trunk, for it was present with my papers, and all we had : Peggy stepped in, and as I shoved it off stepped in myself; the *motion* of which, with the *wind* and *tide*, took us out of sight of land before day. A porpoise rose and struck the gunnel of the boat, and broke in a part, which admitted the waves to dash in, and the boat began to fill. I said, we are lost—there is no hope, but to commit ourselves to God, and hang our *souls* upon Him!

Just then a fine large ship presented to view, and was immediately along side; and seeing our danger, flung us a rope, to which we fastened the trunk, and so were drawn into the ship, as the boat just then filled and went down! There were three ladies in the cabin, who served us with a dish of warm coffee or tea; for we were wet and very much chilled. I could eat but little, from the gratitude to the great Disposer of all events for our late deliverance from the danger of the sea, and our dreadful pursuers. I asked the Captain where he was from, and bound to? He said, “from *Ireland*—have been to the *West-Indies*—am sailing to JERUSALEM.” While reflecting on the subject, and the probability that my pursuers would not hear of me for years, if ever, I waked up all in a flood of tears!! What it means, I know not, time must unfold it!

When on my return from *Europe*, from an unaccountable impulse of mind I frequently said, I awfully feared that all was not right at the *Mississippi*; as a brother and sister in law had gone to that territory about the time we left *America*.

In *Ireland*, one day a person observed to me her dream, which left a tremor of horror on her mind. That I had wings, and could roam at pleasure where I pleased; at length I lit down on a *certain* place, and sunk in-

to the mire—and the more I strove to get out, the deeper I sunk down in the black mire. When she waked up with a degree of horror.

Those persons in M. T. separated, by grievously sinning against the tender mercies of the Lord. Leaving Peggy in Virginia, I arrived in Claiborne county, where he had begun a mill on ground which was not his own, and got involved in debt, which caused both parties, viz. the owners of the ground and him, to desire me to act as a *mediator* between them; which I accordingly did—and writings were passed accordingly.

But alas! this was the beginning of sorrows to me—and proved a school, arising from a combination of circumstances, which I shall never forget.

I offered all I had, in a few days after, for a release, but in vain—they proved like blood-suckers, which stuck close to the skin. Hence I was compelled to purchase a part of the land and improvements; which involved me in debt head and ears, of several thousand dollars, which took some time to extricate myself!—But which was accomplished by perseverance, through the Providence of God.

The “Rights of Man,” fifth edition, being finished, I visited Fayetteville, Wilmington, Kingston, Georgetown, and CHARLESTON; where the woman lived at the “Planters Hotel,” who had been instrumental in saving me from the hand of Baker—here I put up *gratis*.

I visited Sumpterville, Statesborough, Columbia, Chesterfield, Wadesborough, and several adjacent counties, to Moore; and Raleigh, Smithfield, Kingston to Newbern, and Washington, so by the intermediate places to Tarborough and also to Nash, C. H. Louisville, Williamsborough, Granville, Hillsborough, to Terswell and Person to Warrington and Brunswick—from whence we took our departure to Petersburg, Richmond, Fredericksburg, Alexandria, Washington to Baltimore; and on the way I met Jesse Lee, who hailed me in the stage. I once saw him at a Camp-Meeting in Georgia—we took a walk

He has been *Chaplain* to Congress longer than any one individual since the “true American FEDERAL Gov-



ernment" was formed. I spent some time with him at *Washington*—he gave up his appointment for *Cosmopolite* in the "BIG HOUSE." One night *Cosmopolite*, while sleeping in the room with him dreamed that a *Rat* came out of the dark, and fastened on his finger, and began to suck his *blood*, which he, in endeavouring to shake off, had like to have sprung out of bed. Next day there came a *swindler* to *Cosmopolite*, and ingeniously duped him out of thirty-eight dollars, which he designed never to reimburse! This also was a *school*, and taught him the lesson—"He that will be *surety* for a stranger shall smart for it."

Mr. F. A. is sick, and perhaps is about to end his long and arduous labour. What then?

*Cosmopolite* heard N . . . . . S . . . . . preach from, "The Lord *knoweth* how to deliver the godly out of temptation, and to reserve the *unjust* unto the day of *judgment* to be punished." The Lord *knoweth*—not is able or willing—but *knoweth* *how*, i. e. the *best* way to deliver, &c.—and to reserve the unjust unto the day of judgment—not the general judgment, but some *particular* judgment in *this* world—adding, those who will not be subject to RULE and ORDER, put themselves *out* of the power of the *magistrate*, for he cannot follow them thro' all their intricate windings; of course they surrender themselves into the hand of God only—and hence we may expect to see some particular judgment befall them, as a just dispensation, and make a striking example of them as a warning to others!

From Baltimore to Philadelphia, and so to New-York, where he saw J . . . . . M . . . . ., who professes himself to be an "*alien enemy*"—who hath caused (more) uneasiness in the . . . . . society, and disturbance (than *Cosmopolite* hath done on these shores this eighteen years)\* though accountable to none in a

\* The *example* of *Cosmopolite*—it had been urged would prove pernicious: but where has the effect been produced yet? Moreover the "Defence of Methodism" states the distinction between "*Accidental and moral evil*," and shews the absurdity of saying "*most good or evil*" &c.—"*more evil than good*."

*moral* or ecclesiastical point of view, for his conduct on *these* shores—though a man of “ORDER,” yet he has been generously used in various senses in *this* city—but his *Life* shews the liberty in his country, as published by himself. However *Americans* as “*alien friends*” *THERE* in time of PEACE, are used worse, than “*alien enemies*” are *here* in time of WAR—which Cosmopolite doth know.

There *Cosmopolite* with his *Rib*, had to appear at the *Custom House* by summons—and tell his age, parentage birth place, occupation, city, street, number of the house, and name of the family where he staid before embarking, ship's name, &c. &c. &c. complexion, height, flesh marks, &c. &c. all the answers recorded, and his name he had to sign to his testimony. This examination they passed through three times at the Custom House, then at the Mayor's office, and also at the Alien office; then he could not stay without the King's license, on which were certified his *lodging*, &c. which must not be removed even to the next door without permission, under a penalty—and the family who received him to fifty pounds fine. Moreover, he must not exceed eleven miles distance, nor preach without license from the *sessions*—which could not be obtained without, first, the OATH of *allegiance*—second, to support that particular form of government, third against *Popery*, or be subject to pay a fine of twenty pounds—and those who suffered meetings in their houses without a license from the Bishop's court, were subject to twenty pounds fine—and each of these who attended, to pay five shillings.

Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's—for the *devil* ought to have his due, and God requires no more—and every thing should have JUSTICE done to it!

And to misrepresent any thing designedly, with an intention to *deceive*, to injure another, and thereby answer our own designs, is a “MORAL EVIL” of the deepest dye—and while the *Vicegerent* governs the world in *Righteousness*, judgment must and will be given in favor of the *injured*. Therefore *vice* must not triumph over *virtue*—and though the “*Wicked* may flourish like the green bay tree” for a season, the day of retribution will come at last. Consequently, all persons whose *actions*

flow from *impure* and unjustifiable motives, will have only a *curse* and *bitterness*, as a just entailment at last, as the final issue of their conduct !

But innocence, uprightness and integrity of heart, founded upon virtuous and justifiable principles, as a responsible Agent to the Supreme Governor of the world, will meet His approbation ; who will carry them through safely, however severe their trials and conflicts may be for a season—*Salvation* will come at last.

Hence the propriety of “**FAITH** in **GOD**,” and a “**HOPE**” in his *Providential* hand ! Likewise *Charity* or **LOVE**, which is the *spirit* of the gospel of Christ—should be the moving spring of all our actions ; in order that we may glorify him in all our ways by a suitable disposition of heart fitted to his government—which requires a *worship* in **SPIRIT** and in **TRUTH**, with the **UNDERSTANDING** !

“**Natural Law**”—“**Moral Law**”—and the “**Rule of practice**” originated from the same *Author*.

Natural law embraces *unalienable* **RIGHTS**, which are founded upon *innate* *principles*, as life, liberty, and the pursuit of *happiness*, &c. from which *equality* originates “*Natural Justice*.” Agreeable to such natural justice is “**Moral obligation**”—“**Love the Lord** with all thy heart, and thy neighbour” (not less or more, but) “**as thyself**,”—“and as ye would that others should do to you, do ye even so to them, for this is the law and the prophets”—or what the law of *Moses*, and the *spirit* of prophets, and the example of Jesus Christ enjoined “**Therefore with what judgment ye judge, ye shall be judged**,” and “**with what measure you meet, it shall be measured to you again**.”

The *just* retributions of Divine Providence have been observable in *social* bodies, as well as in *personal* and individual cases. *Haman* and *Mordecai* exemplify an instance—“**he that will dig a pit for another, shall fall into it himself**.”

## CHAP. III.

## CONCLUSION.

**T**HE first fifteen years of my life were as lost, not being devoted to God; though more *sober* and steady than most at that age; which was remarked by many.

When in my sixteenth year, I became acquainted with the comforts of *religion*; which hath kept me out of many a hurtful snare. About eighteen I commenced my *itinerant* career; which is more than *eighteen* years since. Various are the scenes through which I have been preserved since, by *land* and *water*—in those different climes where my lot hath been cast—arising from the different custom, interests, and the prejudice of education. There is a family *likeness*, so there may be a family *temper*—and likewise a family *education*. Hence the various *MODES* give rise to various *prejudices*—and those that *predominate* will infest and *taint* whole societies or neighbourhoods, over whose influence they controul.

Little *minds* are capable of little things—and hence to see an *exaltation*, is apt to produce a *jealousy*—which when admitted begets envy: and friendship and respect *degenerates* into hatred, malice, and ill will.

Every person supposes himself to be in the *middle* of the world, and *his* way to be the most *RIGHT*, as a *criterion*, and the summit of *perfection*. A difference of course to be an *error*, which should be cured—hence he bears testimony against it with all the zeal, acrimony, and bitter censoriousness imaginable. Why? because it varies from *his* views—without allowing others the same liberty that he takes; to think, and judge, and act for himself—but all are in error who do not come to *his* rule, founded upon bigotry and the prejudice of education. For, the most ignorant are generally the most rude, saucy, impertinent and positive in their assertions—not knowing how to state a proposition, nor draw a right conclusion—but think that assertion is argument, and so take it for granted that it proves the point.

Those persons who have sprung out of the *ashes*, and have been raised in the corner, when they get into office and *power*, become the most important, self-exalted, imperious, and *tyrannical* of any persons whatever; and domineer over those with a vengeance, that come within their power and displeasure;\* from which good Lord deliver the EARTH!†

I perceive all things below the sun to be of a fleeting nature—nothing permanent but *Divinity* and *Immortality*! And to *feel* the *love* of the former brightens up the prospects of the latter; and *inspires* the heart with “*hope*” beyond this life!

I have not an acre of ground I call my own upon earth—and but a small pittance of this world's goods in any shape or form. But am without house or home of my own—and but very few on whose friendship to depend.

The last seven years of my life have been a scene of trials; but they have been a school. During this time, I have not received from other people in my travels, what would bear one half of my necessary expenses—and yet there is no time nor place in *Europe* or *America*, that any person can point out, when or where I asked for a “CONTRIBUTION,” for “*myself*,” either directly or indirectly—though I have taken a few, made by other people, in some cases of extreme necessity, or to prevent doing harm by hurting the feelings of some well wishers, in the course of those eighteen years—but have by far declined the bigger part—perhaps ten to one.†

The profits of my books—I derived no real advan-

\* This is observable in petty understrappers \* \* \* \* \* as well as in the *black* overseers in the West-Indies.

† The narrow contracted Tyrant—condemned such a *VARIETY* of *heights*—thought to be “*uniform*” would be for the best—and choosing his own height for the model, had an “*IRON* bedstead” erected for the criterion—and all the longer must be “*cut off*,” and all that were shorter must be *stretched*—which neither *nature* nor *grace* admit.

‡ I have now and then rode up to a house, and asked for a bit of bread and some few things of the like necessity, &c.

rage from, before I went to *Europe* the last time—and by the “JOURNAL” I sunk about one thousand dollars; by engaging too many to meeting-houses, before the work was done—at one of which there happened to lack *twenty-five* of eight hundred; and hence twenty-five dollars in *cash* was demanded, and paid from other publications—so that I had but about *ten* dollars, when I embarked for *Europe*.

But hitherto the Lord hath helped and brought me through, and gently cleared my way. I feel a sweet inward peace of mind—a blessing I have never lost since I saw “*Calvin Wooster*.” What is before me I know not—trials I expect ever await me, while upon the Journey of Life on these mortal shores—but the anticipation of a better and happier world, attracts my mind to surmount every obstacle by “FAITH IN JESUS,” to gain that bright abode—and strive by every possible means to *regenerate* the *earth* by the knowledge of God—that “*moral evil*” may be expelled the world, the *Kingdom of Christ* become general, and rule over ALL.

I verily believe these are the last days of trouble, some times—and will continue to grow worse and worse—and rise higher and higher, until after the “FALL OF BABYLON”—which I expect cannot be far off—and the “Beast and False Prophet” be taken away—then the *Divine Government* will be acknowledged—natural justice attended to—moral obligation performed—in the golden rule of practice, as enjoined by the VICEGERENT of the *world*!

Whoever will read the xxviii. of *Daniel*, and compare it with the history of the *Jews*, and our LORD’S prediction, with *Josephus*, must be at least rationally convinced of the doctrine of *Providence* in *nature* and *grace*.—And whosoever is convinced, and looks at the “*signs*” may discern the “TIMES”—“For the light of the *moon* is becoming as the light of the *SUN*”—when compared with the last centuries:—and “The light of the *SUN* shall become *seven fold* as the light of *SEVEN DAYS*”—saith the *inspiration* of the Almighty. Then “the *House of the Lord* shall be established on the top of the mountain, and exalted above the hills”—

"and all nations shall flow unto it"—then "the *wolf* and the *lamb* shall dwell together"—and the "nations learn war no more"—for "the NAME of the LORD alone shall be EXALTED in that day"—and natural evil will be expelled the world—and the earth restored to its paradisaical state—"until the thousand years be ended"—whether a common thousand—prophetic or apostolic—when *Christ* shall reign on earth, and bring his saints with him—but after the loosing of *satan*, then there will be a *falling* away; and shortly will come the general judgment—"moral evil" having contaminated the earth *again*—and hence it is inconsistent with the nature and government of the Almighty to continue the world in being any longer—then we arrive to the "CONSUMMATION" of all things.

THIS world is fitted to man's *body*, but not to his *mind*—the *love* of God is the only *principle* that can satisfy the MIND, and make him *happy*. Man is ever aspiring for *new* and *greater* things—now this principle is not wrong—being implanted by the AUTHOR of *nature*, as an inherent principle that is innate—the *evil* consists in the pursuits of improper objects—objects that can never satisfy—and so become idolaters, to the neglecting the *Author* of all *good*—the privation of which is misery—as HE is the only fountain of *perfect* and lasting *happiness*!

This world is man's beginning place, like a state of embryo—he being a *candidate* for future happiness—hence the other world is his place of *destination*—For "*moral evil*" brought "*natural evil*" into this world—man is *degenerate*—hence the necessity of "*regeneration*" by the Divine Spirit—called the "*NEW BIRTH*."—"The kingdom of Heaven was prepared for man," not from all eternity—but "from the foundation of the world"—whereas "the lake of fire and brimstone" was never made for man, but was "prepared for the devil and his angels."

The "*pleasure*" of the Lord was the moving *cause* of "*creation*."—"Love" was the moving *cause* of "*redemption*"—and "*faith*" is the *instrumental cause* of

"*salvation.*"--But "SIN," man's own ACT, is the cause of his "*damnation.*"

Therefore the necessity of *seeking* the Lord by *faith*, to find that knowledge of him which will give an *evidence* of *pardon*, and bring *peace* to the mind.

The "*divisions*" of the human family into "*nations,*" has its advantages—to cause a *balance* of *power* and a *refuge* for the oppressed people.

The *variety* of "*denominations*" also in those nations, have an advantage—that no one shall have the pre-eminence to domineer over others in matters of "*conscience*;" there being so little *real piety* in the world. *Union* of *form* and *ceremony* is not *religion* in a moral point of view—for by it with the addition of *power* the world hath been imposed upon—and taken the *shell* for the kernel—in their awful delusive ignorance—which hath driven men to deism and *infidelity*, as common sense began to wake up and see the imposition. And doubtless will continue so to do more and more—hence the propriety of those words—"When the son of man cometh shall he find *faith* on the earth?"

But a *union* of HEART in the *spirit* of the *gospel* of CHRIST, is a necessary thing to promote peace, and *convince* the world of the reality of the religion of Jesus being founded in Divinity—that they may embrace it by *faith* and "*know*" its blessed enjoyments.

Let brotherly love continue—for where bitter contention is, is every evil work—and instead of judging and striving for a party—and using the devil's tools with which to do the Almighty's work, strive to excel in love—evidencing your "*faith in Christ by works*"—bringing forth those fruits of *Christianity* that will be the *evidence* on which will turn your eternal "*justification*" forever, in the day of final retribution!

The GLORY of God our *object*, the WILL of God our *law*—His SPIRIT our *guide*, and the Bible our *rule*, that Heaven may be our END—Hence we must "*watch and pray*"—endure to the end to receive the "*Crown of Life*"—where is pleasure without pain—for evermore!

Then the storms of life are forever over, and this journey is drawn to a close; where there is glory and



honour, praise and power, majesty, might and dominion forever ascribed to God and the Lamb; where is no sighing nor crying—but endless day without night—where we may say hallelujah—hosanna forever!

Glory, glory for the prospects a-head! the “HOPE” beyond the *grave*!

LORENZO DOW.

*At the house of Brother Weait Munson,  
No. 176 Broadway.*

New-York, May 8th, 1814.

## APPENDIX.



Dublin, October 18, 1806.

My Dear Brother Dow,

AS you are about to leave this city, I send you this small testimonial of my esteem and love, as it may on some occasions, open your way among strangers.

I had but few opportunities of attending your meetings; when I did, I had no doubt of the divine blessing attending your ministry: on other occasions, I have had the fullest proof, that although you were confined in your place of preaching, the word of the Lord was not bound, but became the power of God to the salvation of many precious souls. I suppose not less than thirty of these have, *on your recommendation*, joined the society; several of whom are rejoicing in God, and living to his glory in newness of life.

When you formerly visited Ireland, I witnessed the power of God attending your ministry in several instances, and I rejoice in the continuation of his grace to you. From all I have seen and heard respecting you, I acknowledge the hand of God, who is now as formerly, abasing the pride of man in the instruments by whom he works. (See 1 Cor. i. 26—29.)

I have no doubt of your candid attachment to the Methodists in affection and interest as well as doctrine. I believe your aim is to spend and be spent in bringing sinners to the Lord Jesus, and do therefore cordially "bid you God speed." May you have many souls given you in every place, to form your crown of rejoicing in the day of the Lord! May the eternal God be your refuge, and protect you, and your dear wife and little one, is the prayer of

Your affectionate Brother in Christ,

MATTHEW LANKTREE.\*

Rev. Lorenzo Dow.

\* Superintendent Preacher of the Methodist Society in Dublin.

Dublin, April 21, 1807.

**My Dear Brother Dow,**

I was in expectation of hearing from you ever since your departure. At present I must be brief.—Whatever be the ultimate result of the emigrating spirit which is at present moving so many of our dear friends to leave us, I cannot tell: this I know, we already feel in a distressing way its painful effects: Our hands hang down, and our enemies rejoice. May the Lord interpose, and order it for our good!

I cannot unravel the providence which prevented brother Joyce from proceeding along with you. I fear he was not in the will of God.

With respect to the fruit of your labours, the general testimony of all I have conversed with has been, that the Lord has owned your ministry in various parts of Ireland. My desire and prayer for you is, that you may feel the Lord's presence and the power of God with you more fully than ever. I would thank you for a few lines before you leave England. My love in the Lord Jesus to sister Dow, and all our friends who accompany you.

I am

Your affectionate brother in Christ,  
**MATTHEW LANKTREE.**

*Mr. Dow, Liverpool.*

My dear wife sends her love to sister Dow and you. The class under her care is going on well in general.

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New-York, November 16, 1865.

**My unknown Friend,**

HAVING received information from Mr. Kirk, respecting your situation, and supposing you to be a proper person, from your influence in the \*\*\*\*\* \*\*\*, I take this opportunity, the earliest that offers, to write to you, by the way of Liverpool, on a subject in which our brethren are deeply interested. MA. Lo-

c g 2

renzo Dow, has embarked again for Europe, better furnished perhaps for success than when he was with you last. His confidence of success must at least be very considerably increased, having succeeded so well in *deceiving or duping* so many of the preachers in the American \*\*\*\*\* I hope that our brethren in Europe will unanimously resolve to have nothing at all to do with him. There is the greater necessity of this, as it appears to me, that if you should suffer him to have any access to our people, it would not only do us an injury, but him also: for such is the nature of his *plan or system*, that he estimates truth and right, not so much by principle as by success. If he should not make immediately for Ireland, please to use your ability to put the English on their guard. I expect he embarked for Liverpool. If he did not take such grounds as to lead our people into an acquiescence and even approbation of his measures: if he did not affect to act as a \*\*\*\*\*, I should say nothing about him.— But as an itinerant plan may indirectly lead to impostor, it stands us in hand to be very cautious to distinguish between the true and the false itinerant: the lines of distinction should always be kept very clear between the . . . . . preacher and his *ape*. I am sorry, my dear friend, that we can give you no better specimen of the fruits of . . . . . in this country.— Alas! Alas! Shame! Shame! It shall be published in the streets of London and Dublin, that . . . . . preachers in America, have so far departed from . . . . . and their own discipline, as to *countenance and bid God speed to such a man as Mr. Dow*; the last person in the world who should have been suffered to trample . . . . . ism under foot with impunity or countenance. His manners have been clownish in the extreme; his habit and appearance more filthy than a *Savage Indian*; his public discourses a mere rhapsody, the substance often an insult upon the gospel: but all the insults he has offered to decency, cleanliness, and good breeding; all his *impious* trifling in the holy ministry; all the contempt he has poured upon the sacred scripture, by often refusing to open them, and frequently chusing the most vulgar saying as a *motto* to his discourses, in preference

to the word of God; all this is as nothing in comparison. He has affected a recognizance of the secrets of men's hearts and lives, and even assumed the awful prerogative of prescience, and this not occasionally, but as it were habitually, pretending to foretel, in a great number of instances, the deaths or calamities of persons, &c.

If he makes converts as an apostle, he will not meet with your interference; but I have this confidence in my elder brethren, that as the disciples of the great \*\*\*\*\*<sup>\*</sup>, whom they have known in the flesh, they will make a public stand against this *shameless intruder*, this *most daring impostor*.<sup>\*</sup>

Grace and Peace.

~ N\*\*\*\*\* S\*\*\*\*\*.

To the Rev. Matthias Joyce,  
Dublin, Ireland.

A true copy: The original is in Mr. Joyce's possession.

JOHN JONES.  
P. JOHNSON.

\* An '*intruder*' is a bad character—but a '*shameless*' one must be *calloused* to all delicate and important feelings. An '*impostor*' is a bad character—a '*daring*' one is worse—but the '*most daring*' is in the *superlative* degree—which charge is unfounded—as Cosmopolite hath given an honest account of himself at all times—to all persons—and in all countries wherever he hath been—whether in *Europe* or *America*—from *Quebec* to *New-Orleans*—and the foregoing History is a simple relation in miniature for the correction of *error*—the welfare of *Zion*—and those whom it may concern.

## A FEW SOCIAL REFLECTIONS.

**A**FTER several years absence, I met my old friend, *Covel*, at Brother *Munson's*, New-York. He informed me of a promise that I had requested of him, viz. to visit from *house* to house, if he felt it a duty laid upon him from God. Some time passed, when he recollected it in a dull neighbourhood—it came upon him—he visited—a glorious work ensued, and a good society was raised up: though some thought he was insane, but found the error was in themselves.

The different *modes* have varied in different countries and ages of the world, amongst the truly *pious*. When the different "*denominations*," so called, judge of each other's *religion*, they judge that they are all wrong—but if they judge of their *own* religion, they judge that they are right. Hence, according to that mode of reasoning and judging, it will follow of course, that they are all right, or else that they are all wrong: but the truth is, there is *good* and *bad* among the whole—and these *two classes* comprise the whole world of mankind.

It is a *self-evident* truth, that as all *men* descend from the *same* original stock, they are of one *degree*; and hence have the same *natural rights*—equally. Therefore every *generation* of men have as good a right to govern itself as the generation that preceded it, by the same rule that every man is born equal in right with his *cotemporary*—consequently, the difference of distinctions is rather the result of *ART*, by which the order of things is inverted, than of any natural modification of things.

By what rule of right can one man exercise *authority* with a command over others? Either it must be the *gift* of God, or, secondly, it must be *delegated* by the *people*—or less, thirdly, it must be *ASSUMED*!

A *power* without a right, is assumption; and must be considered as a piece of *unjust tyranny*."

*KINGLY POWER* had its origin and foundation in that of "*BABEL*," or *Babylon*, which met the Divine

disapprobation, and whose *curse*, as a just retribution, scattered them abroad—and laid the foundation for the different *nations* and *dialects*! Likewise the case of *Saul*, was a striking example of “*kingly power*” not being founded in *Divine wisdom*, nor agreeable to “*moral order*.” But if there be kings, it would be better to have *good* men than bad ones—hence the *christians* were to pray for them; as friends to society, who wish for peace in the land!

The power of the POPE, who is stiled “*universal Bishop*,” as the *spurious* “VICERGERENT of the Almighty upon earth”—and “*KINGLY POWER*” and SLAVERY, are all of a piece, though different modelled—the *principle* is the same, being founded in “*moral evil*,” and requires *terror* and *ignouance* for its support—therefore tyrannical barbarity, and every species of cruelty that human nature could invent, has been used, to prevent the spirit of *inquiry*, that man might not see, feel, and detect the imposition—but quietly submit to the galling yoke of

“*PASSIVE OBEDIENCE AND NON-RESISTANCE,*”

without being permitted to *think*, and *see*, and *judge*, or *act* for themselves!—which shews that *those* Governors “love darkness rather than light, because their deeds are *evil*!”

But if all men are “*BORN EQUAL*,” and are endowed with *unalienable* RIGHTS by their CREATOR, in the blessings of life, *liberty*, and the pursuit of *happiness*—then there can be no just reason, as a cause, why he may or should not think, and judge, and *act* for himself in matters of religion, opinion, and private judgment.

For what right hath any man to *meddle* with that which does not concern *him*?

If all men are “*equal and independent*” in their INDIVIDUAL capacity—yet it is equally self-evident that they are *dependent* in a *social* capacity. *Natural* rights are by virtue of *existence*—*social* rights by virtue of being a *member* of society. Those rights *imperfect* in *POWER*, are cast into the common stock by *delegation*—and he

takes the arm of society, of which he is a part, in preference and in addition to his own.

A *whole* being composed of parts, the *parts* collectively form *one whole*.

The "CONSTITUTION" of the United States was framed by a *delegated* "CONFEDERATION," who were chosen by the *people* for that purpose. The *Constitution*, when framed, was *recommended* by the Confederation to the different states—each of which voluntarily received it by their own proper legislative and sovereign authority, whose officers were chosen by the *people* for that purpose—all of which procedure is agreeable to *natural justice*, arising from the CREATOR'S "*law of nature*!"

And as the Constitution *admits* of AMENDMENT, how different this from the old theory—"Can do no *wrong*, nor think any evil." How great is the contrast, which admits of "freedom of *speech* and of the *press*"—and the one "DEATH" for "IMAGINATION,"—death of the K \* \* \* !

If the Creator made the *ocean* for the benefit of his *creatures*, as a common "*highway*" for all nations—by what *right* can one claim it for his own; and compel others to pay him for the privilege to use it?

Is it not assumption?—a power without a just right, of course, an infringement upon *natural justice*—and must be considered as an unjust Tyranny!

Universal rights of conscience should be established in every land, agreeable to the Creator's law of nature—that *light* may be disseminated, and the joyful sound extend to every clime—that the earth may revert to its original and proper owner—and his Kingdom come and rule over all!

It hath been a matter of thankfulness with me to the wise and good Creator, that my lot was cast in *America*. For had I existed in any other *age* or *nation*, it would have been naturally impossible for me to have enjoyed those privileges that I do now, because they did not then and there exist.

The *times* are eventful; and the fall of many no doubt is at the door. The "*ten toes*" of Nebuchadnezzar's *image* are now only remaining—the second "BEAST"




from the earth (Asia) is come—and the five heads of the first BEAST are fallen—which shews the *succession* of POWER, and the TIME of the Church in the “wilder-ness.”

The seven heads of the Dragon in pagan Rome, 1 Kings, 2 Consuls, 3 Dictators, 4 Triumviri, 5 Decemviri, 6 Military Tribunes, 7 Imperial. *Constantine* the Great, being the tail or last emperor in Rome pagan, opened the door for corruption in the Christian church, by his “Law Religion” and the introduction of *images*, so the “stars of heaven fell”—i. e. the ministry became corrupt—hence arose pride and ambition, and the *papacy* or first BEAST sprang up, out of the sea (Europe) who exercised whatever authority had ever existed at Rome—“five of his heads are fallen,” 1 Lateran, 2 St. Peter’s, 3 St. Mark’s, 4 St. Maria Maggiore, 5. St. Mary Major!

So the first beast is not (and Babylon reigns Queen) his power being taken from him in 1810—(see Wesley’s notes, fifty-six years before hand) but he will rise and struggle once more before his final overthrow.

END OF THE HISTORY—BEING VOLUME FIRST OF  
HIS WORKS.

[The second will consist of his *Polcmical* works, &c.]

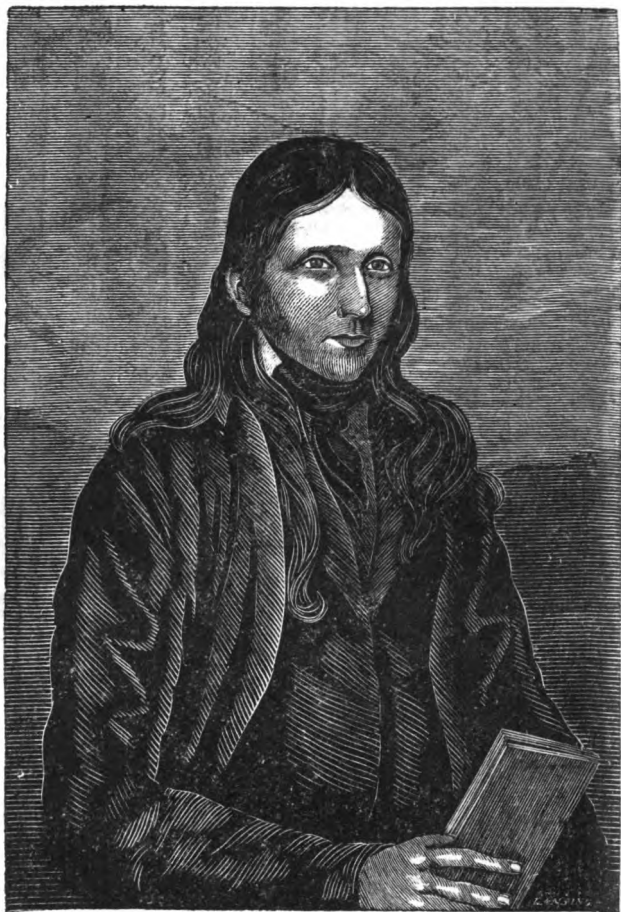
 The *Appendix* by Peggy Dow, mentioned in the Proposals, is in a separate volume—this being so much larger than was contemplated—though both for the same price to subscribers, according to the statement.

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PEGGY DOW.—Aged 33.



The "*Morning of Life*" is passed away, and soon the "*Evening shades*," will come on apace! I'm travelling to the "*Land*" whence I shall not return!!

COSMOPOLITE, Aged 36.



ALL THE  
**POLEMICAL WORKS**  
OF  
**LORENZO,**

COMPLETE: CONTAINING HIS

CHAIN OF FIVE LINKS, TWO  
HOOKS, AND A SWIVEL.  
REFLECTIONS ON MATRI-  
MONY.  
HINTS ON THE FULFILMENT  
OF PROPHECY.

ANALECTS ON THE RIGHTS  
OF MAN.  
DIALOGUE BETWEEN THE  
CURIOUS AND SINGULAR.  
JOURNEY FROM BABYLON  
TO JERUSALEM.

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CORRECTED AND IMPROVED BY THE AUTHOR.

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*Many shall run to and fro, and knowledge shall be  
increased.*

BIBLE.

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*New-York:*

PRINTED AND SOLD BY J. C. TOTTEN,  
9 BOWERY:

Where may be had the Journal of Lorenzo, four vols. in  
one, embracing his Travels and Christian Experience  
for upwards of thirty-six years—also, the *Journey  
of Life*, by Peggy Dqw, as an *Appendix* to his  
Journal.

---

1814.

*istrict of New-York, to wit:*

**{ L. S. }** **B**E IT REMEMBERED that on the thirtieth day of May, in the thirty-eighth year of the Independence of the United States of America, *John C. Totten*, of the said district, has deposited in this office, the title of a book, the right whereof he claims as proprietor, in the words following, to wit:

"All the Polemical Works of Lorenzo, complete: containing his Chain of five links, two hooks and a swivel: Reflections on Matrimony: Hints on the fulfilment of Prophecy: Analects on the Rights of Man: Dialogue between the Curious and Singular: Journey from Babylon to Jerusalem. Corrected and improved by the Author. Many shall run to and fro, and knowledge shall be increased. BIBLE.

In conformity to the act of the Congress of the United States, entitled "an Act for the encouragement of Learning, by securing the copies of Maps, Charts, and Books, to the Authors and proprietors of such copies during the times therein mentioned," and also to an act, entitled "An act supplementary to an Act, entitled an Act for the encouragement of Learning, by securing the copies of Maps, Charts, and Books to the authors and proprietors of such copies, during the times therein mentioned, and extending the benefits thereof to the arts of Designing, Engraving, and Etching, Historical and other Prints."

**THERON RUDD,**

**Clerk of the Southern District of New-York.**



## TO ALL THE WORLD.

**A**S the following works have gone through several editions, and no one being in possession of the whole, though many have desired to have them; and being myself in a low state of *health*: my constitution (though but in my 37th year) in a tottering frame, I feel to concentrate the essence of my *writings*, and have them published together for the benefit of *society*, when my remains are numbered with the pale nations under ground; and I can benefit mankind with my personal labours no more. Therefore, as a well-wisher to society, and as a friend to mankind, I think proper to circulate the work in order to circumfuse knowledge to the uttermost of my ability: believing it to be the *duty* of every individual to *do* all the good he can.

This seems to be the *Age of Inquiry*; as well as the "*Age of Wonders*;" when the *Times* are eventful, and pregnant with important things, which shortly will be unfolded: therefore it stands each individual in hand to act his part faithfully, with sincere integrity, that it may be well with him as an individual! For the *individuals* collectively form one *whole*; and in order that **ALL** be right, *each* must act his *own part*.

But the *Gospel* cannot be published to all the *world*, unless there be universal *liberty* of *conscience*. Consequently there is a necessity for those *obstacles* to be removed *out* of the way, who prevent the spirit of *inquiry* by tyranny, and cruel and wicked laws! Of course, the

world being wrong, great changes, personally, socially, and morally, must take place; and God will use means both simple and powerful, adequate to accomplish the end; that HIS government may be acknowledged; the earth revert to him as the sovereign and rightful owner and His kingdom rule over all.

Hence the Church, which is composed and constituted of all the true Israel of God, who worship him in spirit and truth, should join to swell the solemn cry—

“ THY KINGDOM COME ”—

that *Zion* may travel—and God send forth judgment unto victory—which implies that competitors be removed, and that “ *BABYLON* ” must *fall*.

The “ *Morning of Life* ” is passed away—the evening shades are coming on apace—and soon I shall depart to that *Land*, from whence there is no return.

But this is my consolation—that the *bloom* of my life hath been devoted to the best of services, the service of the true God—which hath kept me out of many a hurtful snare: and *now* I feel a pleasing “ *hope* ” of a blessed immortality, predicated upon the power of FAITH—anticipating the things of God in a *future* WORLD.

LORENZO DOW.

New-York, 12th May, 1814.

# CHAIN OF LORENZO.

[TWENTY-SEVENTH EDITION.]

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**A**FTER I had found religion, I began to reflect on my experience, and perceiving that I felt a love to **ALL**, though I had been taught that God only loved a **FEW**, which he had given to his Son :\* I could not reconcile the two ideas together, how my love should exceed the love of God ;—and feeling within myself, that I stood in danger of falling into sin, and consequently into condemnation ; I could not reconcile it with the common idea, that if a man once obtained religion, he was always safe, let him do what he would.—

\*To talk about an eternal covenant between the Father and the Son before all worlds, a bargain that Christ should have a certain number of mankind, which some call the *elect*, is a contradiction in terms and a piece of inconsistency. For first, a covenant is a contract made between two parties, and there cannot be a covenant without two parties.

Therefore, to say the Father and Son made a covenant, would be to adopt the idea, that there were two divinities, which would divide the Godhead, and of course argue two Gods.


But the Bible authorises us to believe in one God and no more. Again ; if the Father and Son made a covenant, there was a *time* when they made it, and if so then there was a time *before* they made it, consequently it was not made from all eternity, unless you suppose eternity began at the time when they made it, which is inconsistent, because *eternity* implies unbeginning *time*.

Again, this covenant cannot be a *new* one if it be so old, and a new covenant of works made with Adam but six thousand years ago, cannot be called an *old* one ; therefore to term the *oldest* covenant a *new* one, and the *newest* the *old* one, is a piece of inconsistency, like putting the cart before the horse, and you cannot deny it.—For there is *no* account of such a covenant in the Bible!

This put me upon examining the scriptures for myself, and comparing past ideas therewith: and on examination of the same, I could find no promise that any should be saved, but *those who endured unto the end*. On the other hand the Bible seemed to correspond with my feelings, that there was danger, being full of cautions; and there is no need of caution where there is no danger. The more light and knowledge a person hath, and commits a crime, the worse it must be; because he sins against the more light: therefore any sin is greater in a professor of religion, than in a non-professor, seeing he sins against the greater light.

If the sin is the greater, of course the condemnation and punishment must be proportioned; as Christ saith, "he that knoweth his master's will, and doeth it not, shall be beaten with many stripes, whereas, he that knoweth not his master's will, shall be beaten with few."—Therefore, if the sinner, who never had religion, deserves to be damned for actual transgression; why not the professor, upon the principles of impartial justice.

Now it appears to me that this doctrine, *once in grace, always in grace*, is inseparably connected with the doctrine of *particular election, and reprobation*; and to deny the latter, and to hold the former, to me appears inconsistent:—For if a saint cannot be punished in proportion to his conduct, then he is not accountable; and if he be not accountable, then not rewardable; and if neither rewardable nor punishable, then his salvation or damnation does not turn upon his actions, *pro nor con*, but upon the free electing love of God: Therefore, God will have mercy upon whom he will, and whom he will, he passeth by: thus they appear connected like two links in a chain. And it appeareth moreover, that the

doctrine of *particular election*, leadeth to *universalism* : for according to the above we must suppose, that God decreed all things ; if so, God being wise, *whatever* he hath decreed, he must have decreed it *right* ; consequently nothing cometh to pass *wrong*—then there is no sin, for it cannot be sin to do right : If then one shall be damned for doing right, why not all ? and if one is saved for doing right, why not all ? according to the rule of impartial justice. Again, this doctrine of election saith, *all* that was given from the Father to the Son, in the covenant of Grace, will be saved ; none that Christ died for can be lost. The bible saith, Christ gave himself for *ALL*. 1 Tim. ii. 4, 6. 1 John ii. 2. and A double L does not spell *part*, nor *some*, nor *few*, but it means *all* : Well, now if all Christ died for will be saved, and none of them can be lost, then Universalism must be true :  and you cannot deny it.

And now it appears furthermore, that Universalism leads to deism—for if all are saved, none are lost, and of course no future punishment :—Therefore the threatnings in the Bible must be false like a sham scare crow hung up in the fields to represent what is not real. And if the threatnings be false, the promises are equally so ; for while the promises are given in one scale to encourage virtue, the threatnings are put in the opposite one, to discourage vice : To deny the one, disallows of the other, and of course breaks the chain of the Bible, and thereby destroys its authority ; consequently, ye cannot suppose with propriety, that it came from God by Divine direction ; but rather, that it was hatched up by some cunning politicians, to answer their political designs, to keep the people in order—and that it has been kept on the carpet ever since, by the black and blue coat, to get a fat living out of the people.—

“ Away with the Bible,” says the Deist, “ I will be imposed upon by that no more, but I will go upon *reason* ; for whoever came back from the other world, to bring us news from that country about Heaven or Hell, or exhibited a map thereof !”

Now if I denied the Bible, I should of course deny miracles and inspiration ; for if I admit of them, I must in reason admit of the propriety of the Bible.

But no one who denies inspiration and miracles, can prove the existence of a God. There are but six ways to receive ideas, which are by *inspiration*, or one of the *five senses*. Deny inspiration, there are but the five ways ; and matter of fact demonstrates, that a man by these outward sensitive organs, can neither hear, see, smell, taste nor feel God : How then can we know him but by a revelation in the inward sense ? Why, saith the Deist, the works of nature proclaim aloud in both my ears, “ there is a God,” but I deny it according to your scale of reasoning, for you deny miracles ; and yet you say what has been once may be again : now if there was a miracle once, there may be one again ; if so, then there may be such a thing as revealed religion, for that is but miraculous : But if there cannot be a miracle again, that is an argument there never was one, and of course denies the works of Creation ; if there was no creation, then there is no *Creator* : for it must have been a miracle, to have spoken the world into existence, and to have formed intelligent beings.—Therefore, if there never was a miracle, then there never was such a thing as creation : Consequently, the works of nature do not speak forth a Divine Being, for his hand never formed them ; but they argue, that matter is eternal, and that all things come by nature—for it is evident, that if nought had been

once, nought had been now ; for nothing cannot put forth the act of power and beget something ; yet it is self-evident, that something does exist ; therefore, something must have existed eternally. Then saith reason, if all things come by nature, then nature is eternal ; and when forming from its primitive chaos, into its present position by congelation, brought forth mankind, beasts, and vegetables spontaneously ; something like the mushroom growing up without seed, or the moss growing on the tree ; and are kept on the stage by transmigration, like the caterpillar, transmigrating or turning into a beautiful butterfly ; or the muck-worm, into a horn-bug. Thus nature assumes one form or shape for a while, then laying that aside, takes up another. In confirmation of this idea, it appears, that one race of animals or beings goes from the stage, and another comes on the carpet : For instance, the bones of a certain animal found in different parts of the continent of America, demonstrate there was such a race of beings once, called the Mammoth, which as far as we know are now extinct : and the Hessian fly, which was discovered a few years since, near where the Hessian troops encamped, and from thence took its name, supposed to have been brought by them from Hesse—and since this insect has greatly spread over New-England, and destroys the wheat : I have made much inquiry, but cannot learn that it is found in the country from whence the Hessians came : From this, one may infer and argue, that it is an animal, come on the stage within late years, as it appears some other insects have done. In further confirmation of this idea, and which stands opposed to the account given by the Bible, “ that all animals were drowned, except those with Noah in the ark,”—we find that although it is natural for us to conclude, that all animals would generate and be found

on that part where the ark rested, yet the Ræoon is peculiar to America : This, then, is a new species of animal, and we may say the account cannot be admitted that all other parts were drowned. But again in confirmation of revolutions in nature we perceive, that even if scripture be true, once Giants did exist ; but they are now apparently extinct. On strict examination, it appears that earth and shells congealed, form marble—and wood when put into certain lakes of water, becomes stone.

The turf bogs in Ireland, which are found on the tops of the highest mountains, or in the valleys, miles in length and breadth, and scores of feet deep, evidently appear to have been vegetables washed together by some singular cause or awful deluge ; whole trees, with ancient artificial materials, being found many feet below the surface. I likewise was informed of a spring in that country, by putting bars or sheets of iron therein, they would be converted into copper.

On my way from Georgia, I could not but observe great quantities of shells, which to me appear to belong to the oyster, some hundreds of miles from any salt or brackish water, and it is quite improbable they could have been brought by human art, considering the vast quantities found in the Savannahs or Pirarabs to Tombigby, and thence to the Natchez country and in the Chickasaw nation. It evidently appears likewise, that this western country was once inhabited by a warlike informed people, who had the use of mechanical instruments ; and there are evident marks of antiquity, consisting of artificial mounts and fortifications, &c. pronounced by the curious who have examined, to have been deserted long before the discovery of America by Columbus.—One of those mounts, a few miles above the



Natchez, covers about six acres of ground, forty feet above the common level, on which stands another, forty feet high, making in all eighty feet. Great numbers of these artificial mounts, fortifications and beds of ashes, are to be found, extending from the western parts of Georgia, to the Mississippi, and then northward with the waters of said river, to Lake Erie, &c. all which denote it once was a populous, and since is a forsaken country; which neither history nor tradition hath given us any information of. Therefore it appears, that greater revolutions have taken place in this terraqueous globe, than many imagine; and herefrom we might suppose, that the earth hath stood longer than six thousand years calculated from scripture—and with the Chinese assent to their boasted ancient histories, &c.\*

Thus I shall be an Atheist instead of a Deist; but I cannot be the *one* nor the *other* according to reason, for if there be no God, nature depends on chance, and this earth would be like a well stringed instrument, without a skilful hand to play upon it; or a well rigged vessel, without mariners to steer her; for every thing that hath not a regulator, is liable to go to ruin: and if all things depend on chance, then by chance there may be a God and a Devil, a Heaven and Hell, saints and sinners; and by chance the Saints may get to Heaven, and by chance the sinners may go to hell.—It is evident in reason, that as a stream cannot rise higher than its fountain, so confusion can never produce order; for the effect cannot be more noble than the cause; consequently, if confusion had been once, it must have remained; but as the stars keep their courses without infringing upon each other in their different revolutions, so

\* This “five linked CHAIN” hath two hooks and a SWIVEL—Flattery and Despair—“it is so because, it is so BECAUSE!”

that the astronomer can calculate his almanacs years before hand, it is evident there is such a thing as order ; and to suppose this order to have been eternal would be arguing, that the earth has stood forever as we now behold it ; and to suppose that the earth hath forever had its present form, is to suppose that there has been an eternal succession of men, beasts and vegetables, and that to an *infinite* number ; (for if the number be not *infinite*, how could the succession have been eternal,) and yet to talk about an infinite number, is a contradiction in terms, for there is no number but what may be made larger, by the addition of units : but that which is infinite cannot be enlarged.— Again, if there has been an eternal succession of men and beasts ; by the same rule there has been an eternal succession of days and nights, and years likewise. This must be allowed, (that infinite numbers are equal, for if one number be smaller than the other, how can it be said to be infinite ?) Well, if infinite numbers be equal, and if there hath been an eternal succession of years, and days and nights, we must suppose that their infinite numbers are equal. And yet to allow there hath been as many years as there hath been days and nights, is inconsistent, seeing that it takes three hundred and sixty-five to compose one year ; and if the number of years be less than the number of days and nights, the number cannot be admitted to be infinite ; consequently the succession cannot have been eternal ; therefore it must be there was a time when years began : If so, we must admit the idea, that there is something superior to nature that formed it, and thus of course an Almighty regulator, that with wisdom must have constructed and preserved this system ; and this power and regulator must be self dependent, for no power could exceed it for to be dependent on, and of course self-existent, of course eternal, ac-

vording to the foregoing : and this Eternal, self-existent, all wise, regulator, is what we term **GOD**, and what the Indians term, the **GREAT MAN ABOVE**. Various are the ideas formed concerning this **GOD** : Some acknowledge one Supreme Being, but disallow of what is called the *Trinity*, saying, how can three be one ? Answer, as rain, snow, and hail, when reduced to their origin are one, (water) and as light, heat, and colour are seen in one element (fire,) and as the Atlantic, Pacific, and Indian oceans, compose but one ; so, if in natural things, three can make one, why may we not admit the idea with reason, that three can be one in things supernatural and divine, &c. What is meant by God the Father, is, that Eternal Being that is every where present.—What is meant by Christ the Son, the manhood of Christ, being brought forth by the omnipotent power of God, as the evangelists relate ; and *that* manhood being filled with the divine nature, of course he would be God as well as man, and man as well as God—two distinct natures in one person ; \* and it is no more inconsistent with reason, to ac-

\* We read “ No man hath seen God at any time,” 1 *John* iv. 12. But Christ saith to Philip, “ He that hath seen *me*, hath seen the *Father*.” *John* xiv. 9. Again, “ *I* in *them*, and *Thou* in *me*.” *John* xvii. 23. i. e. the invisible manifestation, as Paul saith, “ Christ in *you*, the hope of glory.” *Colos.* i. 27.—again, “ We will come unto *him*, and make *our* abode with *him*.” *John* xiv. 23. In this the Christian feels God to be his *Father*, *Redeemer* and *Comforter*. And supposing the word *Trinity* is not to be found in the Bible, or *Persons* the plural, yet there are manifestations, and people should be careful not to quarrel too much about *names*, *forms* or *words*, but seek for essential realities.

We read *Heb.* i. 1—2. “ God hath in these last days spoken unto *us* by *his Son*, by whom also he made the worlds,” or as *John* i. 1—4. He existed as the *Word*, visible manifestation or Son of God ; as by an act of the mind a thought is begot, so this manifestation might be said to be begotten by the will and power of God, though some query it does not appear to be

B

knowledge that he came as above, than to acknowledge a miracle for the first man's origin; which

written whether he existed as the *Son* or only as the *Word*, until he was *manifested in the flesh*.

The first covenant, the covenant of works, was made with us in Adam, we being in his loins; he was our federal head and representative, and God required him to keep a moral law of innocence for us in himself, &c. Adam fell from his innocent happiness, and we being in his loins, fell with him. Well, says one, would not God be just to have damned us for Adam's sin? Answer—a punishment should never exceed the transgression, and of course, we deserve not a personal punishment for that which we were never *actually* guilty of; but as we were *passive* in the action, should have been passive in the suffering; of course, as we fell in Adam's loins, should have been punished in his loins, and of course have perished in his loins. Adam and Eve only were actually guilty, and of course they only deserved an actual punishment, which I believe would have been just in God to have inflicted; but to punish his posterity with a personal punishment, for that of which they were never personally guilty would be representing God as unjust, by making the punishment to exceed the crime, which would exceed the bounds of moral justice. I therefore argue, that as the punishment should be proportioned to the crime; if a Mediator was not provided, we should have perished, by being punished in Adam's loins; and if we had, then God's declarative glory must have been eclipsed, he not being actually glorified in our personal salvation or damnation. In further demonstration of this idea, I argue, that as every title to any blessing was forfeited by Adam's fall, they could never have been enjoyed, except they were purchased, (for if they could there was no need for him to purchase them for us, &c.) Our temporal lives being blessings, they came through the merits of Christ; of course, if it had not been for Christ's merits we should not have had this blessing, and of course should have perished in Adam, as we fell with him as above. But as we read that Christ was a lamb slain (not from all eternity) from the foundation of the world, though not actually slain till four thousand years after; meaning that God made a revelation of his Son to the ancients, who were saved by faith in a Messiah which was to come, the same as we are saved by faith in a Messiah which hath come eighteen hundred years ago, &c. as Christ said, "Abraham rejoiced to see my day; he saw it and was glad." John viii. 56. Rom. i. 19, 20. to ii. 14, 15. Gal. iii. 8. Job was an heathen, yet observe his faith, Job xix. 25—26.

Observe, as the first covenant, the covenant of works was made with us in Adam, he being our head and representative,

**idea in reason we must admit, for there cannot be an effect without a cause ; and as men do exist, it**

**&c. So the second covenant, the covenant of grace, was not made between the Father and the Son, as some do vainly think, (there is no mention of such a covenant in the Bible) but was made with us in Christ, he being given to the people for a covenant, &c. Isaiah xlii. 6. and xlix. 8.**

**God had a sovereign right to make the first Adam and require his obedience, and when he fell, he had the same sovereign right to raise up the second Adam as he had the first—and to require his obedience. But says the deist, there would be no moral justice to make the innocent suffer for the guilty. Allowing it, what then ? If the innocent suffer voluntarily, who can be impeached with injustice ? For instance, if I break a law, and the penalty is, pay five pounds or take the lash. If I cannot advance the money, I must take the stripes. But a gentleman steps up and voluntarily suffers the loss of five pounds out of his own pocket, nobody can be censured with injustice. At the same time the law having full satisfaction would have no further demand—and of course I should be extricated from the punishment. So Christ our second Adam, our second head and representative, was raised up to heal the breach that Adam made. For this purpose he stepped right into the shoes of the first Adam, between that law of moral innocence, that Adam was required to keep for us, and kept it even as Adam was required to keep it. How did he keep it ? First, by a passive obedience, having no will of his own abstract from what that law required. Secondly, by an active obedience—doing what the law did require, during the thirty-three years which he resided in this vale of tears. And thirdly, by voluntarily laying down his life to suffer in our lieu, what we must have suffered in Adam if he did not do it. Observe—it was not the divinity of Christ that suffered, but the manhood. And where the Bible calls Christ the Son of God, it does not allude to his Godhead as God, but manifestation ; as we read Gal. iv. 4. Heb. x. 5. and i. 5—6. John xv. 13. and x. 18. that “ he was made or born of a woman, (who was the first in the transgression) and made or born under the law, as no man ever came into the world as we are informed Christ did, &c.” Luke i. 35. But, says one, Prove that he did it voluntarily. Very well—Christ saith, “ greater love than this hath no man, that he lay down his life for his friends”—and “ I lay down my life for the sheep.” Again—“ no man taketh my life from me—I have power to lay it down, and power to take it again.”**

**Now, if no man took Christ's life from him, then their nailing him to the tree did not cause him to die ; if not then it must have been something else—and of course the sin of the**

is evident there is but one way for them to generate in nature : if so, who did the first man and

world. Again—we read that “Christ was heard in that he feared—and that he pleased not himself, but gave himself a ransom.” Heb. v. 7. Rom. xv. 3. 1 Tim ii. 6. Luke xxii. 42. And Heb xii. 2. “He, for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God, &c.” Again—he said in the garden of Gethsemane—“Not my will but thine be done,” &c. which certainly argues that he had a human will—and when he thus gave up voluntarily, &c. we find that the sin of the world was laid upon him, and caused him to cry out—“my soul is exceeding sorrowful, even unto death,” (and he never spoke extravagantly) and the agony of his mind caused the very blood to gush through the pores of his skin, and ran down like drops of sweat, and by his dying so much sooner than malefactors do in general when crucified, the governor appeared to have been astonished, and marvelled if he were already dead ; and could hardly believe the account till he had called the centurion and had it from his own mouth, &c. Mark xv. 44—45. I herefrom infer, that as no man took his life from him, and as he died out of the common course of nature, that something out of the course of nature killed him—which must have been the sin of the world. And when he had suffered as much as what was necessary to suffer, even unto death, the law which Adam broke had full satisfaction on him ; and having full satisfaction ; it had no further demand. On the third day, the Divinity raised the Humanity from the dead, by which means life and immortality are brought to light by the gospel : and glory be to God !

We read nothing about John the Methodist, nor John the Presbyterian in all the Bible, but we read of John the Baptist : but what did he say ? John i. 29. He sayeth—“behold the Lamb of God which taketh away the *sin* of the world.”

Observe, the *sin* of the world was the sin of Adam, as he was the representative of the world, and Christ the second Adam, John says, took it away—How ? By atoning for it, &c. Now if John preached up that Christ took away the *sin* of the world, then all John’s people ought to preach it up—and if he took it away, then it does not lie upon us, and if not, then we do not feel the guilt, only the effect, which is the evil corrupt nature instinct within, &c. and not the guilt—this is the truth and you cannot deny it.

Thus, you see the *first* covenant of works was made with us in our first head, and the second covenant with us in our second head (Christ.)

According to Isaiah liii. 6. “*all* we like sheep, are gone astray, &c. and the Lord hath laid upon him (Christ) the iniquity of us *all*.”

woman generate from—to suppose that they came by nature, is to suppose the earth brought them forth spontaneously; if so, take the inhabitants from an island, and it would produce them again; but matter of fact, sayeth it will not. Then if nature hath not changed, it never brought forth people; for if it had, it might again do so, and if not, a miracle hath taken place in nature.—

☞ What is meant by the Holy Ghost, is the Spirit of God, proceeding from the Father, through the mediation of the man Christ Jesus, down to the sons of men; the office of which Spirit is to instruct mankind, and purify and prepare them for the enjoyment of God in glory.

If I deny there was such a person as Christ on this earth eighteen hundred years ago, I should deny three things:—1st, our dates.—2nd, all sacred, and 3d, the greatest part of profane history; which historians in general would not be willing to give up. If I allow there was such a person as Christ, I must acknowledge his miracles too; for the same histories, sacred and profane, which

Observe, John did not say the *sins* of the world, but *sin*, the singular, and the prophet Isaiah doth not say *iniquities*, but *iniquity*, which must have alluded to the fall of man. Therefore the plaister is as large as the wound, ☞ and you cannot deny it. As we read, Rom. v. 18. therefore as by the offence of one, judgment came upon *all* men unto condemnation—even so (not *uneven*) by the righteousness of one, the free gift came upon all men unto justification of life. Observe the words *justification* and *regeneration* are not synonymous as some use them, but are of different meanings. Regeneration signifies to be born of the Spirit of God; i. e. to be purified within by its inspiration, and to become holy and Godlike, &c. But justification signifies to acquit and look upon as free from guilt.—And now if the free gift from God by Christ, came upon all men unto justification of life, I herefrom would infer, that God hath justified all men by the death of his Son, i. e. acquitted them from what is called the guilt of original sin, and looks upon them free therefrom as they come into the world.

mention his person, relate his miracles : and to deny his miracles, would be giving the histories the lie, and of course destroy their authority. If I allow his miracles I must allow his sacred character also; for it is inconsistent with reason, to believe that God would aid and assist a liar, or an impostor, to do the mighty deeds which we are informed Christ did.\*

\* There is an inward feeling of the mind, as well as an outward feeling of the body; for instance—sometimes my mind is calm, yet I feel pain of body; at other times, my body is well, and I feel pain of mind, *remorse, guilt, fear*, &c. which are not feelings of the body, but in, or of the mind, which feelings are as perceptible as the wind blowing upon the body—and you cannot deny it. Again—a man walking along, spies the wild beast of the forest and feels his hair to rise and his flesh to crawl upon his bones. What is the cause of this feeling? It must be the fears in his mind, originating from a view of his danger—and perhaps likewise he may feel the powers of his limbs in a measure to fail, and sits down under the shock. Now allowing the above, why should it be thought strange, if people were to fall under the mighty power of God operating upon the human mind.

But, says one, it is inconsistent with reason to adopt the idea that God will work in this form; but I say, hush! There cannot be a law without a penalty, and we know that we are accountable unto God, for our moral conduct; for we feel it in our own breasts; and when we do wrong, we feel misery; and living and dying therein, shall carry our misery to eternity with us; as death only separates the soul from the body, but doth not change the disposition of the mind.

Again through the medium of organs, my spirit can convey an idea to the spirit of another and make him angry or wrathful, or please him with novelty, and make him laugh and feel joyful: if so, then spirit can operate on spirit, as well as matter upon matter, and convey ideas—and you cannot deny it. If so, why not the Divine Spirit operate on the human mind, and give an inward conviction, &c. of right and wrong? If we are accountable unto God, then we are rewardable or punishable according to our behaviour and capacity—and of course, a day of accounts must take place when these rewards and punishments must be actually given. From this I argue, there is such a thing as moral evil and good, or vice and virtue, and of course, there is a road to shun, and a particular one in which we ought to walk—therefore it is necessary to have a guide. And now the question arises what guide is ne-



If there be no such thing as inspiration, how could the prophets foretel future events, out of

cessary? Some say the Alcoran; but there is more proof for the belief of the writings of Moses, than for those of Mahomet. Moses got a whole nation of people to believe that he led them through the Red Sea, by drying it up before them, &c. likewise got them to erect a monument in remembrance, that they actually saw it, viz. to kill the *pascal lamb* and eat him with bitter herbs, and walk with their staffs in their hands on a certain night of the year; which monument is now standing, and has been annually observed among them for some thousands of years, though for near eighteen centuries they have been scattered as a nation. Now it is evident, the most ignorant people could not be imposed upon, and made to believe that they saw a river dry up, if they never did see it dry—and likewise to get them to erect a monument of stone in remembrance that they saw it, if they never did. But Moses left this proof of his mission, which the other did not; therefore there is more reason to credit him than Mahomet—and you cannot deny it.

Another says; reason is the surest and only guide: this I deny, because the greatest divines, so called, disagree; as you may find, that out of about three hundred and seventy denominations, thirty-one take the scripture to prove their doctrines by; yet out of these thirty-one, neither two agree with regard to their religious tenets or opinions: yet one says I am right and you are wrong; another, no, you are wrong and I am right: here steps up a Deist and says, all religion is counterfeit, and the reason why they so disagree, is because no consistent system can be formed on the Christian plan. Answer, Your objection proves too much, and is not solid. For, first, to say all religion is counterfeit, is inconsistent; because, counterfeit religion implies a false one, and there cannot be a false one, except there be one to falsify, and if there be one to falsify, before it is falsified, it must be genuine; therefore to say all religion is false, is proving too much, and just argues that there is a genuine one—as there cannot be such a thing as falsehood without truth, of course counterfeit is the opposite of genuine.

Again, reason alone is not a sufficient guide without revelation; because, when reason was to determine the number of Gods, she said there was about thirty thousand—and in this our day, the men of the greatest acquired information, and strongest powers of mind who deny revelation, of whom some Doctors and Lawyers, &c. may be included, disagree in their ideas on divine things, and that which is in connexion with them, as much as the ministers and preachers; whereas, if

the common course of nature? Some people say, the prophecies were written in prophetic language, after the things took place, but that is unreasonable to suppose, for if they were, they were

reason was a sufficient guide, suppose they would agree, and come into one particular channel, &c.

Some say the Bible is revelation, but deny that there is any in this our day, saying the Bible is sufficient without the influence of God's spirit. But observe, I believe in the scriptures as much as any person, &c. But with regard to the influence of the spirit, I believe it is strictly necessary; for supposing I was to cast a look at the print and paper, what would be the benefit, except I realized the truth of what is contained therein: and how can I realize it but by the influence of the same spirit which dictated its writings? Surely we read that no man can call Jesus Lord, but by the Holy Ghost; and that the natural man understandeth not the things of the spirit, for they are spiritually discerned. Rom. viii. 9. 1 Cor. ii. 11, 12, 13, 14, 15, 16. xii. 3. Rev. xix. 10.

Why is it that the men of the greatest natural and acquired abilities, get to be Deists? They say it is reason, and that the more weak and ignorant part embrace religion; this is pretty true, viz. their reason makes them Deists, and why?—There are certain ideas which must be taken through certain mediums, in order to have a right and just conception of them, and otherwise, would cause a person to run into absurdities; for instance, I heard of a blind man, who hearing persons talking about colours, informed them that he thought he could describe what the colour of red was like, viz. *The sound of a trumpet.* This absurdity, that red was like the sound of a trumpet, originated by attempting to catch the idea through the medium of the ear. Equally absurd would be the idea of sounds, if taken through the medium of the eye, which only can be taken through the medium of the ear. So these Deists attempt to conceive just and accurate ideas of revealed religion by natural reason, which leads them into an absurdity, and causes them to conclude that it is imagination, deception, or hypocrisy in those who pretend to it; whereas, if they would conceive of it through a different channel or medium, viz. the inward sensations or convictions of the mind, &c.—If they would give due attention to the same, as sincere inquirers after truth, they would feel the spirit of truth bearing witness to, or of the truth, to convince and correct, &c. and their Deism would flee away. O may God cause the reader to reflect on what I have just observed, and turn attention within your breast, and weigh the convictions of your mind for eternity!!!

wrote as late down, as what the New Testament dates back, and if so, then both Testaments came on the carpet about one time. How could you impose the one Testament on the learned people, without the other; seeing their close connexion? But as the Jews acknowledge the Old Testament, and disallow the New: I therefrom argue, that, the Old Testament was written sometime previous to the New, of course previous to the things being transacted, which were predicted. It must, therefore, have been by divine inspiration. But says one, the word Revelation, when applied to religion means something immediately communicated from God to man;—that man tells a second, the second a third, &c. &c. *it is revelation to the first only*, to the rest it is mere hear-say.

And if the Bible was revealed once, it was not revealed to me; to me, therefore, it is hear-say. Answer. Allowing the above, yet if a man tells me it is revealed to him, that my father is dead, &c. and the same spirit which revealed it to him, accompanies his words with energy to my heart, then it is revelation to me, as well as to him, and not bare hear-say. Consequently, if the same spirit which dictated the writing of the Bible, attends the same with energy, then it is not hear-say, but revelation; because we have a divine conviction of the truths therein contained. And the sincere of different persuasions, find something in the Bible to attract their attention, above any other book; and even the Deists, when conscience begins to lash them, find something in the Bible to attract their minds, of the truth of which, the conduct of a number to be found on this continent might be adduced.

Neither can I believe all will be saved: for in Mark iii. 29. we are informed of a certain character, which hath never forgiveness, but is in danger of ETERNAL DAMNATION which they could not

be in danger of, if there be no such thing; and in Luke xvi. we read (not a parable, but a positive matter of fact related by Christ himself, who knew what was transacted in eternity, as well as in time) concerning a rich man, who died and went to hell; and there was a separation between him and the good place; and if one be lost, universalism is not true. We feel in our breast, that we are accountable to God, and if so, then rewardable or punishable, according to our behaviour and capacity; and of course a day of accounts must take place, when the rewards, or punishments are given. Some say we have all our punishment here. In reason I deny it; for the benefit of religion is to escape punishment; and if so, none have punishment, but the vicious; but as many of the virtuous have suffered the most cruel, tormenting, lingering deaths, as may be said, for years, in matters of tender conscience; while others have lived on flowery beds of ease, and thus die; from this I argue, that the punishment is to come hereafter.\*

\* Can I suppose those thinking powers which constitute the soul, and make us sensible, active and rational; and prevent the corporeal body from returning to its mother dust, from day to day, will cease to exist when I am dead, or am fallen asleep, or gone into a state of nonentity, by annihilation? nay, I rather must believe, this immortal doth still exist; I say immortal, because I do not see how those qualities can be subject to decay considering their nature, though I acknowledge whilst acting upon organs, there may be heaviness, in consequence of mortality, which is the effect of sin, but when disembodied shall appear in their strength. And as a proof of future existence of this thinking power, I ask, why is it, that so many well-informed people shrink at the thoughts of death; seeing it is the common lot of all mankind? I ask, is it barely the thoughts of dying, which makes them turn their attention to various objects, to divert their minds from reflecting? nay, but a conviction of the realities of an awful eternity.— Again, if a limb of mine be dissected or taken off, does that depreciate an eighth or sixteenth part of my soul? Nay, I am as rational as ever; therefore, if my soul can exist without a part of the body, why not exist without the whole or any part.

If all go to heaven as soon as they die, it being looked upon as a piece of humanity, to relieve the distressed, would it not be right for me to end all the sorrows of those I can, who are in trouble ?— And does this not open a door to argue, that murder is humanity, and thereby send them to heaven ? But, says one, I will acknowledge future punishment, but it is not so long, nor so bad as it is represented by some ; for we read of the resurrection, when all mortal bodies shall be raised, of course become immortal, and spiritual ; and corporeal fire and brimstone cannot operate on a spiritual body, and of course the punishment is but the horror of a guilty conscience. And the word *forever*, frequently in the scripture, being of a limited nature, it may be inferred the punishment is not eternal. Answer. Allowing that the punishment is only the horror of a guilty conscience ; (which will bear dispute) yet I think, that horror to the mind will be found equal to fire and brimstone to the material body ; for frequently I have been called to visit people on sick beds, who have told me that their pain of body was great, but their pain of mind so far exceeded it, as to cause them to forget their pain of body for hours together, unless some person spoke particularly to them concerning it. Again, you know what horror you have felt for a short space, for one crime. Now, supposing all the sins that ever you committed, in thought, word, or deed, in public, and in private, were set in array before you, so that you could view all of them, at one glance. And at the same time, that conscience were to have its full latitude, to give you the lash ; would not the horror which here causeth people to forget their temporal pain, while there is hope, be worse than fire to the bo-

of it ? I have known men, who have lost their limbs, feel an itching and put down their hand to rub ; I ask, what was the cause of that sensation, seeing the leg or foot was gone ?

dy, when hope is forever fled?—for when hope is gone, there is no support.

And the idea that the punishment is not eternal, because the word *forever*, sometimes in scripture is of a limited nature I think will not do; because the duration of certain words, are bounded by the duration of the things unto which they allude.—For instance, “The servant shall serve his master *forever*,” in Moses’s law. The word *forever*, was bounded by the life of the servant. And where it relates to mortality, it is bounded by mortality; of course where it relates to immortality, it is bounded by immortality; and when it relates to God, it is bounded by the eternity of God,—and as we are informed in several parts of scripture, after that mortality is done away, that the wicked shall be banished forever, from the presence of God. The word *forever*, and the word eternal must be synonymous, having one and the same meaning, as endless; being bounded by the eternity of God, and the endless duration of the immortal soul, &c. Matt. xxv. 41, 46. 2 Thess. i. 9. Rev. xix. 3. Jude 7.

And observing the doctrine of particular election and reprobation to tend to presumption, or despair, and those who preached it up to make the Bible clash and contradict itself, by preaching somewhat like this :—

“*You can and you can’t—You shall and you shan’t—You will and you won’t—And you will be damned if you do—And you will be damned if you don’t.*”

Thus contradicting themselves, that people must do, and yet they cannot do, and God must do all, and at the same time invite them to come to Christ.

These inconsistencies caused me to reflect upon my past experience, and conclude that, the true tenor of the bible did not clash, of course that a

connect chain should be carried through that book, and the medium struck between the dark passages, which literally contradict, and reconcile them together by explaining scripture by scripture ;— and by striving so to do, I imbibed what here follows :—1st, That Election is a Bible doctrine, but not an elect number, for I cannot find that in the Bible, but an *Elect Character*, viz. “ Him that becomes a true penitent, willing to be made holy and saved by free grace, merited only by CHRIST.” And on the other hand, instead of a reprobate number, it is a reprobate character ; namely, “ him that obstinately and finally continues in unbelief, that shall be cast off, &c.”— Thus any one may discover, that it is an election and reprobation of characters, instead of numbers, (P and you cannot deny it. But the following scriptures demonstrate undeniably, that God instead of reprobating any, is willing to receive all, (2 Pet. iii. 9. Ezek. xxxiii. 11. 1 Tim. ii. 3, 4, 2 Cor. v. 19.) Secondly, that Christ instead of dying only for a part, the prophets, angels, Christ and the apostles positively affirm, that salvation by his merits is possible for all—Gen. xxiii. 14.—Isai. liii. 6. Luke ii. 10. John iii. 16, 17.)— Thirdly, that the Holy Spirit doth not strive with a part only, as some say, a *special call*, but strives with every man according to the hardness of his heart ; while the day of mercy lasts—(John i. 9, and xvi. 8. compare vi. 44. with xii. 38.) Again, there is a gospel for, and an invitation to all ;— (P and you cannot deny it—(Mark xvi. 15. Matt. xi. 28.) Again, there is a duty, which we owe to God, according to reason, conscience and scripture ; and there are glorious promises, for our encouragement in the way of duty, and awful threatenings in the way of disobedience ; (P and you cannot deny it—(Prov. xxviii. 13. Matt. v. 2. to 8. vii. 24. to 28. Isa. i. 16. to 20. Psal. ix. 17.)

And now to affirm that a part were unconditionally elected for heaven, and can never be lost, what need was there of a Saviour? To save them from what? And if the rest have no possibility of salvation, who are benefited by Christ? Or what did he come for? Not to benefit the elect or reprobate, but to accomplish a mere sham, or solemn nothing. This reminds me of a story I heard, concerning a negro who had just returned from meeting—his master said, Well Jack, how did you like the minister? Why massa, me searcely know, for de minister say, God makey beings, calla man; he pickey out one here, oney dare, and givey dem to Jesus Christ, an da can't be lost. He maky all de rest reprobate, and givy dem to de devil, da cant pe saved. And de devil, he go about like a roaring lion, seeking to get away some a Christ's, and he cant. De minister, he go about to get away some de devil's, and he can't; me dono which de greatest fool, de pleacher or the devil."

It is evident that the devil and the damned in hell do not believe in the doctrine of eternal decrees: for it is the nature of sinners, to strive to justify themselves in evil, and cast the blame elsewhere. This is evil practice, therefore came from an evil source, and consequently from the devil. When Adam fell and God called to him, he cast the blame on the woman; God turning to her, she cast the blame on the serpent; God turned to him and he was speechless. Now if he had believed in the doctrine of decrees, does it not appear evidently, that he would have replied? "Adam was not left to the freedom of his own will; he was bound by the decrees, and we have only fulfilled thy decrees and done thy will, and thou oughtest to reward us for it." But he was speechless, and knew nothing of such talk then, therefore it must be something he has hatched up since—as saith the poet:—



“ There is a Reprobation plan,  
Some how it did arise;  
By the Predestinarian clan  
Of horrid cruelties.

The plan is this, they hold a few,  
They are ordain'd for heaven,  
They hold the rest accursed crew,  
That cannot be forgiven.

They do hold, God hath decreed  
Whatever comes to pass;  
Some to be damned, some to be freed,  
And this they call free grace.

This iron bedstead they do fetch,  
To try our hopes upon;  
And if too short, we must be stretch'd,  
Cut off, if we're too long.

This is a bold serpentine scheme,  
It suits the serpent well;  
If he can make the sinner dream  
That he is doom'd to hell.


Or if he can persuade a man,  
Decree is on his side;  
Then he will say without delay,  
This cannot be untied.

He tells one sinner, he's decreed  
Unto eternal bliss;


• He tells another, he can't be freed,  
• For he is doom'd to miss.

• The first he bindeth fast in pride,  
The second in despair;  
If he can only keep them tied,  
Which way he does not care.”

It appeareth by the rich man's desiring his five brethren to be warned, lest they come to hell with him, &c. Luke xvi. that he did not believe their states to be unalterably fixed by God's decrees; for if he did, why did he request their warning? saying, “if one arose from the dead, they would repent, &c.” It appeareth likewise, that if God hath decreed all things, that his decrees are as ancient as his knowledge; as his decrees are generally argued from his foreknowledge, and that he foreknows it will be so, because he hath decreed it, &c. This opens a door to argue, that there was a time when God was ignorant and knew

nothing. For a *decree* is an *act* of the *mind*, and there cannot be an action, without there being a particular *time* when that action took place; if so, then if God hath decreed all things, it must be, that there was a *time* when God passed those decrees; and if so, then there was a time when the decrees were *not* passed; and if God did not foreknow any thing until he decreed it, then there was a time when God knew nothing. This is the truth— and you cannot deny it.\*

And now to talk about God's foreknowledge or decreeing all things *from* all eternity, appears a nonsensical phrase; because to say *from* (as the word *from* implies a place of starting) all eternity, implies eternity had a beginning: and as some use an unmeaning expression, to convey an idea of unbeginning time: for the want of language it is nonsense to attempt to build an argument thereon: For as it is argued in the foregoing, that God is eternal, we may admit with propriety that he possesseth all the attributes that are ascribed to him; and yet it is not inconsistent to say that the first thing that ever God made, was *time*, †

\* Whatever is, or exists abstract from God, is finite. How or what God conceives or knows of himself, or the manner of his knowing, I shall not attempt to fathom, till the day of eternity. But relative to his knowledge, as it concerns his creatures, I think the term *infinite* improper, for he can know no more than what hath been, is, and will be, (for there is no more to know) which are only finite in any and every sense whatever. Therefore to attempt to build an eternal covenant by arguing or attempting to conceive his infinite knowledge, is a contradiction. For first, the term *knowledge*, implies a power of perception, to know and comprehend the existence of qualities, or things, &c.—therefore in this sense, when you speak of the knowledge of God relative to creation or his creatures in the sense they speak, you must necessarily bound God's knowledge by finity: I now refer only to the act or circumference of the act, not to the power or capacity, for only God is infinite, of course to apply the word infinite, &c. to argue great knowledge is a contradiction;  and you cannot deny it, because there cannot be an *infinite* finite.

† Eph. i. 3, 4, 5. God hath blessed us with *all* spiritual blessings in Christ, (*not out of him*) according as he hath chosen:

and in time he made all things, and probably the angelic creation was previous to men. Now, many attempt to make God the author of sin: but sin is not a creature as many falsely think; *it is the abuse of good*. And to say that God who is good, abuses good, is the highest blasphemy that we could impeach the Deity with; therefore he cannot be the author of it, consequently it must have come from another source. Now we must admit the idea that there was a time when there was no creature, but the Creator only: and declarative glory could never redound to God; except that finite accountable intelligencies, were created, (for what should declare his glory,) his justice nor goodness could never be shewn forth in rewards and punishments, except such accountable beings were made; and of course must have remained in solemn silence: therefore declarative glory could never have redounded to God. But, that he might have declarative glory, arising from his attributes, \* by intelligencies, it appears that angels were created; and we must suppose they were all happy, holy, and good at first; seeing this is the nature of God, (as all argue from the christian to the deist.) As likeness doth beget likeness, and every cause produces its own effect; and as we are informed, that the devil sinneth from the beginning, and that some kept not their first estate, but left their own habitation, and sinned, and were cast down to hell, &c. (2 Pet. ii. 4.) Jude 6. Rom. iv. 15. 1 John iii. 4, 8.) And as we read, where there is no law, there is no transgression: It must be that the angels had a law to

us in HIM *before* the foundation of the world, that we should be *holy* and without blame before HIM in love. Ver. 9. 10. hath reference to building up Zion in Christ, not in the universalist's sense, but upon earth, &c.

\* Rev. iv. 11. "Thou hast created all things, and for ~~THEY~~ PLEASURE (or glory) they are and were CREATED."

keep, and power sufficient to keep or break the law ; or else, how could they be accountable ; and if they were not, they could not be rewardable, and if not, then not praise nor blame worthy. But says one, allowing that God did make such pure intelligible accountable beings, and had a sovereign right to demand their obedience, seeing they were dependent : what should induce a *holy being* to sin against a Holy God, especially as there was no evil in him or them, nor yet any to tempt him ? Answer—suppose I were walking along in meditation, in a great field ; of a sudden I cast a look forward, and can see no end to it ; it would be natural for me to stop and look back the way from whence I came. So, in my opinion, the angels were looking into futurity—they could discover no end to eternity, and it would be natural for them to reflect on time past. They could remember no time when they had no existence, any more than I can. This would open a door for self-temptation to arise in thought, “ how do we know but we are eternal with God ? and why should we be dependent on him, or be accountable to him ? ” In order to find out whether they were dependent or independent, the only method was, to try their strength, by making head against the King of heaven, by a violation of his command.

Now, *evil* is the abuse of *good*, and the first abuse of *good* was the origin of *evil*, and as their commandment was good, the evil consisted in the abuse of it ; and the natural consequence of breaking the same, would be to convert them into devils—as the consequence of murder is death. From this we may see, that God made ~~the~~ *devil*, but he made himself a *devil*. Now it appears to me impossible for God to shew the devils mercy, consistent with the principles of reason and justice ; for I may sin against my equal, and in the eyes of the law, the crime is looked upon as a trifle ; the

same crime against a government, would forfeit my liberty, if not my life. Thus the magnitude of a crime is not looked upon, according to the dignity of the offender, but according to the dignity of the offended : of course, a finite being sinning against an infinite God, there is an infinite demerit in the transgression ; of course justice demands infinite satisfaction. A finite being can make finite satisfaction only, although the crime demands an infinity of punishment—a finite being cannot bear an infinity of punishment at once ; therefore the punishment must be made up in duration, and of course be eternal, that it may be adequate to the crime.

But says one, Why was not a mediator provided for fallen angels, as well as for fallen men ?—Answer—it was impossible, in the reason and nature of things ; for when mankind fell it was by the action of one, and they multiply. So the Godhead and Manhood could be united, as in the person of Christ : but not so with the devils, for they were all created active beings, and each stood or fell for himself, and of course was actually guilty, and therefore must have actual punishment ; except a mediator was provided ; which could not be, for the devils do not multiply ; therefore the Godhead and devilhood could not be joined together. But supposing it could, yet, says Paul, without shedding of blood there can be no remission, and spirits have no blood to shed : and upon this ground it appears, that the devils' restoration or redemption must fall through.

The scripture which sayeth, Rom. ix. 11, &c. "The children being yet unborn, having done neither good or evil, that the purpose of God, according to election, might stand, it was said unto her, the elder shall serve the younger ; as it is written, "Jacob have I loved, and Esau have I hated," &c. Any person by examining Genesis xxv. 23. and Mal. i. 1—2. may see that Paul's

talk doth not mean their persons, but that undeniably it must be applied to their posterities. And to apply them the other way, as though one was an elect, the other a reprobate, on purpose to be damned, without a possibility of escape, is a plot of the devil, to blindfold mankind by a multitude of words without knowledge : for no such inference can be drawn from that passage, that Jacob was made for salvation, and Esau for damnation. But observe, it must be applied to their posterities : see Genesis xxv. 23. " And the Lord said to Rebecca, Two nations are in thy womb, and two manner of people, &c. shall be separated from thy bowels ; and the one people shall be stronger than the other people, and the elder shall serve the younger." Which came to pass in the reign of King David, when the Edomites were brought in subjection to the Israelites. (2 Sam. viii. 14. 1 Chron. xviii. 13.) and that passage, " Jacob have I loved, and Esau have I hated," was not spoken before the children were born, but hundreds of years after they were dead, by Mal. i. 1—2. Now, cannot any person who is unprejudiced, plainly discover, that the word " Jacob " here means the Jewish nation, which God saw fit to exalt to high national privileges ; because Christ was to come through that lineage, &c. And as to " *Esau have I hated,*" the word *hate* in scripture, frequently means loving in a less degree, &c. for instance—Christ sayeth, except a man *hate* his father, mother, and his own life also, he cannot be my disciple—the word *hate*, here means loving in a less degree, as we are to love God supremely ; and lent favors in a less degree, as belonging to him : so the passage " *Esau have I hated.*" meaneth, that God did not see fit to exalt the Edomites, to so high national privileges as the Jews ; yet they were the next best, for their land was given to them for a possession.

sion, which the Jews were not permitted to take from them, as they were going from Egypt to Canaan, (Deut. ii. 4, 5.) and that passage, (Heb. xii. 17.) which sayeth, that "Esau was rejected, and found no place of repentance, though he sought it carefully with tears," we must not therefrom infer, that it was God who rejected him, because he was a reprobate, but his father Isaac.

Take notice, at a certain time Esau went out a hunting, and on his return home, being at the point to perish with hunger, came into Jacob's tent, and desired refreshment; but Jacob attempted to make Esau's extremity his opportunity to grow rich, and to cheat him out of his birth-right for a mess of pottage; and Esau rather than starve, promised to give it up; and who can blame him, considering his distress. All that a man hath, will he give for his life, saith Satan: (This is the truth, and you cannot deny it, (Gen. xxv. 30, &c.) But there is no account that ever Jacob got the birth-right, but by Esau's continuing with his father, and being so rich, on Jacob's return; it appears, that he lived with his father, and was heir to the inheritance. Jacob got not any thing from Esau; but Esau got a present from him. After this Isaac was determined to bless Esau, and commanded him to get venison for that purpose; and while he was going for it, Rebecca told Jacob to kill kids, &c. and he should get the blessing: He saith, "I shall get a curse instead of a blessing;"—she said, "the curse be on me, &c." and it appears as though she got it, as it was the means of her losing her idol's company during her life time; for there is no account of her being alive at his return. Scarcely had he told the lies to Isaac, and withdrawn, &c. but Esau came in, and thereby blind Isaac perceived the deception in full, and began to tremble exceedingly, by which Esau perceived what had

passed, and immediately lifted up his voice and wept, and sought after repentance; not in himself (for he had done nothing to repent of) but in his father Isaac. But Isaac would not take back the blessing, but said, Jacob is blessed, and shall be blessed, (Gen. xxvii. &c.) From this loss of the blessing, some people think Esau was reprobated and damned: but Paul saith. Heb. xi. 20, by faith Isaac blessed Jacob and Esau concerning things to come. Some forget to read that Esau was blessed as well as Jacob, though not in so great a degree, and how could he be blest by faith if he were reprobated; (Gen. xxvii. 39—40). Esau was blessed with four things; the first two were like a part of Jacob's, viz. the dew of heaven, and the fatness of the earth—thirdly, by his sword he was to live—and fourthly, when he should have the dominion, he was to break Jacob's (or Jewish) yoke from off his neck, which came to pass in the reign of Jehoram, the son of Jehosaphat, 2 Chron. xxi. 8—10. And now to shew the inconsistency of thinking that Esau served Jacob the younger, it doth appear that Jacob served Esau; and moreover, that Jacob had no religion when he attempted to cheat and lie, that being contrary to the spirit of Christianity. But it appears that he got converted afterwards, when on his way to Padan-aram; he lay to rest in the woods, and in the night he had a vision, in which he saw a ladder the top reaching to heaven, &c. Now as the ladder had two sides, it represents the Godhead and Manhood of Christ, and the rounds, the different degrees of grace. If Jacob had been pious, doubtless he would have realized the presence of God being there to protect him from the wild beasts; but his expression, "the Lord was in this place, and I knew it not," argueth ignorance. Secondly, he adds, it is no other than the house of God and gate of heaven; which is the language of



young converts.—Thirdly, he made a vow, if God would give him food to eat, and raiment to put on, and bring him back in peace, that God should be his God; which certainly implies, that he did not serve God before as he did afterwards. (Genesis xxviii. 16.)

Observe, First, Jacob served Esau, was afraid of him, and ran from home twenty years, through scenes of sorrow, and had his wages changed not less than ten times—Secondly, when he set out to return, his past conduct created such fear in his breast, that he dared not see Esau's face, until by messengers he inquired, "may I come in peace?" And understanding that Esau with a body of men was coming to meet him, his sleep departed from him. He divided his host in two bands, and wrestled all night in prayer; and such fear surely denotes guilt. Thirdly, he sent a number of messengers with presents, and a message to Esau, calling him lord, as if himself was the servant. Fourthly, Esau bowed not at all; but Jacob bowed not once, nor twice only, but seven times; and then cried out, "I have seen thy face, as though I had seen the face of God." Now if Esau was a reprobate, how could his face have been as God's?—nay, it would have been as the devil's. But as they had a joyful meeting together, like two christian brethren, that had been some time absent; I therefore conclude, that Jacob saw the image of God in his brother Esau; and in that sense, Esau's face might be said to be as the face of God, and in no other. And as the general tenor of Esau's conduct was not so bad as some part of Jacob's conduct, I therefrom conclude, that Esau died in peace; and if ever I can be so happy as to get to glory, I expect to meet Esau there as well as Jacob, (Gen. xxxii. and xxxiii. &c.)

If I believed all things were decreed, I must

suppose that Pharaoh did the will of God in all things; seeing God decreed all his thoughts, words and actions: and the *will* being the determining *faculty*, it must be, that whatever God *decrees*, he *wills*: therefore Pharaoh did the will of God, according to that doctrine, (P) and you cannot deny it. If the scripture be true, then Pharaoh doing the will of God, according to that doctrine, must be saved, according to the intimation of Christ; that whoever doeth the will of God is his brother, sister, and mother—observe, if all Pharaoh's conduct was decreed, he did as well as he could, and Peter as bad as he could; according to that doctrine then, which is the most praise or blame worthy? Again, if God decreed Pharaoh's conduct, did he not decree it right; and if so could it be wrong? If not, there was no sin, consequently no punishment; unless you say a man is punishable for doing right. Again, if God decreed Pharaoh should do as he did, why did he command him to act to the reverse? Does he decree one thing and command another? If so, then you make God's *decrees* and *commandments* clash: for according to that doctrine, God's *revealed* will is that we should *obey*: and his *decreed* will is that we should *disobey*. Thus you make out that God has *two wills* right opposite to each other, which makes God *divided* against himself. Christ intimates, that which is *divided* against *itself*, cannot stand: If so, then Deity being divided, must fall, and of course the works of nature sink, and go to ruin. Thus we see the inconsistency of dividing and subdividing God's will.

There is no account of Pharaoh's heart being more hard than others, until he became hardened; but it appeareth from Rom. v. 19, 20. that the hearts of all people are alike hard by nature. Well, saith one, what is the meaning of that scripture, "For the same purpose have I raised

thee up, that I may shew forth my power in thee. And I will harden his heart, and he shall not let the people go, &c” Answer, the Lord raised Pharaoh up. Up from what? From the dust unto a child, from a child to man, to be a king on the throne; that he might shew forth his power in him.—And he has raised up you and, me, and all mankind, for the same purpose; viz. To shew forth his power in us; if it be not for that, what is it for? We read in several places that the Lord hardened Pharaoh, and yet that Pharaoh hardened himself: how could that be? God do it? and yet Pharaoh do it. We read that the Lord afflicted Job, and yet that Satan did it:—(Job xix. 21. ii. 7.) And that the Lord moved David, to number Israel, and yet that Satan did it, &c. (2 Sam. xxiv. 1. 1 Chron. xxv. 1.) and that Solomon built the temple, and yet tells how his many workmen did it. Thus we see there is a first cause, and a second cause; as saith the poet:—

“ No evil can from God proceed,  
 ’Twas only suffered, not decreed;  
 As darkness is not from the sun,  
 Nor mounts the shades till he is gone.”

*Reason saith*, that mankind are agents or else prophets; for they can foretell some things, and then fulfil them,\* (This is the truth, and you

\* Matter when it is moved by another cause cannot stop of itself, and when stopped cannot move of itself. But as we have the power of action, (the same as I give out my appointment months before hand, and then fulfil it,) it is evident that we are prophets or else agents. To adopt the idea of prophecy, you will not, and if not, you must acknowledge agency, which material substance without thinking power doth not possess. From this I argue that there is something in man abstract from matter, which is spirit, which some call the soul, and which makes him *sensible* and *rational*, &c. And to suppose the soul to be a part of God is inconsistent, because God is completely happy, as is acknowledged from the Chris-

D

cannot deny it. If so, then it may be said with propriety, that the Lord hardened the heart of

tian to the Deist. Therefore, if my soul was a part of him I should have one continued stream of happiness.

But as I have frequently felt unhappy in mind, I herefrom argue that my soul is spirit abstract from God.

Some people have an idea that the souls of infants come right pure from the hand of God by infusion into the body, and that the body being of Adam's race, pollutes the soul, and causes it to become impure, just as if the body governed the mind. Allowing the above. When did God make the soul of the child that was born yesterday? Why, says one, within the course of a few months past. Hush, I deny it; for the Bible says, Gen. ii. 1, 2, 3. that God finished the heavens (that is the starry heavens) and earth, and all the host of them, and then God rested from the works of the creation on the seventh day—he hath not been at work in creating new souls ever since. Therefore your idea that God makes new souls daily, falls to the ground; and you cannot deny it, if the Bible be true.

But says one, their souls were made in the course of six days.

Where then have they been ever since? Laid up in a store house in heaven? If they were, they were happy; if so, what kind of a being does this represent the Almighty, especially if connected with the opinion of some who suppose that there are infants in hell not more than a span long!

First, God made Adam happy in paradise, and these infantile souls happy in a store house, then when Adam falls, prohibits adultery, and at the same time previously decrees that they shall commit it to produce an illegitimate body, and he to help them on to perfect the illegitimate, takes one of these pure souls, infuses it into the body, and the body pollutes it, caused it to become impure, and is now a reprobate for hell-fire. Thus you see some people represent God as making souls pure and keeping them happy some thousands of years, then damning them for a sin they never committed; and now the difference between this BEING, if any such there be, that dealth thus with his creatures, and HIM that we call the *devil*, I leave you to judge. God help you to look at it in the scale of equality, and see whether the above be right or wrong.

But says one, where do you think the soul comes from?

As Adam was the first man, I must suppose from reason and scripture he got his soul right from God, as there was no other source for him to derive it from; but Eve was taken out of Adam, and there is no account of her receiving her soul right from God; and if not, I must suppose the whole of her was taken from Adam, and of course she got her soul from

**Pharaoh, and yet that Pharaoh hardened himself, even as mankind are hardened in this our day,**

him as well as her body. And as we read that the souls of Jacob's children, Gen. xlv. 26. were in Jacob's loins, and came out, &c. I herefrom infer, that they were not laid up in a store house in heaven, but came by natural generation from the parents as well as the body. Well, says one, estimate the value of the soul, (by mechanism.)

First, some people prize a thing according as who made it, if one mechanic made it, they prize it so much worth; but if another made it they would prize it higher, because it was made by a more perfect workman. If we prize the soul by this standard, it must be considered as valuable, because it was made by the perfectest of the perfect, and the wisest of the wise, him that cannot err, **GOD ALMIGHTY.**

Secondly, some people value a thing according to its duration. If the soul be valued on that ground, it must be prized high; for it being spirit, it is immortal and must endure as long as eternal ages pass away.

Thirdly, some people prize a thing according to the ease of it; if the soul be prized on this ground, it must be esteemed as valuable, for at a certain time, it is said, five millions were offered to any one who would contrive a machine that would perform perpetual motion, and yet none have been able to do it; yet in the construction of the case of the soul, which is the body, there is more wisdom discoverable than all the wisdom of the mechanics, in all the machinery on the face of this terraqueous globe.

If the case is thus wisely and beautifully made, how valuable must the soul be which the body is made to contain!

Fourthly, some people prize a thing according to what it costs: if the soul be prized according to this medium, it must be valuable, for if any smaller ransom than the blood of Christ could have purchased immortal souls, from the curse of a broken law, doubtless God would have accepted the offering. Some people say that "one drop of Christ's blood is sufficient to cleanse a soul," which idea I condemn, because the magnitude of a crime is not looked upon according to the dignity of the offender, but according to the dignity of the offended; therefore a finite being sinning against an infinite God, there is an infinite demerit in the transgression, and justice demands infinite satisfaction. But a finite being can make finite satisfaction *only*, therefore there needs a mediator between a rebel creature and the CREATOR, which could be formed no way but by the two natures being joined together, that is to say the *finite* and the *infinite*, or in other words, the *Godhead* and *manhood*, or *DIVINITY veiled in humanity.*

But here comes up a deist, and says, hush Lorenzo, it is in-

&c. Observe, first, the Lord called to Pharaoh by favor, and gave him a kingdom. Secondly, the


consistent to adopt the idea that divinity and humanity can be joined together, as you talk, in the person of Christ. But I say, hush; for it is no more inconsistent with reason to adopt the idea that divinity and humanity can be joined together, than to adopt a former one which is self-evident, viz. that spirit and matter can be joined together, and form a man, which idea, or how it is I cannot comprehend, yet self-evident matter of fact puts it beyond all doubt, that spirit and matter are joined to form man. And you cannot deny it—and of course the idea that divinity and humanity can be joined together in the person of Christ, may be admitted according to reason. The manhood being offered up under an infinite influence of the DIVINITY, the sacrifice would be of *infinite* merit according to the transgression and the demands of justice.—But to return, I cannot suppose that Christ would have done any thing superfluous for man's redemption, and of course, that one drop of his blood is sufficient to cleanse a soul or save a world, is inconsistent, as though a considerable part of what he did was superfluity, &c. and of course in atoning for what is called original sin. I must believe that nothing needless was done; if not, then Christ did no more than what was necessary; and if so, the idea that one drop of his blood, &c. to cleanse a soul, is inconsistent. And if the demerit of one transgression demands infinite satisfaction then, the atonement made for that, would be a sufficiency for all the world, or ten thousand times as many: for what greater satisfaction could be made than that which is infinite? Therefore, the human nature being offered a sacrifice by the influence of the divinity, for the sin of the world, which was the sin of Adam, the sacrifice or ransom in some sense may be considered as infinite, it being offered under an infinite influence of the divine spirit; therefore, the satisfaction would be according to the transgression, and of course, in doing that, there would be a sufficient provision for all the actual sins of men, considering the nature of it, and how unbounded it is. Therefore, the soul when prized according to what it cost, must be considered very valuable.

But again, fifthly, some people prize a thing according to the scarcity of it. If a thing is very plenty, they would give so much for it, but if it were more scarce, they would give much more, &c. So, immortal souls are plenty, and yet very scarce, for each man hath but one, each woman hath but one. O sinner, if thou lose thy soul, thou lovest thy all, thou hast nothing left. God help thee to consider seriously, and stimulate thee to improve thy time, (which is on the wheel) for eternity accordingly.

Lord called by commandments, and Pharaoh would not obey, by saying, "I know not the Lord, neither will I let Israel go." Then the Lord called thirdly, by miracles, but Pharaoh reasoned against them in a diabolical way, by setting the magicians to work. Then fourthly, God called by affliction; then Pharaoh made a promise to obey God, and let the Jews depart, if the affliction might be removed: but when the judgment was removed, Pharaoh broke his promise; therein he was to blame, (and you cannot deny it— for by breaking his promise, his heart would naturally become harder, like metal when melted it is tender, and when grown cold is harder than before, and of course requires a hotter fire to melt it again; so it required a heavier judgment to operate on Pharaoh; and God would send it, and Pharaoh would promise and break them, till ten afflictions passed away; and when the first-born was slain by the Lord, and yet by evil angels, as David in the Psalms tells you, Pharaoh was shocked, and let the Jews depart. He pursued them, and God permitted him to be taken in his own folly, and drowned in the Red Sea: Thus we find

The soul, which we perceive governs our body, (as the body without the soul, is a lifeless lump of clay,) we find from experience hath a memory, which is the power of reflection or recollection, to call past things to remembrance, &c. Again, it hath an understanding, which is a power to comprehend and realize things as they are; again, it hath a will, which is the power of choosing or determining.

We also have passions, one of which is *love*, inclining us to that which appears delightful. Anger is another passion, which implies dislike or opposition to a thing that is odious in our minds. Likewise we have fear when danger we behold. Also joy when pleasure or happiness we possess. There are five outward senses by which we distinguish objects or qualities; these are inlets of knowledge to the mind, and only through them can we receive ideas, (except by inspiration, which is an inward conviction wrought by another spirit.) These five senses, are hearing, seeing, tasting, smelling, and feeling.

how God hardened Pharaoh's heart, and yet how he hardened himself by disobedience ; and so in this our day it may be said, that God hardens some, and yet they harden themselves, as follows : First, God calls by prosperity or favours, and yet many enjoy them without a feeling sense from whom they flow. Secondly, God calls by commandments ; an inward monitor, telling what is right and what is wrong : but some do not give attention thereto, which, if they would, they would hear the voice more and more distinctly, till at length it would become their teacher.— Thirdly, God calls by miracles ; the operation of his Spirit perhaps under preaching, or some other cause, and they have thought, If I could always feel as I do now I should soon be a christian ; or if all my companions would turn and serve the Lord, I would gladly go with them to heaven.— But through inattention, those serious impressions, which I call miracles, soon wear off. A miracle is something done out of the common course of nature, by the operations of the power or spirit of God ; therefore, O reader, it was not the minister who made you have those feelings, but the power of God ; therefore, in some sense, you have been called upon miraculously,  and you cannot deny it. Fourthly, God calls by affliction, and when people are taken sick, and view death near, they make vows and promises, and think how good they will be if God will spare them and raise them up. But when they are recovered then (Pharaoh like) too soon forget their promises, and break their vows, and hereby become harder than before, and can do things without remorse which once they would have felt the lash of conscience for. And that preaching, which once would make impressions on their mind, strikes their heart and bounds back like a stone glancing against a rock. This character is what




may be termed a *Gospel hardened sinner*. Thus you may discover that this plan clears the Divine Character, and casts the blame on the creature, where it ought to be cast: whereas, the opposite would cast the blame directly on God, if he decreed it so:—this is the truth, (And you cannot deny it. Although Christ hath promised once to draw ALL men unto him, (not to drag, for bait draws birds, yet they come voluntarily) yet he never promises to draw them a second time, but on the other hand positively saith, My spirit shall not always strive with man. And again, Because I have called and ye have refused, but ye have set at nought my counsel, and would none of my reproofs, I also will laugh at your calamity, and mock when your fear cometh. Ephraim is joined to his idols, let him alone. And the language of a reprobate is, “the harvest is past, the summer is ended, and we are not saved.” (Jer. viii. 20. Prov. i. 24, 25, 26. Gen. vi. 3.)

As the Lord requireth a right sacrifice in the path of (revealed) duty; those who, like Cain, bring a wrong offering, the fruit of the ground, instead of the firstling of the flock, like Abel, must expect, like Cain, to be rejected, (Gen. iv. 7.) for God saith, Behold I have set life and death before you; choose you this day whom you will serve, &c. (Josh. xxiv. 15.) one thing is needful, and Mary hath chosen the good part. We do not read God chose it for her: this is the truth—(And you cannot deny it.—Even as we read in John iii. 19. that this is the condemnation, that light is come into the world, and men loved darkness rather than light, &c. Oh! reader, prepare to meet thy God!

Obj. Hath not the potter power over the clay, of the same lump, to make one vessel to honor, and another to dishonor?

Ans. A potter never makes any vessel on pur-

pose to destroy it; for the most dishonourable one in family sickness is as useful as the honourable tea-cup in time of health. Neither doth God make any on purpose for destruction, but all mankind are useful, if they get the spirit of their station, and fill up that sphere for which they are qualified. For without servants there can be no masters; without subjects, no rulers; without commonality, no quality; and any one may observe that David was elected or set apart to be king; Jeremiah and Samuel, to be prophets, &c. and any discerning eye may easily discover that Paul's election (Rom. ix.) was not an election to future happiness, but of temporal advantages.— And yet those not so positive, but what the privileges might be forfeited and lost by sin, as you may find, 1 Chron. xxviii. 9, 10. If thou serve him with a perfect heart, and with a willing mind, he will be found of thee; but if thou forsake him, he will cast thee off forever; (Deut xxx. 15, 19.) Moses's dying declaration was, that the children of Israel must obey, and if they would, all needful blessings they should have, but if rebellious, should be cursed and scattered, &c.  This is the truth, and you cannot deny it. And observe Paul, when talking about the clay and potter, alludes to Jer. xviii. where the prophet was commanded to see the potter work, &c. And then God says, verse 6th, cannot I do with you as this potter, O house of Israel, &c. Again, verse 7th, at what instant I shall speak concerning a nation or kingdom, to pluck up, pull down, or destroy it; If that nation against whom I have pronounced “turn from their evil, I will repent of the evil I thought to do unto them,” “At what instant I shall speak concerning a nation or kingdom, to build or plant it, if it do evil in my sight, that it obey not my voice, then will I repent of the good wherewith I said I would benefit them.”

Now observe, if God be unchangeable, as Paul saith, God cannot lie, then he is bound by his immutability or the law of his nature, to perform his promises to the obedient, and his threatenings against the disobedient; and this is the truth—**P**and you cannot deny it. Objection. Bible language is, I will, and you shall, and the promises are yea and amen, without any *ifs* or *ands*.

Answer. To take the *promises* without the *condition*, is a practice of Satan, (Luke iv. 10, 12.) which he made use of to our Lord to get him to fall down from the battlement of the temple, and thereby tempt God, and presume on God, because of the promise which the devil intended he should think to be *unconditional*: and so bear him up in the way of *disobedience*. Whereas our Saviour knowing the *path of duty* to be the way of *safety*, replied, 'tis written, thou shalt not tempt the Lord thy God. For in the way of *obedience* there is a *promise* of preservation, and in the way of *disobedience* a *threatening* of destruction; this is the truth, **P**and you cannot deny it; therefore to cut these two little letters *I F* out of the Bible, which make such a great significant word, is wrong; seeing it is so frequent in scripture: and frequently there are conditions implied in the Bible, though not *expressed*; for instance, David, when at Keilah (1 Sam. xxiii, &c.) inquired of the Lord whether Saul would come down, and the men of the city deliver him up, and the Lord answered in the affirmative. Here is no condition expressed, yet there is one implied; for David left the city and fled to the wilderness; so Saul came not down, neither did the people deliver him up. Again, God said to the Ninevites, by Jonah, Yet forty days and Ninevah shall be overthrown. Now if you say all threatenings are without conditions, you give God the lie; for the city was spared in consequence of their believing God, and

turning from their evil way, Jonah iii. 5, 10.—  
 This is the truth, (P)and you cannot deny it.—  
 Again, Ezek. xxxiii, &c. There is a condition  
 implied and explained undeniably, though not so  
 fully expressed at the first, concerning the right-  
 eous and wicked man, which you may read at  
 your leisure; this is the truth, (P)and you can-  
 not deny it. Objection, says one, "God will  
 have mercy on whom he will have mercy, &c".—  
 Answer :

"God will have mercy on whom he *will*,

Come think you who they be ?

'Tis every one that loves his Son,

And from their sins do flee ;

'Tis every one that doth repent,

And truly hates his sin;

'Tis every one that is content,

To turn to God again.

And whom he will he *hardeneth*,

Come think you who they be ?

'Tis every one that hates his Son,

Likewise his liberty ;

'Tis ev'ry one that in sin persist,

And do outstand their day;

Then God in justice leaves them to

Their own heart's lusts a prey.

Objec. "*My people shall be made willing* in  
 the day of my power," says one. Answer, That  
 is home-made scripture, for the Almighty doth  
 not so speak, but king David (Psa. cx. 3.) speaks  
 to the Almighty, "Thy people shall be willing in  
 the day of thy power." He doth not say, they  
 shall be made willing; the word *made* is not  
 there, neither has it any business there. Again,  
 those little words in italic letters were not in the  
 original, but were put in by the translators to  
 make what they think to be sense in the English  
 language; and those little words, "*shall be*," are  
 in italic letters, of course put in by the transla-  
 tors; now I leave them out, and in lieu thereof,  
 put in the word *are*, and then read it, "*Thy peo-*

*ple are willing in the day of thy power."* Now is the day of God's power, and now his people are willing; they are always a willing people. It is the reprobate character that is unwilling that God's will should be done: this is the truth—*(P*and you cannot deny it. Matt. vii. 24, 26.)

Objec. Christ did not pray for all mankind, &c.

Answ. That's a lie, for John xvii. 9. First, Christ prayed for his disciples: Secondly, ver. 20. for those who should believe on him through their word; and thirdly, for the whole world, (ver. 21, 23.) thus, "*that the world may believe that thou hast sent me.*" Again, that the *world may know* that thou hast sent me, and this doth not mean A-double-L-part.

Objec. Paul says, Rom. viii. Whom God foreknew he predestinated, called, justified, and glorified, &c. Here is no condition expressed, of course, it appeareth that he glorified all that he justified, called, and predestinated, and foreknew, &c.

Answer. If that be taken just as it stands, without any conditions whatever, it will follow, that Universalism is true, or else, that we are all reprobates. For God foreknows one as much as another, in every sense of the word, and of course foreknows all mankind; and now, if all that he foreknows, predestinates, calls, justifies, and glorifies, without any condition, in any shape, or sense, it undeniably argues, the universal salvation of every son of Adam. This is the truth, *(P*and you cannot deny it. Or else, if you take the apostle unconditionally, as he speaketh, in the past tense, then no more can be glorified. Therefore we are all reprobates, and you cannot deny it. But it is my opinion that Paul is only rehearsing a catalogue of states, as they take place in succession. And to take any particular part of the Bible, in the face and eyes of twenty scriptures more; any doctrine thereby may be proved: and thus we find by such means,

have sprung up the many sentiments in the earth. People, desirous to get to heaven in an easier way than God hath pointed out, will hew out an opinion of their own, a broken cistern that can hold no water, and will twist and bend the scriptures to their sentiment; and sometimes will have to grind the same and put it into a press, and press out a construction of their own. But this will not do, scripture must be explained by scripture, and that according to reason, so as not to make it clash, but rather correspond with true christian experience.

**Objec.** We read, as many as were ordained to eternal life, believed. **Answer.** True, but the word *ordained*, signifies, set apart as a minister for his office. Thus Jeremiah was set apart a prophet. And David saith, "The Lord hath set apart him that is godly for himself," Psal. iv. 3. And there is no account of any being set apart for the Lord's self, but the godly. No man is godly, or godlike, but the believer; therefore, none are ordained, or set apart for heaven, but those that believe. Besides, the Acts of the Apostles were written some time after the things took place, and of course is all written in the past tense. *Ordained*, is in the past tense, and so is *believed*, and there is no account of the one being prior to the other. But it may be said, as many as believed, were then ordained to eternal life, as none are ordained or set apart for eternal life, but the saints; no man is a saint except he believes. For he that believeth not is condemned already, saith Christ. Therefore, as soon as one believes, he is free from condemnation, and of course set apart for heaven, and not before; he being in Christ now by the act of faith. Now observe, Peter talks about elect in Christ, not out of him.—Paul saith. 2 Cor. v. 17. If any man be in Christ, he is a new creature, &c. and Rom. viii. 1. saith, there is now (not

yesterday or to-morrow) no condemnation to them which are in Christ Jesus; *who walk not after the flesh, but after the Spirit, &c.* which implies, there is condemnation to those who are not in Christ, but walk after the flesh, and not after the Spirit. And Paul saith, they which have not the Spirit of Christ, are none of his, Rom. viii. 9. And John saith, he that committeth sin, is of the devil, 1 John iii. 8. and again, no man can call Jesus, Lord, but by the Holy Ghost. But as many as are LED by the Spirit of God, they are the sons of GOD.

Query. If all things are decreed right, is it not evident that there is no such thing as sin or guilt? For it cannot be wrong to fulfil right decrees.—Consequently there can be no redemption, for there is nothing to redeem them from; consequently if mankind think they have sinned and are redeemed, their thoughts must be a deception, and are imaginary: and of course their praising God for redeeming love is folly—for they praise him for that which he never did. Now supposing this imaginary, false, mistaken idea, that they “had been sinners and were redeemed,” was removed, and they so enlightened as to discover that nothing according to right decrees had ever taken place wrong, &c. How would the heavenly host be astonished to think they had been deceived?—What silence would immediately ensue!

Some people hold to a falling from grace, which I think is wrong; for say they, if we were always to be in the light, we should grow proud; therefore it is necessary that we should have a darkness to make us feel our weakness and dependence.—From this it appears, that they think a little sin is necessary for the perfecting of the saints: (P) and you cannot deny it. Now to hold a thing necessary implies *holding to it*, the same as I think doing duty, or perfection in love to be necessary, there-

fore I hold to it. Thus you see they hold to a falling from grace, which I think wrong. Yet I adopt the idea that a man can fall from grace according to *conscience, reason, and scripture*, which idea some people think to be dangerous; but I think it is not naturally attended with such bad consequences as the other; for if a man thinks he is safe, he is not apt to look out for danger, whereas if he think there is danger, he is apt, like the mariner, to look out for breakers. Again, supposing I have religion, I think I can fall so as to perish everlastingly. Here is another man with the same degree of religion, believing *once in grace, always in grace*. Now if my idea of the possibility of falling, &c. be false, his sentiment, if true, will certainly reach me; so I am safe as he. But supposing his doctrine to be false and mine true, he is gone for it, and mine will not reach him.

So you see I have two strings to my bow to his one. ¶ This is the truth, and you cannot deny it. Now reader, observe, as I heard of a seine on Rhode-Island which caught a scull of fish, and for fear of the escape of some, a number of seines encircled the inclosed, so that they could not escape, and if any did escape the first or second net, the others should catch them, &c. So you may plainly discover as I have linked the above doctrines, if some of my ideas are false, the other ideas as so many seines will catch me. *Once in grace always in grace, or Predestination, or Universalism, or Deism with Atheism*. But if they are false, those characters are gone, if they have nothing else to depend upon but principles—yet I still may be safe. This is the truth, ¶ and you cannot deny it.

Again, it is evident in reason's eye, that the more light a person hath, if he abuse the same, the greater is the sin and guilt. Therefore in



justice the condemnation and punishment must be proportioned, according to the saying of Christ, "He that knoweth his master's will, and ~~doth~~ it not, shall be beaten with many stripes;—whereas he that committeth things worthy of stripes, and knoweth not his master's will, shall be beaten with few stripes. Thus you see it is required according to what a man hath, and not according to what he hath not. As we read every man is to be rewarded according to his works, or the deeds done in the body, Rev. xxii. 12. and xiv. 13.—Luke xii. 47, &c. Now scripture proof that a man may fall from grace, runneth thus: "If any man draw back, my soul shall have no pleasure in him. The backslider in heart shall be filled with his own ways," &c. Now if a man were in a high pillory, it would be nonsense for one to cry out, "hold tight, stand and hang fast, for if you fall, it will hurt you;" if there be no danger of his falling, and more so, if there is not a possibility of it. If so, then how much greater nonsense, for an Almighty God to give us his will, with many cautions as needless as the above, there being no danger, nor even a possibility of danger. And yet he, like some passionate parents, who say to their children, if you do so and so, I'll whip you; I'll burn you up; I'll skin you, and turn you out of doors, &c. and yet have no intention to perform the threatenings, but do lie to them. Just such a character some people seem to represent the Lord in. When he cautions as follows; Gen. ii. 17. In the day thou eatest thereof thou shalt surely die. (Serpent like) say they—Gen. iii. 4. Ye shall not surely die. But it is evident that God is in earnest in the following threatenings: Rev. xxii. 19. If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the Holy City, &c. There is no account of a sin-

ner's having a part in the *book of life*, or *Holy City*, but the saint. For it is holiness that gives the title, Heb. xii. 14. Again, hold fast, that no man take thy crown, &c. Rev iii. 11. Be thou faithful unto death, and I will give thee a crown of life—And he that endureth to the end, the same shall be saved, Rev. ii. 10. Mark xiii. 13. Jude tells us of some whose fruit withereth, twice dead, plucked up by the roots. Now it is evident, that a sinner is but once dead, then these must have been once alive in the scriptural sense; or else how could the fruit wither, or they be twice dead and be plucked up by the roots? ver. 12. Again—there is a sin unto death, which we are not commanded to pray for; compare 1 John v. 16, 17, with Heb. x. 26 to 31. Again, Peter tells us of some that have forgotten that they were purged from their old sins, and even escaped the pollutions of the world, through the knowledge of Christ, &c.—and yet are again entangled therein. And saith he, it had been better for them not to have known the way of righteousness, than after they have known it, to turn from, &c. (2 Pet. i. 9. and ii. 20. to the end,) how could they have forgot that which they never knew? &c. Again, (Heb. vi. 4 to 7.) what higher attainments can one have than are here mentioned—and 2 Pet. iii 17, &c. if any man thinketh he standeth, let him take heed lest he fall, (1 Cor. x. 12. Rom. xi. 20, 21. Heb. iv. 1.) Observe, there were six hundred thousand Jews, all well, active men, &c. which came out of Egypt with Moses, and one was in as fair a way for Canaan as another; and God promised as positively to carry them to the promised land, as ever he promised to carry the saint from earth to heaven; only four got through the wilderness. Aaron and Moses died on the mountain, and Caleb and Joshua reached the desired country. But all the others, who it appears, were once

favourites of heaven, from Paul's talk, 1 Cor. x. 5, 4, &c. As Paul saith, they all drank of Christ, the spiritual rock, &c. and yet some of them tempted him, &c. ver. 9. and thus they all by sin fell in the wilderness. And Paul addeth, moreover, that these things happened unto them for examples—and were written for our admonition, ver. 11.—Now what need of saints being admonished, if there be no danger of losing the spiritual land of rest? Paul was afraid of falling, ix. 27. But observe, though God had promised to carry the Jews to Canaan, &c. yet there was a condition implied, Numb. xiv. 34. and ye shall know my breach of promise. That was a condition implied, though not fully expressed before. Gen. xvii. 8, 28. xiii. 50. xxiv. 25. Heb. xi. 2. Exod. iii. 16, 17, &c. Lev. xxvi. 27, 28, &c. Hark! If you will not for all this hearken unto me (saith God) but walk contrary unto me, then I will walk contrary unto you also in fury, and I, even I, will chastise you seven times for your sins. Now if all things are decreed right straight forward, how could the Jews walk contrary to God? And if not, how could God walk contrary to them? God help thee to consider this, if there be no condition implied; and likewise, Exod. xiii. 17. Num. xiv. 21, 22, 23, 24, &c. Because those men, which have seen my glory, and miracles which I did in Egypt and in the wilderness, and have tempted me now these ten times, and *have not hearkened* to my voice, surely they shall not see the land which I swore unto their fathers, &c. verse 34. God help you to take warning by the Jews, for it is evident, that according to the words of Moses, Deut. xxviii. that great blessings were promised, if the nation would obey, and curses in consequence of disobedience, which ideas were confirmed in the dying speech of Joshua xxiv. 20. which was fulfilled according to the book of Judges. When it

went well with the Jews, we find they were serving God; but when they did evil, God sold them into the hands of their enemies. God help thee to compare the promises and threatenings in Deuteronomy, with the book of Judges, &c. And observe God's dealings thenceward, and apply that to Matt. vii. 24, &c. and observe the gospel, for we are to take warning by God's dealings with the ancients, and square our lives accordingly, because to judgment we must come, and be judged with strict justice, and receive sentence accordingly; either "Come ye blessed, or depart ye cursed," Matt. xxv. 34, 41, &c. Now observe, if I am guilty, I must have pardon here, and then if my life from the day of forgiveness brings forth good fruit from a holy heart, it is right; consequently the reward must ensue accordingly. But if I turn, and willingly love sin again, my conduct flowing from that evil desire, thus living and dying, my sentence must be accordingly, agreeable to the principles of true justice; (P) this is the truth, and you cannot deny it. Read attentively about the good and evil servants, from Matt. xxiv. 46 to 48, &c, and xviii. 23, &c.

Observe, Paul exhorts Timothy to war a good warfare, holding *faith* and a *good conscience*, which, saith he, some having put away concerning *faith*, have made *shipwreck*; of whom is Hymeneus and Alexander, 1 Tim. i. 19. John xv.—Christ saith, "I am the true vine, and my Father is the husbandman; every branch in me that beareth not fruit, he taketh away, (observe, he could not take them away unless they were there,) and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean, through the word which I have spoken unto you." Observe, a sinner is not clean, but filthy. But if these were made clean through the word of Christ, as just mentioned, then they were saints,

and you cannot deny it ; verse 4, “ Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me ; I am the vine, ye are the branches,” &c.—verse 6, “ If a man abide not in me, he is cast forth as a branch, and is withered,” &c. Observe, a sinner is not compared to a green tree but a dry ; this could not wither except it were green, and a branch once withered, it is hard to make it green again, &c. but they are gathered and burned—verse 7, 8. “ If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you ; herein is my Father glorified, that ye bear much fruit, so shall ye be my disciples ;” verse 9—Continue ye in my love.—Now ye may see that the five little letters that are herein inclosed, which too many people overlook, and which fixes the sense of a great many scriptures running parallel through the Bible, &c.—viz. “ if and eth.” Now the Bible runneth thus : *if* ye do so and so, I will do so and so ; and *if* ye do so and so, I will do so and so, &c. And again, “ ed” past tense, we find but little in the Bible. But the scripture, instead of making a “ yesterday christian, it maketh a present, every day Christian. Thus, he that *believeth, heareth, seeth, understandeth, knoweth, pursueth, watcheth, hath, enjoyeth, and endureth* ; this is the truth, and you cannot deny, for the Bible doth not inquire what I was yesterday, but what I am now ?—Objection. Christ saith, my sheep *hear* my voice, they *follow me*, and shall never perish, neither shall any man pluck them out of my hand, &c. John x. 27, 28. Answer—Here the saint is represented by the similitude of a sheep, hearing and following a shepherd ; and observe the promise is made, as before observed, to a certain obedient character, and here the promise is to those that *hear* ; *hearing* doth not

mean stopping your ears, or being careless and inattentive; but it implieth, giving strict attention to the object which requireth the same, and *following* likewise, doth not mean running the other way, but a voluntary coming after. Therefore, there is a condition implied and expressed in this passage, viz. *hear* and *follow*, and the promise is to that character; of course a backslider doth not imitate it, and of course cannot claim the promise but what he may perish; may *turn away* according to Ezekiel xxxiii. 18. “When the righteous [man] turneth from his righteousness, and committeth iniquity, he shall even die thereby, &c.”

**Objec.** The death there spoken of is temporal. **Answer,** I deny it, for the body will die, whether you sin or not; and God when he meaneth the body, doth not say the soul, but positively declares, “the soul that sinneth, it shall die.”—chapter xviii. 4.

**Object.** But the righteous man there spoken of, is a self-righteous man. **Ans.** I deny it, for he is pronounced a righteous man by God himself, and how can he be righteous in the judgment of God, without saving faith? God doth not call a wicked man good, nor a good man evil; yet you say, that him that God here pronounceth righteous, is only self-righteous, a pharisee. Oh, scandalous for any man to twist the scriptures thus.—Now look at it in your own glass; self-righteousness being wickedness, we will style it iniquity, and the man an iniquitous man, and then read it, “when an iniquitous man turneth away from his iniquity, and committeth iniquity, for his iniquity, &c. shall he die;”—read the above twice over, and then sound and see, if there be any bottom or top according to your exposition. Leaving your shameless construction, I pass on to answer another objection, which may be urged from Rom. viii. 38, 39, where Paul saith, “I am persuaded that

neither death nor life, nor ángels, principalities, powers, things present or to come, nor height nor depth, nor any other *creature*, shall be able to separate us from the love of God," &c.

Observe, though Paul speaks of a *second* cause not being able to separate us from the enjoyment of God's love; yet he doth not say but what we may separate *ourselves* by *disobedience*, which is sin. *Sin* is not a *creature* as some people falsely think, but sin is a non-conformity to the will of God. If you still say that sin is a creature, I ask you what shape it is in, or what colour it is of, or how many eyes or wings it hath, or whether it crawls like a snake? Paul doth not term it a creature, but agreeth with St. John, where he saith, *sin* is the *transgression* of the *law*, and where there is no law, there is no transgression; and being not without law to God, but under the law of Christ. The christian still feeleth himself conscientiously accountable unto God, and you canpot deny it. 1 John iii. 4. Rom. iii. 20. iv. 15. 1 Cor. ix. 21. for we read, not that a good man falleth into sin every day, and still is in the way to heaven, being a child of God, but to the reverse—1 John iii. 8. "he that committeth sin is of the devil, John viii. 34. whosoever committeth sin is the servant of sin,"—v. 36. "If the son therefore shall make you free, ye shall be free indeed." Rom. vi. 18. "Being then made free from sin, ye became the servants of righteousness—vi. 20. for when ye were the servants of sin, ye were free from righteousness; v. 22, 23, but now being made free from sin, &c. for the wages of sin is death."

Any person by reading the lxxxix Psalm, may plainly discover, that the promise made therein to David, as in the person of Christ, was not altogether without *condition*, by comparing the promise from verse 19 to 29, &c. to 38. From that,

either there is a contradiction in the Psalm, or else a condition must be allowed; for one part saith, that HIS *seed* and *throne* shall endure for ever—and another part, “thou hast cast His *throne* to the *ground*.” v. 36, 44, &c. But observe, most people when quoting this Psalm to prove, once in grace. always in grace, read thus, v. 33. “nevertheless will I not utterly take from them, nor suffer my faithfulness to fail,” which is a wrong quotation: he does not say in the plural, he will not take it from *them*, but in the singular, will not utterly take from *him*; that is, from Christ Jesus, as David frequently represents Christ; compare this Psalm with 1 Chron. xxviii. 6, 7. 1 Kings ix. 4 to 9—where undeniably you will find the condition.

Objec. “I have loved thee with an everlasting love,” and “he that believeth hath everlasting life.” Answ. The life there spoken of is the love of God, which is called everlasting, because it is his eternal nature, which all those that believe, enjoy; yet God being holy, cannot behold iniquity with allowance; of course his justice cries against it, and demands satisfaction: It must be, that if I lose that life, that the nature of it does not change, but returns to God who gave it, by my out-sinuing the day or reach of mercy, &c. But says one, can a man sin beyond the love of God, or out of the reach of mercy? Ans. We read that God loved the world, and yet that there is a sin unto death, which we are not commanded to pray for, when one committeth, John iii. 16, 17. 1 John v. 16. Those who may read the above, that have enjoyed the comforts of religion in their own souls, when they are faithful to God they feel his love, and enjoy the light of his countenance; and a mountain of trouble appears as a hill, and he surmounts it with delight, and cries in the poet’s language:



## CHAIN OF LORENZO.

" Give joy or grief, give ease or pain,  
Take life or friends away ;  
But let me find them all again  
In that eternal day.

They feel the truth of Christ's words, John viii. 12, " He that followeth me shall not walk in darkness, but shall have the light of life." But when they let down their watch, their strength departs like Sampson's, when shorn, and their enemies get the better. A hill of trouble appears as a mountain, and they feel like one forsaken ; and on reflection, conscience lays the blame not on God, like the doctrine of decrees, but on them : and they have no peace until they repent, and do their first work, viz. to go to God as a criminal, and yet as a beggar, broken hearted, willing to part with the accursed thing—then they find the Lord to lift upon them the light of his countenance, and their peaceful hours return. They take their harps from the willows, and cry like the ancients, " our soul is escaped, as a bird from the snare of the fowler ; the snare is broken, and we are escaped."

Query—Who ever fell from grace ? Answer, We are informed 1 Sam. xv. 17. that when Saul was little in his own eyes, God exalted him to be king over Israel, and x. 6. when Samuel anointed him, he said, " The Spirit of the Lord will come upon thee, and thou shalt prophesy, and shall be turned into another man, &c." ver. 9, we read moreover, that God gave him another heart, &c. and what sort of a heart God gives, I leave you to judge. And God seemed to prosper Saul while he was humble, xiii. 12. It appeareth after two years, that his heart got lifted up with pride, and the Lord sent him to utterly destroy the Amalekites, and all things belonging thereto, according to the commandment by Moses : but Saul rebelled and committed a sin thereby, which was as the

sin of witchcraft and idolatry, xv. 23 : after this the Spirit of the Lord departed from him ; and afterwards Saul murdered himself in the field of battle. And we read no murderer hath eternal life abiding in him ; and that murderers hereafter shall be shut out of the Holy City, xvi. 14. and xxxi. 4. 1 John iii. 15. Rev. xxii. 15. But saith one, was not David a man after God's own heart, when committing adultery and murder ?— Ans. No, for God hath not the heart of an adulterer, nor a murderer. And again, no murderer hath eternal life abiding in him, 1 John iii. 15.— And supposing David was a man after God's own heart when feeding his father's sheep, that is no sign he was when committing adultery and murder, any more than if I were honest seven years ago, and then turned thief—am honest still because I was once ; this is the truth, and you cannot deny it. But observe, the Lord was displeased with David, being angry with the wicked every day ; and there is no account that the Lord put away David's sin until he confessed it, &c.— 2 Sam. xi. 27. xii. 13. and all backsliders who sincerely repent may receive pardon, as David did, &c. But yet there is no scripture that saith, they shall be brought to repentance irresistably, whether they will or not ; for God will have volunteers for heaven, or none at all, Rev. xxii. 14, 17. We cannot with reason suppose that a king would choose an enemy as an ambassador, with an embassy to rebels, but a friend : neither can we suppose with propriety, that God or Christ would call an enemy, a child of the devil, to go and preach and do miracles, but a friend. Yet we find in Matt. x. that *Judas* with the others, was positively called, and commanded to preach, and had power to raise the dead, heal the sick, and cast out devils, &c. And the twelve went out, and returned, &c. It speaks of them collectively,

but not individually, doing miracles till after Christ's resurrection. Chap. xix. Peter saith, *we* have forsaken all, (not *I*) and followed thee, what shall we have therefore? Christ answereth, verso 28. Verily (or certainly) I say unto you, that ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the tribes of Israel. Now I ask, how they could follow Christ in the regeneration, except they were regenerated, i. e. born again? Doth it not mean Judas for one, seeing there were twelve apostles, twelve thrones, and twelve tribes? a throne for each; but it appeareth that the thrones were promised on conditions of overcoming, Rev. iii. 21. and that Judas forfeited his title by disobedience, &c. But saith one, "I thought Judas was raised up for the very purpose to betray Christ, and was always a wicked man." Answer. Many people think so, through the prejudice of education, and set up their opinion for the standard, and attempt to bend the scriptures to it, but that will not do; for truth will stand when error falls, and of course our tenets should correspond with the Bible, which doth not say, that Judas was always evil; but Christ conveys an idea to the reverse, when referring John xiii. 18. to Psalm xli. 9. where David is speaking of Judas, as in the person of Christ, and saith, "*Mine own familiar friend, in whom I trusted,* which did eat of my bread, hath lifted up his heel against me." Here Judas is not only styled Christ's friend, but his familiar one, in whom he trusted. Now, can we suppose with propriety, that Christ would be familiar with the deceitful, and put confidence in them? No! methinks he would have set a better example.

Objec. Christ says, John vi. 70, "have I not chosen you twelve, and one of you is a devil."

Ans. Sometimes Christ spoke as man, and

sometimes as God, and God frequently speaks of things that are not as though they were; for instance, Rev. xiii. 8. we read that Christ was a Lamb slain from the foundation of the world, and yet he was not actually slain till four thousand years after.

Again, God said to Abraham, I have made thee a father of many nations; when he was not the father of but one child (Ishmael.) So Christ foreseeing as God, that Satan would enter into Judas, spoke it, as if it was in the present tense, though it were not really so for some time after; there was more trust put in Judas than in the other apostles, he being made treasurer. We have repeated accounts of Peter, James, and John sinning; but no account that Judas did until six days before the Passover, John xii. Mark xiv. 3. When our Lord was in the house of Simon the leper, which appears to be Judas's father's house, in came a woman to anoint Christ, &c. and it appears that Judas felt a *thievish*, covetous disposition to arise; and from that no doubt he was called a *thief*, and had the bag, for he never was called a thief *before*; and Christ gave him a gentle rebuke, and it appears that Judas got affronted, by his complying with a suggestion of Satan.—(Satan was not really in him yet, only tempted him.) And going out the same day, he made a bargain, John xiii. 2. and Mark xiv. 10. (like some ministers) saying, what will ye give me, and I will deliver him unto you, &c. Some people make scripture, and say, whom Christ loves, he loves to the end, (to the end of what?) There are no such words in the bible. John xiii. 1. we read thus: "When Jesus knew that his hour was come, that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end;" namely, the night in which the sacrament was institur-

ted, Judas being present, &c. received the sop, *after* which Satan entered him, ver. 27. And now it may be said in the full sense of the word, that *he* was a devil, and *not before*, unless you allow of his being one before, and another entering him now, and so making a double devil of him—and what sort of being that may be, I cannot tell.

Object. I think if Judas had *regeneration*, or was ever a friend to Christ, as you talk from Mat. xix. 28, 29. and Psa. xli. 9. that he is gone to glory. Ans. No, he has not, for Christ affirmed, “woe to that man, it had been good for him that he had never been born.” Mark xiv. 21. Luke xxii. 21, 22. Again, we read Judas murdered himself; and no murderer hath eternal life abiding in him.—Objec. I do not think one that is *given* to Christ can be lost. Answer—Then you do not believe the Bible, for we read John xvii. 12. that Judas was *given* to Christ, and yet he is lost, and styled a son of *perdition*, which means, a son of destruction—and Acts. i. 24, 25. where the eleven surviving apostles chose Matthias to fill up Judas’s sphere, no more, nor less than what Judas did; they prayed thus, “Thou, Lord, which knoweth the hearts of all men, shew whether of these two thou hast chosen, that he may take part of this ministry, and apostleship, from which Judas by transgression fell, &c.” Now, if Judas were always a devil, (which could not be, for there must have been a time when he begun to be one,) why would they choose a good man to fill up a devil’s place; Observe, there were twelve parts of the ministry, and the apostles being accountable persons to God. Judas fell by transgression, (for where there is no law, there is no transgression.) Now, what did he fall from? An old profession? To fall from an old profession, is no transgression at all: for transgression is sin, which implies the violation of a known law; of

course, falling by transgression, implies losing something which is valuable, by misconduct, &c. this is the truth, **(P)**and you cannot deny it. But says one, I do not like your talk, for you destroy my comfort: and it is a discouraging doctrine against getting religion, if one thinks they can lose it after they get it. Answer, I might on the other hand, or in another case say, that it is discouraging against getting money, or buying this farm, or that horse, for perhaps it may be squandered, lost, or die; therefore I would not try for them. What would you think of the man that would stop and be negligent at such objections? People temporally do not term such things discouraging, so as to flee; and methinks none will make that reply, but those who love and plead for a little sin; one leak will sink a ship.

**Objec.** Solomon was a wise man, and yet did many things wrong; and yet wrote Ecclesiastes afterward, from which we may infer, no doubt he is happy. Answer—Solomon no doubt was a wise man, above all the kings of the earth, and yet became the greatest fool by abusing his wisdom; for after that God had done so much for Solomon—Solomon turned and committed sin; and according to the Mosaic law, was worthy of temporal death in *five* respects: First, he made an *affinity* with Pharaoh, king of Egypt—Secondly, took his daughter to be his wife—Thirdly, made *affinity* with Hiram, king of Tyre—Fourthly, fell in love with *heathenish* women, who turned his heart from God—Fifthly, fell into *idolatry*. He had *four* gods that he worshipped himself, and others for his *wives*. When Solomon was young, we read the Lord loved him; but now he was old, we read the Lord was *angry* with him, and he is angry with the *wicked* every day. The Lord endeavored to reclaim Solomon—first, by mercy, and then by affliction; and raised up three adversaries for


that purpose—but Solomon would not hear, but went on a step farther, and attempted to *kill* Jeroboam, who arose and fled to Egypt: and as the Scripture leaves Solomon, he died in that state, with *murder* in his heart, as he attempted to slay the *innocent*; and no *murderer* hath *eternal* life *abiding in him*.” And there is no account of Solomon’s repentance, but that he died in his sins; and our Lord intimates, that if we die in our sins, where he is, we cannot come. And David’s dying words to Solomon were, “If thou seek the Lord, he will be found of thee; but if thou *forsake* him, he will cast thee *off* forever.” Solomon sought the Lord, and the Lord *appeared* to him *twice*; afterwards he forsook God, and there is no account of his return as before observed; and as for believing that Ecclesiastes was wrote afterwards, I no more believe Solomon could write when he was dead, than I believe I could; and to evade this answer, and say Solomon wrote it when he was old, I reply, it is no more than any old man that swears or gets drunk can do, to cry out vanity of vanities, &c. when their lives are burthensome: but what makes the beauty of Ecclesiastes is, to see that a young man could cry out *vanity*, which is so contrary to *nature*, when nature is so fond of it: and as for the book of Proverbs, any person may discover they were wrote before the building of the temple, by turning to 1 Kings iv. 32, &c. and before much of his wickedness. You need not say, that I said, that Solomon is gone to hell, I did not affirm so; but I take Solomon where the Scripture doth, and leave him where the Scripture doth, in the hand of a merciful God! Asking why the Bible is so particular to mention all the *good* conduct of Solomon, and then this *bad* conduct, if he repented why was not that put down? Turn to the history of Josephus,

and it leaves Solomon if possible, in a worse situation than the Bible doth, &c.

Some people blame me for *holding to perfection*, and at the same time they hold *to it* stronger than me ; and moreover, for not holding to the final *perseverance* of the saints ; which assertion I think is wrong, for I think there is danger of *falling away*—therefore I hold to *perseverance*, and they cannot deny it. But they hold, a man cannot get rid of sin. Here, therefore, they hold to *persevering* in sin, and they hold to a *falling* from grace of course, and this is the truth, and they cannot deny it. Some have heard ministers pray to God, that the people might be sanctified from all sin ; and then told them that they could not get rid of all sin—this was a clash.—People frequently feel good desires from God to get rid of “all sin,” James i. 17. and yet think they cannot obtain the blessing, so pray in unbelief for it. We read, that whatsoever is not of *faith* is *sin* ; therefore, if I hold with them, I should pray thus, “Lord, save me from part of my sins now, and at death take them all away,” &c. But this doth not correspond with the Lord’s prayer, which commandeth us to pray that God’s *Kingdom may come*, and his *will* be done, &c. as in heaven ; and we delivered from *evil*.

The kingdom of God, we read, is not meat and drink ; but righteousness, peace and joy in the Holy Ghost. And Paul saith, this is the will of God, even your sanctification : and if a man be delivered from all evil, there is no sin left.—And what is the benefit to pray for it, if we cannot have it ? But in obedience to the commandment to pray for deliverance from evil ; Paul besought God to sanctify the Thessalonians wholly, and to preserve their whole spirit, soul and body blameless unto the coming of Christ, 1 Thess. v. 23—and again, ver. 16, to 18, he commandeth them to



rejoice evermore, pray without ceasing, in every thing give thanks, for this is the will of God in Christ Jesus concerning you. Matt. v. 48. Christ saith, be ye perfect, even as your Father which is in heaven is perfect, i. e. for a man in our sphere, as perfect as God is for God in his sphere. Again, be ye holy, for I am holy. Again, the commandment is to love the Lord with all our heart, soul, body, mind, and strength, and our neighbour as ourself, &c. And blessed be God the promise is equal to the commandments; for God hath bound himself by a promise, Ezek. xxxvi. 25. then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness and from all your idols will I cleanse you, a new heart also will I give you, &c. Again, Plalm cxxx. 8. the promise is, that Israel shall be redeemed from her iniquities: John viii. 12. Christ saith, he that followeth me shall not walk in darkness, but shall have the light of life. And again, God hath promised by the hand of Moses, thus, "I will circumcise thy heart, and the heart of thy seed, to love the Lord with all thy heart," &c. and thy neighbour as thyself. And Paul speaking of the oath and promise of God, two immutable things, in which it is impossible for God to lie. Now if God cannot lie, then he cannot do all things, especially that which is contrary to his nature: if so, then the above mentioned promises are equal to the commandments, and God is bound by the law of his nature to perform the same. This is the truth,  and you cannot deny it.

Objec. David saith, "There is none righteous, no, not one." Answer. True, yet we read about *righteous* Abel, and Lot's righteous soul, (2 Pet. ii. 8. Matt. xxiii. 35.) Objec. Solomon saith, "there is no man that sinneth not."—Ans. True, but John saith, "he that is born of God doth not commit sin." Objec. Paul saith, "I am

carnal, sold under sin;" yet he was a saint.—  
 Ans. Paul addeth elsewhere, "that the carnal mind is enmity against God, and is not subject to his law, neither indeed can be, and to be carnally minded is death." Again, "Christ came to save sinners, &c. of whom I am chief." Now to take these expressions together just as they stand, you might prove that Paul was one of the worst of men, in the way to death, and at the same time one of the best apostles in the way to life. &c.—  
 Though Paul saith, I am carnal, sold under sin, yet it cannot be that he was speaking of himself, as a holy apostle; but was describing or rehearsing the language of one under the law, as you may see, Rom. vii. 1. "I speak to them that know the law," &c. but chap. viii. 1, 2. Paul saith, there is therefore now no condemnation to them which are in Christ Jesus, who walk *not* after the flesh, *but* after the Spirit, for the law of the spirit of life in Christ Jesus hath made me *free* from the law of sin and death," And now, if Paul was made free he could not be groaning under bondage at the same time, unless you can reconcile liberty and slavery together. Paul saith in one place, "I robbed other churches." Now to take this passage just as it stands, you might prove that Paul was a robber; if so, would not the government hang him if he was here, as they hang robbers, &c.

And to take any particular passage you may prove almost any doctrine, if it be not taken in connexion with the context, or general tenor of scripture. But as the Bible in general doth not plead for sin, but condemneth it, commanding us to be holy in heart and life, &c. therefore we should not plead for sin as though we loved it, and rolled it under our tongue as a sweet morsel, but should be *scripturians* or Bible men; for Paul telleth the Romans, to whom some think Paul made al-

lowance for a little sin, inferring it from the 7th chapter; but, by the by, they should remember that Paul talketh thus, "being justified by faith, we have peace with God, chap. v. 1. vi. 18, 22. he saith, being made free from sin," &c. and being now made free from sin, &c. ¶ Well, says one, what next! Ans. Any person by reading the epistles of John may find a sufficieney of proof to convince any candid mind that the doctrine of Christian perfection in love, is a Bible doctrine. Query. How far can a man be perfect in this life?

Ans. A man may be a perfect sinner by the help of Satan, ¶ and you cannot deny it. Now if a man can be a perfect sinner, why not a perfect saint? Shall we not allow as much power to God to perfect his children in his own nature, which is love, as the devil has power to perfect his in sin? &c. But, says one, answer the former question, and likewise, who ever attained what you are talking about. Very well—I'll tell you; I think a man cannot be perfect as God, except it be for men in our sphere, as God is for God in his sphere; for *absolute* perfection belongs to God alone; neither as perfect as *angels* or even *Adam* before he *fell*, because I feel the effect of *Adam's* fall; my body being mortal is a clog to my soul, and frequently tends to weigh down my mind, which infirmity I do not expect to get rid of until my spirit returns to God; yet I do believe that it is the privilege of every saint, to drink in the spirit or nature of God; so far as to live without committing wilful, or known, or malicious sins against God, but to have love the ruling principle within; and what we say and do, to flow from that divine principle of love within, from a sense of duty, though subject to trials, temptations and mistakes at the same time; and a mistake in judgment may occasion a mistake in practice—I may

think a man more pious than he is, and put too much confidence in him, and thereby be brought into trouble. Now such a mistake as this and many other similar ones I might mention, you cannot term sin with propriety; for when Eldad and Medad prophesied in the camp, Joshua mistaking in his judgment, thinking they did wrong, occasioned a practical mistake, requesting Moses to stop them, &c. which was not granted. Observe, one sin shut Moses out of Canaan, of course one sin must have shut Joshua out; but as God said, "Joshua wholly followed him," and *wholly* not being *partly*, and as he entered Canaan, from that circumstance, I argue that a mistake following from love is not imputed as a sin. Again, as we are informed, that Christ was tempted in all respects like as we are, Heb. iv. 15. yet without sin, and can be *touched* with the *feeling* of our *infirmities*, &c. Again, as we are commanded, James i. 2. to count it all joy when we fall (not give way) into divers temptations. And if the devil, or wicked men, tempt me, and I reject and repel the temptation with all my heart, how can it be said that I sin? Am I to blame for the devil's conduct? I can no more prevent my thoughts than I can prevent the birds from flying over my head; but I can prevent them from making nests in my hair.

Some people expect purgatory to deliver them from sin; but this would, methinks, make discord in heaven. Others think that death will do it. If death will deliver one from the last of sin, why not two, why not all the world by the same rule? So universalism will be true, and death have the praise, and Jesus Christ be out of the question! But death is not called a *friend*, but is styled an *enemy*, and it does not *change* the *disposition* of the *mind*. All that death does is to *separate* the *soul* from the *body*, therefore, as we must get rid of the last of sin, either here or hereafter, and

as but few in America allow of purgatory, I suppose it must be here. If so, then it is before the soul leaves the body, consequently it is in *time*, of course *before* death. Now the query arises how long first? Why, says one, perhaps a minute before the soul leaves the body. Well, if a minute before, why not two minutes, or an hour; yea, a day, a week, a month, or a year, or even ten years before death—or even now? Is there not power sufficient with God, or efficacy enough in the blood of Christ! Certainly the scripture saith, all things are now ready; now is the accepted time, and behold now (not to-morrow) is the day of salvation. To-day if you will hear his voice. Remember now thy Creator in the days, &c. and there being no encouragement in the Bible for to-morrow, now is God's time, and you cannot deny it, &c. Observe examples—by faith Enoch walked with God (not with sin) three hundred years, and had the testimony that he pleased God—Gen. v. 22. Heb. xi. 5. Caleb and Joshua, wholly (not partly) followed the Lord—Numbers xxxii. 11, 12. Job likewise, God said was a perfect man, and you must not contradict him; and though Satan had as much power to kill Job's wife, as to destroy the other things; as all except Job's life was in his hands, but he thought he would spare her for an instrument, or a torment: Job i. 12, 22. and ii. 9, 10. David was a man after God's own heart, when feeding his father's sheep, not when he was committing adultery—1 Sam. xiii. 14. and xvi. 7, 11.—2 Samuel xii. 13. Zacharias and Elizabeth were both righteous before God, walking in all the commandments, &c. blameless—Luke i. 5, 6. Nathaniel was an Israelite indeed, in whom there was no guile, &c. John i. 47. John speaking of himself, and those to whom he wrote, "herein is our love made perfect, and perfect love casteth out fear."

1 John iv. 17, 18. Again, of the seven churches of Asia, five had some reproof, but two had no reproof at all; Smyrna and Philadelphia, why not if they had a little sin: the latter was *highly* commended, Rev. ii. 8, 9. and iii. 7, and so on, &c.

Query—Must we not get rid of all sin before we go to glory? Do not we feel desires for it?—Did not God give us those desires? Does not he command us to pray for it? Should we not look in expectation of receiving? God help thee, without prejudice to consider the above impartially, as a sincere inquirer after truth, let it come from whom it may, intending to improve conscientiously, as for eternity—Amen.——Says one, do you think a man can know his sins forgiven in this life, and have the evidence of his acceptance with God? Answer—We are informed, that Abel had the witness that he was righteous—Gen. iv. 4. Heb. xi. 4. Enoch had the testimony—v. 5. Job said, I know that my Redeemer liveth, and though he slay me yet will I trust in him; Job xix. 25. David said, “come unto me all ye that fear the Lord, and I will tell you what he hath done for my soul.” “As far as the east is from the west, so far hath the Lord separated our sins from us.” Psalm lxvi. 16. Peter said, John 21. “Lord, thou knowest that I love thee.” John saith, “he that believeth on the Son of God hath the witness in himself.” 1 John v. 10. and Matt. i. 25. Jesus shall save his people (not in, but from their sins. Again, John iii. 8. the wind bloweth where it listeth, thou hearest the sound thereof, &c. so is every one that is born of the spirit. The wind, though we do not see it, we feel and hear it, and see the effects it produces; waves the grass, &c. So the Spirit of God, we feel it, it gives serious impressions, and good desires within our breast for religion. Again, we hear it, an inward voice telling what is right and

what is wrong: and the more attention one gives to the inward monitor, the more distinctly they will hear the sound, till at length it will become their teacher. Again, we may see the effect it produces—some that have been proud and profligate, get reformed and become examples of piety; which change money could not have produced, &c. Says one, I will acknowledge the ancients could talk of the knowledge, but inspiration is now done away; therefore, it is nonsense to expect any such thing in this our day. Answer—We read, Jeremiah xxxi. 33, 34. of a time when all shall know the Lord from the least to the greatest. Now, if there hath been a time past, when people have known God, and a time to come when all shall know him; which time is not yet arrived. Isa. xi. 9. Heb. ii. 14. Why may not people know him in this our day? nature has not changed, nor God; and if matter still can operate on matter, why not spirit upon spirit. Some people are so much like fools, that they think they are not bound in reason to believe any thing except they can comprehend it. This idea centres right in Atheism; for the thing which comprehends, is always greater than the thing comprehended: Therefore, if we could comprehend God, we should be greater than he, and of course look down upon him with contempt: but because we cannot comprehend him, then according to the above ideas we must disbelieve and reject the idea of a God. The man who so acts, supposes himself to be the greatest, he comprehending all other men or things, and of course he is God; and many such a god there is, full of conceit.—Observe, I can know different objects by the sensitive organs of the eye, ear, &c. and tell whether they are animate or inanimate; and yet how my thinking power gets the idea, or comprehends the same through the medium of matter, is a thing I

cannot comprehend ; yet it being such a self-evident matter of fact, I must assent to the idea, &c. But says one, who knows these things in this our day ? Ans. The *Church of England* prayeth to have the *thoughts* of their *hearts* cleansed by the *inspiration* of God's *Holy Spirit* ; and with the church of Rome, acknowledgeth what is called the Apostles' creed ; a part of which runneth thus, " I believe in the communion of saints, and in the forgiveness of sins." Again, the above ideas are in the Presbyterian Catechism, which saith, " that the *assurance* of God's love, peace of *conscience*,\* and joy in the Holy Ghost, doth accompany or flow from justification, adoption, and sanctification in this life," (not in the life to come.)

Agreeable to the above, the Baptists, when going to the water, tell how this *assurance* was *communicated* to their *souls*, and when, &c. The Quakers likewise acknowledge that the true worship is in spirit, (not in the outward letter), and in truth (not in error) and many other proofs might be brought, but let one more suffice, and that is in *your own breast*. You feel the witness and reproof sometimes for doing wrong ; now why may we not, on the principles of reason, admit the idea of a witness within likewise of doing right ; also of pardon from God through Christ, and acceptance. And now I have as good a right to dispute whether there were any such land as Canaan, as you have to dispute revealed religion ; for if I credit it, it is by human information, and you have as strong proof about revealed religion. And such proof as this in other affairs, in common courts of equity, would be allowed, and you cannot deny it.

\* *Conscience*, so called, is the result of the *judgment*, and the *judgment* is the result or conclusion of the *understanding*—and according to the information or illumination of the *understand-*



ing, so the judgment is formed pro or con, and accordingly the conscience speaks; from which I argue, that reason, without revelation or the influence of the Holy Spirit, is not a sufficient guide: for instance, a Roman's conscience will not allow him to eat an egg on Friday, and yet they will curse and swear. A Quaker's conscience will not allow him to partake of the sacrament; as a sincere one informed me, when taken prisoner by the Romish rebels in Ireland, they strove to make him conform to their ceremonies—he replied, “nothing that you can inflict will make me yield.” Thus you see, men's consciences lead them diametrically opposite to each other—from which I argue, that conscience is not a sufficient guide, though a man ought not to go contrary to his conscience.—For instance, if the *understanding* be *misinformed*, the *judgment* draws a *wrong* conclusion, *showing* things in false colours, by which means the *conscience* is not properly regulated, and thereby runs into *absurdity*, as Paul mentions some, whose *consciences* were *defiled*.

Any man who does a thing contrary to what he thinks or judges is right, his conscience, which is the *result* of his judgment, will convict or condemn him. Therefore, supposing a man's understanding to be *misinformed*, he might conclude or judge a thing to be wrong when it is right, and thereby feel conviction, as if in an error, when in fact there is none but his mistake. From this I again argue, the need we have of revelation, in order to understand and know our duty aright, and likewise to form proper ideas of God, and eternal things.

As God is a spirit, we can know no more of him than he is pleased to reveal, except we draw it from his dealings with his creatures, &c. and as we have not the *language* of *immortality*, we can form no just or proper ideas of the eternal, immortal or celestial realms, or world; but by the *representations* of earthly things. Therefore, for the want of a better language, we have to make use of the most striking *metaphors* or representations that *mortal* language will or can admit, &c. and this is so far short of the real essence of the matter, that if people are not much aware, they will form improper ideas from unmeaning expressions which we are obliged to use for the want of better, and so form wrong ideas by drawing a wrong conclusion relative to the same, and then lay down those ideas as positive arguments. By these means much error is gone abroad into the world; and from expressions similar to these, INFINITE NUMBER.—an ETERNAL DECREE, &c.—Now observe, there is no number but may be enlarged by the addition of units; but that which is infinite cannot be enlarged: therefore to talk about infinite numbers, is a contradiction in terms.

From light cometh sight, from sight cometh sense, and sense giveth sorrow. When the divine influence shines into the understanding, and gives the soul a discovery of the dan-

ger to which sin exposes it, &c. the soul that yieldeth obedience to this light, findeth the mind to grow solemn, under a sense of eternal things, the heart to grow tender, and the conscience to be as the apple of an eye, arising from a view of their situation, occasioned by this divine revelation in the mind, &c. So the soul, seeing the evil of sin, which it once cleaved to in love, now abhors it like as one fleeth from a serpent. Here penitence takes place, the heart melts to tenderness like wax before the fire, and becomes willing to part with their sins and to be saved by free grace; they likewise feel a cry in their hearts for mercy, not like the man who says over his prayers as a lazy school-boy says his lesson and thinks he has done his stint, but rather like a drowning man that cannot swim, calls mightily to one on the shore for help or I am drowned, &c. Their cry is, what shall I do to be saved? God be merciful to me a sinner!

Here is repentance pointed out, which implies three things—first, a sensibility of the evil done—secondly, brokenness of heart, or contrition of mind for it—and thirdly, a willingness to make confession or satisfaction, &c. Observe, a man cannot repent of his error till he is sensible he is in one—here I again argue the need of revelation to give an internal conviction, with regard to that which is displeasing in God's sight, &c. Again, if a man persists in a thing, he does not abhor it, and of course does not repent of it, for if he did, he would forsake it instead of delighting and persisting in it, &c.—Again, if one be in an evil, and will not confess it from his heart to the injured or abused, he is impenitent; of course he does not repent—God pity him! The way to have repentance towards God, is to yield obedience to the influence of God's awakening spirit, and *consideration* is the first thing. O God help thee, reader, to adhere to the inward whispering voice and seriously reflect on the value of thy soul; the shortness and uncertainty of time, and the necessity of improving your accountability for eternity. Again, a *resolution* is positively necessary to be on the Lord's side, as saith Christ, the kingdom of heaven suffereth violence, and the violent take it by force. The prodigal son came to himself, (which implies he was beside himself, as every sinner is) and reflected or considered, how many hired servants, &c. at my father's house, and I perish with hunger. A resolution was then formed; I will arise and go to my father; and the resolution was put into practice, not in a dilatory way, as though he must first go and tell the citizen; but he at once left all behind, and his father did not wait for him to get clear home, but met with him when he was yet a great way off.

So, reader, if you intend to serve God, you must count the cost, and then enlist for the war; i. e. set out for eternity and give up the idols of your heart, for you cannot serve two masters, saith Christ. And again, he that loveth father, mother,

brother or sister, wife or children, houses or lands more than me, is not worthy of me; and except a man deny himself, and take up his cross daily, and follow me, he cannot be my disciple. God help thee to reflect whether you will set out and encounter the difficulties to enjoy future happiness, or whether you will slight the offers of heaven, and sell your soul for the sake of the pleasures of vice, which you can now roll under your tongue as a sweet morsel, but your latter end will be bitter: O, will you run the risk of being cut off in your sins!!

FAITH is a *divine conviction* of the attributes of God—wrought IN THE MIND by the *Spirit of God*, that there is a *reality* in the *invisible* world, or a *supernatural evidence* communicated to the understanding, that there is a reality in spiritual things, as saith the apostle, “Say not in thy heart, who shall ascend into heaven to bring *Christ* from above, or who shall descend into the deep to bring up *Christ*, &c. But the word is nigh *thee*, even in thy mouth and in thy heart, i. e. the word of FAITH which we preach.” Rom. x. 6, 7, 8. The word there spoken of, is what in other parts of the Bible is called the *word* of God, which is the voice or power of Jesus Christ, speaking to the hearts of the sons of men, as you may observe, John i. 1 to 4. and xv. 3, 22. where is the man who hath not heard? consideration and resolution are *actions* of the mind. Some people suppose that faith and believing are synonymous expressions, with one and the same meaning; but I think they are different, and that *believing* is the *act* of *faith*, the same as *seeing* is the *act* of *sight*. I cannot *see* without *sight*: God gives me *sight*, but the *act* of *seeing* is *mine*. So *believing* is the *act* of the *creature*; if it were not so, *why* should we be commanded to *believe*, and condemned for *unbelief*, or not *believing*?

Surely, believing is the action of the creature, but he cannot believe without a power, any more than I can see without sight—faith is the gift of God, that is, the internal power to *realize spiritual and eternal things*. Well, says one, when I attempt to pray, what shall I believe? Answer—*prayer* being the sincere desire of the heart, earnestly ascending to God; when you feel your need of a *blessing*, raise your desires with fervency in expectation, believing that God is *able* to give you the things you feel you need. Believe, secondly, that he is *willing* to do it, as he willeth not the death of a sinner, but that all should come to repentance, Ezek. xxxiii. 11. 2 Peter iii. 9. Believe, thirdly, that he *will* bless you because he has promised it. Observe, some people claim the promises when they have no right to them, for they live in the commission of known sin, “for the wages of sin is death,” and “the soul that sinneth it shall die.” But those who are willing to part with their sins have a right the promises of God, according to Prov. xxviii. 13. and Matt. xi. 28. for God cannot lie, says Paul. Therefore God is bound by the law of his nature, to



perform his promises to the sons of men when they fulfil the condition, which is to be sensible of their need, and become penitentially passive in his hand; so far resigned as to have no will of their own abstract from his, and yet active to inquire his will, willing to do it as far as it is manifested, &c.—Some people, under a sense of their unworthiness, think that God is so very angry with them, that he will not receive them till they are better, and of course, that they must do something to pacify him, just as if his will must be turned in order to be willing to receive them. But observe the poet saith—

“If you tarry till you’re better,

“You will never come at all.”

Therefore, you cannot make yourself better by tarrying from him a space, by striving to do something to recommend yourself to his favour. But remember that God is willing to receive you, if you are but willing to receive him at the expense of your sins, and submit for him to take possession and reign within. For we read, 2 Cor. v. 18, 19, 20, that God is in Christ, reconciling the world to himself; and it is for us to be reconciled to God, as God is love; and his love, according to John iii. 16, 17, influenced him to send his Son to make it possible for our salvation. Therefore, he is willing to receive us, if we are willing to receive him, as now is the Lord’s accepted time and day of salvation; all things are now ready, &c. Therefore, take God at his word *now*, and let thy soul’s desires be enlarged in expectation of the blessing, as the watchman looketh out for the dawn of day, believing as Christ died for all, he died for me. Now is the time for salvation, and I can only receive him by faith, and rest my soul upon him as the sinner’s Saviour.

“Lord, I give myself to thee,

“’Tis all that I can do.”

The very moment you thus yield and give up, and submit to the grace of God by throwing down the weapons of your rebellion, relying your whole dependence on the mercy of God in the merits of the Redeemer for salvation, &c. that very moment the spirit which converts will give the testimony of pardon and reconciliation in the beloved; for the Spirit bears witness to truth: (Rev. iii. 20.) and thou wilt feel a *change* within, whereby thou canst say, one thing I know, that whereas I was blind, I now see; for the thing I once hated I now love, and the thing I once loved I now hate: i. e. the things of the world, which I once placed my heart upon, I see how empty and vain they are, and religion, which I little esteemed, I prize to be of more value than all the world besides. Give me Christ or else I die!

“Only Jesus will I know,

“And Jesus crucified.”

The word *HOPE*, implies a well grounded *expectation* of the enjoyment of something in *future*; therefore it is more than a

bare *wish*, *desire*, or *presumption*, that it will be so without any evidence, &c.

Supposing I was condemned to die for the horrid crime of murder, and there is no possibility of escape, one asks me, Lorenzo, do you expect to escape the gallows? I reply, I hope so. Now if there be no probability of escape, how could I hope? I would naturally despair, and if I *despaired* I could not *hope*, for *hope* and *despair* do not go hand in hand. So my *hope* would be but a *wish* or *desire*. So it is with some sinners who are more afraid of what will happen after death, than they are of death itself, and yet say they *hope* to go to heaven when they die, and yet they know in their own hearts and feel that they are unprepared, &c.

I herefrom argue, that their *hope* is nothing but a *wish* or *desire*; for doubtless they would wish to escape misery, as self-preservation is said to be the first law of nature. But a wish or a desire (which all feel at times, &c.) will no more carry a person to heaven without practice, than a desire to see my parents would carry me to New-England.

Again, suppose a man possessing a plantation would neither plow nor plant, yet *expect* a crop in the fall, because God was able to make it grow in a day—this man's *hope* would be nothing but *presumption*—presuming on the power of God without any *evidence* that God would exert that power. Just so it is with some people; say they, I have not been so bad as many of my neighbours, and God is good, and Christ is good, and I hope to make out somehow when I die. Thus they conclude all is well without evidence, and deceive themselves.—This presumptuous hope will do to live by, but will desert the planter in the fall, and thee in death.

Observe, the Christian *hopes* for happiness beyond this life, and his *hope* is something more than a bare wish or *presumption* that it will be so *without* evidence, but rather he is like the man who ploughs the ground, the crop springs up and begins to grow, there is a fine *probability* that he will have a crop in the fall, so the Christian has a *probability* of heaven or future bliss, *arising* from a good *prospect*, for the spirit of Christ which reigns in heaven hath *convicted* him, and given him a divine *evidence* relative to his present dangerous state, brought him to repentance, enabled him to yield obedience, and given him an *evidence* of *pardon*, so the burthen is gone, and the man feels a change wrought within, and can tell you, an experience of grace: so the *hope* is well grounded.

Again, the Christian viewing the goodness and mercy of God in redemption, and viewing a beauty in holiness, feels his heart drawn out in love to the Lord and to his ways, and can say in Bible language, "Lord thou knowest that I love thee;" or "we love God because he first loved us." And they obey him not so much out of a slavish fear of being damned, as out of a loving, filial fear of offending. Again, they love the Lord's

people according to the eleventh commandment, and can say with John, "by this we know, that we have passed from death unto life, because we love the brethren." The Christian loves the image of his Master wherever he can see it, he loves their company and conversation, for their hearts run together in cords of love like two drops of water. And Christ has given us a method whereby the wicked may know whether we possess religion or not, John xiii. 34, 35. By this shall all men know that ye are my disciples, if ye have love one to another.

Observe, you may take a piece of iron and wood, and you cannot weld them together, but two pieces of iron may be welded together—but if iron be welded around wood, the wood may shrink from it and get loose. So relative to religion—two Christians will unite like iron, but it is not every professor that is a real possessor. And the non-possessing professor will not unite with the true professor, and if an appearance of unity has taken place, they will shrink from it like the wood from iron, which hath too frequently been the case in Christendom, to the no small injury of the cause of religion in the unbelieving world. But as far as holiness prevails, so far a union of spirit will take place. O may God carry on the revival of religion, now in the earth, and open a door for the promulgation of the gospel, and may labourers be raised up, such as will count not their lives dear to themselves so that they may finish their course with joy, and a nation to be born to God in a day, and the nations learn war no more!

Again, the spirit of Christ influenceth his followers to obey his commandments, which are, to *love your enemies*, to *bless* them that *curse* you, and *pray* for them that *despitefully use* and *persecute* you.

And that man who cannot pray for his enemies, but feels malice against them, hath got no religion, for the Christian being holy, abhors their evil conduct, yet loves their precious souls with a love of pity, Matt. v. 44, &c.

Again, he being *justified* by *faith*, he hath *peace* with God through Christ. The *spirit of peace* reigning within, he hath *peace of conscience* and becomes a *peace-maker*: and such are called the *children of God*, Matt. v. 9. and this influences him to live peaceably with all men, as much as the nature and circumstance of things will admit of. Likewise, this peace makes his soul like the ocean, while the surface is uneven by the tempestuous storms, the bottom of it is calm; so the Christian possessing this peace within, while in the midst of outward difficulties, the centre of the soul is calmly stayed on God.

Again, there is *joy* in the Holy Ghost, which is sweeter than the honey from the honey comb, and will give refreshment to the *mind*, like corporeal bread refreshing the hungry body, to the *satisfaction* thereof. The things of this *world* can no more

give contentment to the *mind* than a handful of sand can refresh the hunger of the body; for the mind is *spirit*, and its happiness must be *spiritual*, and come from a *spiritual source*, of course from God; consequently it must be found in revealed religion.

Therefore, we need the *influence* of the *holy spirit*, which I call *inspiration* or *revelation*, &c. which we all feel at *times* and seasons to *operate* upon our *minds*, causing good *desires* to *spring up within*, &c.

And by the *help* of this *spirit*, many have, and all may repent if they will, but *obey* it whilst the day of mercy lasts, as saith the maxim—

“ While the lamp holds out to burn,  
The vilest sinner may return;  
But if you will not when you may,  
When you will you shall have nay.”

Temperance is Christian fruit—many to avoid one extreme, run into another on the other side. Temperance implies avoiding extremes, by striking the medium—I may talk too little and prevent my usefulness—I may talk too much and spoil my influence—Likewise, eat too little or too much, and injure my constitution—also, drink too little, or perhaps drink too much and get drunk, and become worse than a beast or a devil, for they do not get drunk; and in this one sin, I commit ever so many—first, I injure my body—secondly, I bring a scandal on myself—thirdly, I set a bad example before others—fourthly, I lay out my money for that which is worse than if thrown into the fire—fifthly, I break the command of God—sixthly, I quench the good Spirit—seventhly, I deprive myself of the power of reason—eighthly, I hereby am liable to injure or murder my friends, &c. &c.

Again, there is *meekness*, which implies *humility*, or the possessing the *spirit* of our *station*, to act in that *sphere* of life which heaven hath allotted and qualified us for; not wishing to appear above what we really are, neither to sink ourselves below our proper dignity; whether among the great or small, willing to take up our daily cross and follow Christ through evil as well as through good report to joys on high. Christ saith, come and learn of me, for I am meek and lowly in heart, Matt. xi. 29. But some people are proud and haughty, and think, *great I* and *LITTLE U*.

Another quality of this fruit, is *long-suffering*; for if God had come out in strict justice, he would have cut us down while in our sins, as cumberers of the ground;—but he bore with us and forebore to cut us off, that we might have a longer space to repent in.

So we should be God-like in this respect, and never return evil for evil, but contrarywise, good for evil, and bear and forbear as much as what the nature and circumstances of the case will admit.



Again, *gentleness* is another quality of this fruit, as saith the apostle, a servant must not strive, but be gentle; and let your moderation be known to all men, &c. Some people give reproof in anger, &c. to the no small injury of Christianity, by prejudicing minds thereby against it, &c. But as God came to Adam in the cool of the day, and as soft words turn away wrath, I intreat those into whose hands this may fall, never to take the harsher way when love will do the deed. For by reproving in anger, you make the opposite party angry; they will then take you to be their enemy, and thereby their ears are cut off, and none but Christ can heal them; so your word will be as chaff before the wind.

But go in gentleness, in the Christian spirit with sound argument, and though they get angry at first, yet this way will tend to cool them down, and convince their judgment, they see their error, feel conviction, and for the sake of peace of mind, reform, &c. How much more probable is this way of success than the other?

Again—*PATIENCE*, which implies bearing trials with an humble resignation to the will of God, believing that he will carry us through, &c. the greatest mercies when abused, becomes the greatest curses, as the offers of mercy when rejected is the cause of the sinner's condemnation; whereas the greatest afflictions when sanctified, are *mercies in disguise*; for instance—it is said that a man in the reign of Queen Mary, said every thing which happened to him would be for the best; he was to be burned as a heretic on account of his religion, &c. and being made prisoner, on his journey he happened to fall down and break a limb. Said the guard—will this be for the best? He answered in the affirmative; and before he got able to continue his journey the Queen died, by which means his life was preserved—thus you see the truth of his words.

Whatever trials I bring upon myself by my misconduct, I may thank myself for. But whatever trials befall me when in the path of duty, such as I cannot avoid without getting out of duty's path—such I believe happen not by chance, nor come from the dust, but are God's mercies in disguise, as above.

We read that it is through much tribulation we are to enter into the kingdom of God. And those who have got through, came *out of* great tribulation; and all that will live godly in Christ, shall *suffer* persecution; which implies that if he meets with no opposition, he hath not religion enough to make the devil angry with him. Again, Christ saith—in the world you shall have tribulation, but in me you shall have peace; and Heb. xii. we read—what son is he whom the father chasteneth not. And though no chastening for the present seemeth to be joyous but grievous, nevertheless, afterwards it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby; and we have *not* an high priest which *cannot* be touched with the feelings of our infirmities; but glory to God, he can—as saith the poet;



"He in the days of feeble flesh  
 Pour'd out strong cries and tears,  
 And in his measure feels afresh  
 What every member bears.  
 A smoking flax he will not quench,  
 But raise it to a flame—  
 A bruised reed he will not break,  
 Nor scorn the meanest name."

Therefore—

"Ye fearful saints fresh courage take,  
 The clouds ye so much dread  
 Are big with mercies, and shall break  
 In blessings on your head."

Therefore—

"Ye conquering souls fight on,  
 And when the conquest you have won,  
 Palms of victory you shall bear,  
 And in Christ's kingdom have a share,  
 And crowns of glory ever wear,  
 In endless day"

Christ saith, Luke xxi. 19. In your patience possess ye your souls—O how much there is contained in this expression! And if we possess our souls in our patience, how ought we to exercise patience under trials and be resigned to the will of Providence, who hath the disposal of all events, lest we prevent the sanctification of the affliction—and thereby lose a blessing and get a curse. James saith—You have heard of the patience of Job, and seen the end of the Lord; and exhorted his brethren to count it joy when they fell into temptations or afflictions for a trial of their faith, which worketh patience, and patience experience, &c. which enlarges the capacity, so that we shall be more capable of enjoying God here and hereafter—Job's afflictions were great, yet remember, God carried him through; and first—Job had a great experience, which otherwise he could not have had—second, he saw the salvation of God—third, his latter end was blessed twice as much as his beginning—fourth, his enemies were brought to bow to him; and this is left on record for the benefit of the after generations—and God in this our day, frequently sees it necessary to suffer his dear children to pass through trials and difficulties, to set them up as examples of patience for others to copy after, and to wean them from the world, and ripen them for the kingdom of everlasting glory—and those who put their trust in him he deserteth not, but proportions their strength to their day, and gives them suffering grace in trying times. Yes, he is with them in six trials, and in the seventh forsakes them not, as saith the apostle—he will not suffer you to be tempted above what you are able to bear—but will with the temptation make way for your escape. A storm denotes a calm; so do trials and afflictions denote good days, to those

who put their trust in God, with prayer and resignation to his disposal.

When all things go well with me, like pleasant sailing, I conceive there is a storm somewhere gathering; I endeavour to lay out accordingly, and by so doing I am prepared for it when it comes; and if I be disappointed, I am disappointed on the right side. It is now upwards of ten years that I have devoted my life as a travelling missionary, though not in the common way, but rather like the fowls of the air, more dependent for my daily bread, have had no particular source to depend upon except Divine Providence, whom as yet I have never found to desert me—no not in my greatest discouragements; but hitherto he hath helped me and raised me up friends in time of need; and now I am among kind friends: and though I expect trials are before me, previous to my dissolution—yet he who hath been with me I trust will still continue his mercy, and one day take me to rest above—where the wicked shall cease from troubling and the weary are at rest.

“Where all our toils are o’er,  
Our sufferings and our pain;  
Who meet on that eternal shore,  
Shall never part again.”

David saith, Psalm lxxxiv. 11. No good thing will God withhold from them that walk uprightly. Therefore, if God withholds a thing from the *upright* in heart, it is not in judgment but in mercy—because he sees that the fruition of it would not be best for them in the long run. And Paul saith—“all things shall work together for good to them that love God.” Therefore let us lie passive in the hand of Providence, at the disposal of his will; knowing that if we are active to inquire and do it according to the light and knowledge imparted—it being the delight of Providence to do his needy creatures good—he will be well pleased with us in Christ and those things which shall be for our present and eternal good; for God is love and doth not willingly afflict the righteous or punish the wicked without a cause; for his tender care is over all his works. Therefore, it is not good to be our own choosers, lest we pursue wrong things and be brought into difficulties and woe. But rather give thy heart to God, who will then become thy friend; for this purpose, watch much, pray much, and that in private. Give daily attention likewise to the scriptures—and follow the *inward convictions* of the *divine spirit*, which *leadeth* from *vice* to *virtue*, and from the *love of sin* to the *love of God*, and from the *things of earth* to the *things of heaven*, &c. and live as you would wish to die, and be willing to give an account to the GREAT JUDGE of all the earth. MAN, PREPARE TO MEET THY GOD.—May the Lord bless you, and bring you to glory.—Adieu.

**REFLECTIONS**  
ON THE  
**IMPORTANT SUBJECT**  
OF  
**MATRIMONY.**

EIGHTH EDITION.

“Marriage is honourable in all, and the bed undefiled. But Whoremongers and Adulterers God will judge.”—HEB. xiii. 4.

**V**ARIOUS are the *opinions* with regard to the subject before us. Some people tell us it is not *lawful* for men and women to *marry*: and argue thus to prove it: “It is living after the flesh; they that live after the flesh shall die, (by which is meant separation from God,) therefore they who live together as *husband* and *wife* shall die.” Now the *premises* being wrong, the *conclusion* is wrong of necessity; for living together as *husband* and *wife* is not living after the flesh, but after God’s ordinance: as is evident from Matt. xix. 4, 5, 6.—“And he answered, and said unto them, have ye not read, that he which made them at the beginning, made them male and female, and said, for this cause shall a man leave father and mother, and shall cleave to his wife; and they twain shall be one flesh? Wherefore, they are no more twain, but one flesh. What therefore God hath joined together, let no man put asunder.”—In these words CHRIST, our great lawgiver, re-

fers to Gen. ii. 24, which at once proves, that the PARADISICAL institution is not abrogated. From the beginning of the world until the words of the text were written, people lived together as husband and wife, and had divine approbation in so doing; as is easily proven from the WORD OF GOD. Some people have an idea we CANNOT be as holy in a married as in a single state. But hark! Enoch walked with God after he begat Methuselah, three hundred years, and begat sons and daughters. Gen. v. 22. Heb. xi. 5. Now if Enoch under that dark dispensation could serve God in a married state, and be fit for translation from earth to heaven, why may not another person be equally pious, and be filled with "righteousness, and peace, and joy in the Holy Ghost" under the gospel dispensation? according to Rom. xiv. 17.—But admitting it is right for common people to marry, Is it right for the CLERGY to marry? Answer—I know that too many think it is not, and are ready to conclude that whenever "*a preacher marries, he is backslidden from God;*" hence the many arguments made use of by some to prevent it. When I hear persons who are married trying to dissuade others from marrying, I infer one of two things: that they are either unhappy in their marriage, else they enjoy a blessing which they do not wish others to partake of. The CHURCH of ROME have an idea that the Pope is St. Peter's successor, and that the CLERGY ought not to marry. But I would ask if it was lawful for ST. PETER to have a wife, why not lawful for another PRIEST or PREACHER to have one? But have we any proof that Peter had a wife? In Matt. viii. and 14. we read as follows: "*And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever.*" Now how could Peter's wife's mother be sick of a fever, provided he had no wife? and as we have no account that

CHRIST PARTED Peter and his *wife*, I infer that he *lived* with her after his call to the *apostleship*; according to Rom. vii. 2. for "the woman which hath an husband is *BOUND* by the *law* to her *husband* so long as he liveth;" now if Peter's wife was "*bound*" to him, how could he go off and leave her, as some people think he did? The words of the text saith, "marriage is honourable in all." But how could it be *honourable* in ALL, if it were *dishonourable* in the *priestly order*? For they form a part, of course are included in the word A DOUBLE L. In the first epistle written by ST. PAUL to Timothy. iv. we read thus: "Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and *doctrines of devils*; speaking lies in hypocrisy; having their conscience seared with a hot iron; *forbidden to marry* and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth." Observe, forbidding to *marry* is a doctrine of devils, therefore not of divine origin; of course not to be obeyed, for we are under no obligation to obey the devils; but in opposition to them, to enjoy all the benefits of divine institutions. Marriage is a divine institution, therefore the benefits of matrimony may be enjoyed by them that *believe* and *know* the truth. Having briefly, but fully shewn that matrimony is lawful, I shall proceed to elucidate the words of the text. In doing which I shall

FIRST, Shew what matrimony is not.

SECONDLY, What it is.

THIRDLY, Point out some of the causes of unhappy marriages, and conclude with a few words of advice.

RESUMING the order proposed, I come in the first place to shew what matrimony is not.

1st. Two persons of the same gender, dressed

in the garb of the **SEXES**, *deceive* a magistrate or minister, and have the *ceremony* performed, which is no *marriage*, but downright wickedness, which some have audaciously been guilty of.

2d. **THERE** are *certain beings* in the world in human shape, and dress in the *garb* of one of the **SEXES**, but at the same time are not properly *masculine* nor *feminine*; of course not **MARRIAGE-ABLE**. They enter into matrimonial engagements with persons of one of the **SEXES**, and the formal ceremony is performed; this is not matrimony, but an *imposition*; forasmuch as the design of matrimony cannot be answered thereby.

3. **SOMETIMES** a banditti catch two persons and *compel* them ceremonially to marry at the point of the sword, to save their lives; but this is not matrimony: for it is neither sanctioned by laws divine nor human; neither are they obligated by such laws to live together.

4th. *Some men* have a *plurality* of women, but they cannot be married to them *all*; if the first marriage was *lawful*, the others are *not*, “for two,” saith he (*not three*) “shall be one flesh;” moreover when two persons enter into marriage, they promise to forsake all *others*, and be true to each other while they both shall live; therefore are not at liberty to have any thing to do with other persons.

5th. *Sometimes* persons who are married, without just cause leave their companion, take up with another person and live with him or her: this is not matrimony, but *adultery*; and all such persons may expect to meet with God’s disapprobation in eternity: “for such shall not inherit the kingdom of God.”

6th. Two persons living together as husband and wife; and yet **FEELING AT LIBERTY** to forsake the *present*, and embrace another object at *pleasure*—this is *not* matrimony, but *whoredom*:

and “whoremongers and adulterers God will judge.” YET we may here observe: in many parts of the world, the *political* state of affairs are such, that two persons may live together by mutual consent as husband and wife, where there is no formal ceremony performed, and yet be justified before God; which was the case with the Jews, (instance also if some were cast away upon an island) but this is not the case in America except among the coloured people, or heathen tribes, as will be more fully shewn under the next head. In which I am to shew,


SECONDLY, What matrimony is.

Some people believe in a *decree*, (commonly called a lottery) viz: That God has determined in all cases, that particular men and women should be married to each other; and that it is *impossible* they should marry any other person.— But I say HUSH! For if that be the case, then God appoints all matches: but I believe the *devil* appoints a great many; for if God did it, then it would be done in wisdom, and of course it would be done right; if so, there would not be so many *unhappy marriages* in the world as what there are. If one man steals or runs away with another man’s wife, goes into a strange country and there marries her, did God *decree* that? What made God Almighty so angry with the Jews for marrying into *heathen families*; and why did the prophet Nehemiah contend with them, curse them, pluck off their hair, and make them swear that they would not give their daughters to the Ammonites, &c. as we read in the xiii<sup>th</sup> chapter of Nehemiah, if he appointed such matches? Again, why did John the Baptist exclaim so heavily against Herod, for having his *brother Philip’s* WIFE? If it was necessary, he could not help it; therefore JOHN talked very foolishly when he said it was not *lawful*, for that was to say it was not

*lawful to do what God had decreed should be done.* Notwithstanding I do not believe in lottery, (so called) yet I believe\* that persons who are under the influence of *divine grace*, may have a *guide* to direct them to a person suitable to make them a companion, with whom they may live *agreeable*: but this can *only* be done by having *pure intentions*, paying particular attention to the influence of the *divine spirit* *WITHIN*; and the opening of *providence* *WITHOUT*; being careful not to run so fast as to outrun your guide, nor yet to move so slow as to lose sight thereof. But to return.—Marriage consists in *agreement of parties*, in *union of heart*, and in a *promise of fidelity* to each other before God; “forasmuch as he looketh at the heart, and judgeth according to intention,”—1 Sam. xvi. 7. As there is such a thing as for persons *morally* to commit adultery in the sight of God, who never actually did so, Matt. v. 28. so persons may be married in his sight, who never had the *formal ceremony* performed. Observe, marriage is a *divine institution*; was *ordained* by God in the *time of man’s innocency*, and sanctioned by Jesus Christ under the *gospel*; he graced a *marriage feast* in Cana of Galilee, where he turned water into wine, John ii. 1. Now that marriage consists not barely in the *outward ceremony* is evident; for *this* may be performed on two persons of *either sex*, and yet no marriage; for the benefits resulting from marriage cannot be enjoyed through such a *medium*. If matrimony is the *formal sentence*, who married Adam and Eve? and what was the *ceremony* by which they were

\* I apprehend that every person who is *marriageable*, and whose duty it is to marry—there is a particular object they ought to *have*—but I believe it possible for them to miss that object, and be *connected* with one that is *improper* for them—one cause of so many unhappy families. ☞ There is a *providence* attending *virtue*, and a *curse* attending *vice*!!!



constituted *husband and wife*? But if Adam and Eve were married without a formal ceremony, then something else is matrimony in the sight of God; of course it must be an *agreement of parties* as above. Yet it is necessary to attend to the *laws of our country*, and have a formal ceremony performed,  Which is the **EVIDENCE OF MATRIMONY**!! For we are *commanded* to “be subject to every ordinance of man, for the Lord’s sake,” 1 Peter ii. 13. St. Paul saith—“Let every soul be subject unto the higher powers, for there is no power but of God; the powers that be, are ordained by God. Whosoever, therefore, resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation,” Rom. xiii. 1, 2. Moreover, without this *outward evidence* it cannot be known who are married and who are not; so that men could leave their wives and children to suffer; deny they ever engaged to live with such women, and having no proof thereof, they could not be compelled by any law to provide for such women and children. Once more, unless the law is complied with, the woman cannot be considered as his *lawful wife*, (for what makes her his *lawful wife* is compliance with the law) of course the children are not lawful; then it follows they are adulterers and adulteresses; else fornicators and fornicatresses; their children are illegitimate; and after the death of the man, the woman and children cannot *heir his estate* if he dies without a **WILL**.

**Ques.** If two persons **CONTRACT** for **MARRIAGE**, and have *pledged* their *fidelity* to **EACH OTHER** before God, are they *justifiable* in **BREAKING** that **MARRIAGE CONTRACT**?

**Answ.** If one has acted the part of an *impostor*, told lies, and *deceived* the other, this is **NOT** marriage, but an *imposition*; of course the person so imposed on is **JUSTIFIABLE** in **REJECTING**

such **DECEIVER!** But if they both make *statements* in **TRUTH**, are acquainted with each other's character, dispositions, practices and principles, and then, being in *possession* of such *information*, **VOLUNTARILY** engage before God **TO LIVE together** as **MAN** and **WIFE**, unless something wicked, more than was or could be *reasonably expected*, transpires relative to one or the other of the two persons so engaged; **THE PERSON** who *breaks* such **CONTRACT** **CANNOT** be justifiable before **GOD!!!** For I think I have clearly proved such contract to be marriage in his sight; and Christ saith, "whosoever shall **PUT AWAY** his wife except it be for fornication, and shall marry another, committeth adultery;\* and whoso mar-

\* Now it appears furthermore, that the Jews considered a *mutual contract* as above—**MARRIAGE** and **SACRED**; as is evident from Deut. **xxii. 22, 28.** "If a damsel that is a **VIRGIN** be *betrothed* unto a **HUSBAND**, and a man find her in a city and lie with her, then ye shall bring them both out unto the gate of that city; and ye shall stone them with stones that they die; the damsel because she cried not, being in the city, and the man because he humbled his *neighbour's wife*." Now observe, the woman is styled a *virgin*, and yet a *man's wife*, because she was *betrothed*; that is, engaged to him by *solemn contract*.—Take notice—the punishment inflicted on such as *broke* their *marriage contract* was **DEATH**—whereas there was **NO** such punishment inflicted on those who were *not betrothed*; as you may read in the same chapter, verse 28—29. Why this difference in their punishment? **ANSW.** Because the *crime* was **AGGRAVATED** by the **VIOLATION OF THE MARRIAGE CONTRACT**. God is the same in *justice* now, that he was then; and *crimes* are not less under the gospel than they were under Law. "Let them that read understand."

In the gospel as recorded by St. *Matthew*, this is farther verified, *Matt. i. 18, 19, 20.* As exemplified in Mary the mother of Christ, and Joseph; **FOR BEFORE** they came together she is styled his wife, and he her husband. **THIS** is the truth and you cannot deny it. Strange to think what numbers in the world for the sake of *human flesh*, and a little of this perishable world's goods, will persuade their friends or children, to sin against God by breaking their *marriage contract*! The Devil can but *tempt*, but mortal men *compel*!!!—I am here speaking of *contracts* where there is no *lawful objection*.

rieth her which is put away ("for fornication,") doth commit **ADULTERY**," Matt. xix. 9. From this passage it is evident that for the cause of *fornication*, a man may put away his wife, marry another, and yet be justifiable in the eye of the divine law. Moreover, if a man puts away his wife for any other cause save fornication, &c. and utterly refuses to live with her, she is at liberty to marry, but he is not. This I think is what St. Paul meaneth in 1 Cor. vii. 15. "But if the unbelieving depart let him depart; a brother or sister is not under bondage in such cases," i.e. they are free from the law, for that is what they were bound by; of course at liberty to marry again, for the innocent are not to suffer for the guilty. Admitting the above to be correct, how many such adulterers and adulteresses are there in the world?—And what a dreadful account will thousands have to give in the day of eternity, for the *violation* of their most sacred promises!! But one is ready to say, I was not sincere when I made those promises. Then you *dissembled to deceive*, and **TOLD LIES\*** to *ensnare the innocent*; like the Devil when he transforms himself into an angel of light, and the greater shall be your damnation. "For *all liars shall have their portion in the lake that burns with fire and brimstone*," Rev. xxi. 8. Many men will work an hundred schemes and tell ten thousand lies to effect the most devilish purposes, and after their ends are answered, turn with disdain from the person *deceived* by them, and make themselves merry to think how they swept the pit of hell to accomplish their design. "But *whore-*

\* A man, (I do not say a gentleman) in the West, sought the destruction of an *innocent*—— and to accomplish his designs, "wished that *heaven* might never receive his soul, nor the *earth* his body, if he did not perform his *contract*,"—and afterwards boasted of his *worse* than diabolical act; but God took him at his word—for he was shot by an Indian, and *rotted above ground*!!

*mongers and adulterers. God will judge;*" which brings me to the last thing proposed. In which I am

**THIRDELY,** To point out some of the causes of *unhappy marriages.*

Here I would observe, That divine wisdom hath ordained marriage for several important ends.— 1st. For the mutual happiness of the sexes in their journey through life, and as a comfort and support to each other. 2d, That *souls* may be propagated agreeable to divine will, capable of glorifying and enjoying HIM forever. 3d, As the man without the woman, or the woman without the man is not in a capacity to provide for a family, divine wisdom hath wisely ordained their mutual aid, in providing for, instructing, and protecting offspring; as guardian angels who must give account. Beside the reason assigned by St. Paul, 1 Cor. vii. But to return, I would observe, 1st, Too many marry from LUCRATIVE views; their *object* is not to get a suitable companion who will sweeten all the ills of life, but to get a *large fortune*, so that their time may be spent in idleness and luxury; that they may make a grand appearance in the world; supposing that property will make them honourable. This being the leading motive they direct their attention to an object, which, if it was not for property, would perhaps be looked upon by them with contempt, and profess the greatest regard for the *person* while the *property* is the object of their AFFECTIONS. Perhaps the person is old; the ideas are—"This old man or woman cannot live long; then all will be mine, and I shall be in such circumstances that I can marry to great advantage;" forgetting there are other people in the world just of their own opinion! The contract is made, the sham marriage is performed, there is a union of *hand* but NOT of *heart*: in consequence of which they are not hap-

py together. The deceived, on finding out the deception, wishes a reversion in vain, which the other must sensibly feel; for sin hath its own punishment entailed to it; therefore the curse of God follows such *impure* intentions. I appeal to those who have married from these incentives whether these things are not so!—2d, Some people take *FANCY* for *love*; they behold a person whom they would almost take to be an angel in human shape, (but all is not gold that glitters,) through the medium of the eye become enamoured; and rest not until the object of their *fancy* is won. *BEAUTY* being but *skin deep*, sickness or age soon makes the *rose* to *wither*; they are then as much disappointed as the miser who *thought* he had ten thousand guineas all in gold, but after counting them over every day for twelve months, the *gilt* wore off, by which means he discovered his gold was only *tarnished* copper; of course it lost its value in *his estimation*. So when beauty fades, the *FOUNDATION* of *happiness* being gone, and seeing nothing attracting to remain, it is *NOT* *uncommon* for an object *more* beautiful to be *sought*. 3d, There is such a thing as for persons to marry for *LOVE*, and yet be *unhappy*! Did I say marry for *love*? Yes—but *not their own love*; only the love of their *parents* or *friends*. For instance, two persons of *suitable* age, character, dispositions, &c. from attachments of the strongest nature, are actuated by *pure motives*, are *UNITED* in *HEART*, and enter into the *most solemn* engagements to live together *during life*;\* the *PARENTS* being asked, utterly refuse to give their daughter, without any sufficient reason

\* Some people say the *bargain* should be *conditional*, thus—  
 “If my *parents* love you well enough, I will have you.” This just proves the point in hand, that they must marry for the *parents’* love and not their own.

for such *refusal*. In the next place, they strive to break the *marriage contract*, as made by the two young people. Perhaps the man has not *property* enough to *please* them, for WORTH is generally (though improperly) estimated by the quantity of property a person possesses; instead of his character, his principles, his practices, &c. In order to effect their wishes, every measure they can invent is pushed into operation (and it is frequently the case that family connexions, and even *strangers interfere*, who have no business so to do; but *fools will be meddling*) to change the woman's mind, and make *bad impressions* on the same with respect to the *object* of her *affections*; they strive by placing their *diabolical* optic to her eye, to make her view every thing in the *worst light* they possibly can; *promise* great things if she will break it off: ("all these things will I give thee, if thou wilt fall down and worship me," said the Devil once;) *threaten* to place the BLACK SEAL of *reprobation* upon her if *SHE fulfils* her *engagements*. Here the mind becomes as a "troubled sea which cannot rest;" SHE is at a *loss* to know what is *duty*—SHE loves her PARENTS, also the MAN to whom her heart has been UNITED—her AFFECTIONS are *placed*, her HONOUR is *pledged*—she spends *restless* nights and *mournful* days to know how to *decide*! CRITICAL but IMPORTANT *period*!!! HER *present*, and perhaps ETERNAL peace depends upon the decision! After many a struggle with her own conscience, at length through powerful persuasion she yields to the wishes of others—*betrays* her *trust*, breaks her marriage contract, *deserts* her *best friend*, and pierces herself through with many sorrows.\* Does this decision give peace of

\* If the woman is *under age*, she may perhaps be *justifiable* on that account; but if she is of age it argues IMBECILITY:

mind? By no means! She is pained at the very heart, and flies to some secret place to give vent to the sorrow she feels. Follow her to the lonely apartment—behold her there as pale as death—her cheeks bedewed with tears! What mean those heavy groans! What mean those heart-breaking sighs? What mean those floods of briny tears poured forth so free, as if without consent? She was torn from the object of all her *earthly joy!* *The ways of God* “are *pleasantness*, and all his paths are peace;” but she finds nothing save sorrow in the way and path which she has *taken*—therefore *she is not in the way which she ought to have went*. Another man pays his addresses to her; by no means calculated to make her a suitable companion—but he has large possessions; and this being the *object* her *parents* and *friends* have in view, they do and say, all they can to get her *consentable*. But *parents* should remember that they can no more *love* for their *children*, than they can *eat* and *drink* for *them*. Through their intreaties she is prevailed on to give him her *hand*, while her *affections* are placed on another. Thus she marries for the LOVE of her PARENTS—and goes with a heavy heart to the marriage bed. They have laid a *foundation* to make her *unhappy* while she lives; and may I not say, more than probable to procure her future misery! For *how* can she be *happy* with a man whom she does not *love*? “How can two walk together except they be agreed?” Where there is no agreement there can be no *union*, and where there is no *union*

for she has as much *right* to ACT for *herself*, as her *parents* have to ACT for *themselves*; of course should have a JUDGMENT and SOUL of HER OWN!! If the *fault* is altogether in *herself*, she proves at once she is *not* to be confided in: and I would pronounce that *man blessed* who has escaped, a woman of so mean a PRINCIPLE—for such a thing has scarcely been known among *HEATHENS*.

there can be no *happiness*. As the *parents* are NOT so *immediately* concerned therein as the *child*, they act very improperly in over-persuading their child to marry. For if she is *unhappy* in such marriage, she will have cause to *reflect* on them, and place her misery to their *account*; while she waits for the hour to come to end her existence, and terminate the misery which she feels! Marriage was intended for the mutual happiness of the sexes—for the woman was given to the man to be “an help meet for him,” Gen. ii. 18.—Marriage is an emblem of that union which subsists between Christ and his Church, Eph. v. 32. Solomon saith, “Whoso findeth a wife findeth a good thing, and obtaineth favor of the Lord.”—Prov. viii. 22. Again, a “prudent wife is from the Lord,” Prov. xix. 14. I therefore conclude that a *happy marriage* is the greatest *blessing* and *consolation* which can be enjoyed on this side of eternity, next to the *love of God* in the soul. Of course an unhappy marriage is the greatest *curse* which is endured on this side of *hell*, next to the HORRORS of a GUILTY CONSCIENCE.—Quitting this, I pass on to observe, that many make themselves unhappy *after* marriage. I shall 1st, Notice some things in the *conduct* of men.—2dly, In the *conduct* of *women*. 3dly, Point out some *complex cases*. 1st, It frequently happens that *wicked men* pay their addresses to *religious women*; and in order to accomplish their desire, pretend to have a great regard for *piety*, promise to do all in their power to assist them on their way to *heaven*, and CALL God to bear *witness* to a lie that they will be no *hindrance* to them, &c. and many go so far as to put on the outward garb of religion that they may the more easily betray *with a kiss*! But shortly after marriage the wolf sheds his coat, and openly avows his dislike to the ways of godliness, and either directly or



indirectly declares that his wife shall not enjoy the privileges of the gospel. Here the wife is convinced of the insincerity of his promise, which makes her doubt the sincerity of his affection for her; the house becomes divided, and the foundation of their future misery is laid; and it will be a mercy of God, if they are not a means of peopling the regions of the damned, and at last go down to the chambers of death together. 2dly, Some men pretend to *respect* their wives—the wife looks up to her husband as her head for *protection*, and as a *reasonable woman*, expects HIM to redress her grievances. But alas! how is she disappointed? For he approbates that in others which he could prevent without any loss of property, or character; and appears to delight in her misery. Instance those who have religious wives, and suffer drinking, swearing, frolicking, gambling, &c. about their houses. Is it not natural for such women to conclude their husbands have a *greater regard* for such wicked beings than themselves! If so, how can my husband have that regard for *me* which he ought to have? And what becomes of that scripture which saith, “so ought men to love their wives as their own bodies: he that loveth his wife loveth himself.”—Eph. v. 28. again, Col. iii. 19. “Husbands love your wives, and be not bitter against them.” 3dly, A great many men stay away *from home unnecessarily*, spend their time in drinking, &c. expending their money in the taverns, which ought to go to the support of their families, while their wives have not the necessaries of life, and are labouring night and day to keep their children from starving. Thus many families are brought to disgrace and misery by the wickedness of husbands. But one is ready to say, I provide well for my family; and am I not at liberty to go and come when I please?—Yes, as far as is *expedient*, but no farther, if you

do not wish to *forfeit* your wife's confidence. I ask, what must be the *feelings* of a woman left in such a case, when she knows her husband has no *lawful business* to detain him from home? What conclusion can she more rationally draw than this: My company is disagreeable to him, therefore he is determined to have as little of it as possible. The society of others is more pleasing to him than that of his family; therefore he seeks pleasure abroad?" Here grounds are given for her to suspect his *virtue*; and it is very common for women to think such men have their misses from home, which is too **OFTEN** the case. Reflect for a moment what must be the sensations of a delicate woman, to hear that her *bosom friend* lies *intoxicated* among the **SWINE** in the streets. I am certain from *observation* that no woman can be happy with a drunken man; therefore I am bold to say wherever you see such a thing, you see an **UNHAPPY FAMILY**—and except such persons repent and get forgiveness, they will assuredly be damned, however rich, honourable, and wise they may be. For St. Paul ranks *drunkenness* among the works of the *flesh*, and positively declares, "they who do such things shall not inherit the kingdom of God," Gal. v. Therefore I would advise all young **LADIES**, if they wish to be happy in time or eternity, to avoid such young men as hanker about the *taverns*, and have not respect enough for their own *characters* to raise them above a level with the *beasts*! For beasts do not get drunk. They who get drunk when young, are apt to be *sots* when old. Moreover, a great many sins flow from that of drunkenness, a few of which I shall here mention. 1st, It brings on disorders to their destruction, which, 2d, prevent their *usefulness* as worthy members in society. 3d, Shortens their days, which is a species of murder, the most heinous of all crimes. 4th, A


## REFLECTIONS ON MATRIMONY. 101

bad example before others. 5th, Procures a family scandal. 6th, His money is laid out for that which is worse than if thrown into the fire ;— which, 7th, Prevents his usefulness as a charitable man. 8th, Is a breach of God's law. 9th, Quenches the divine spirit. 10th, Exposes his family to want. 11th, Liable to bring a burthen on the country. 12th, Deprives him of the power of reason ; which, 13th, Makes him liable to injure his friends and commit every horrid depredation. And such men as will get drunk and then abuse their wives, do not deserve the name of *men*, for they have not the principle of men, but may be called the devil's *swill-tub* walking upright ; and such deserve a dose of eel tea, i. e. spirituous liquor in which a living eel has been slimed.— 4thly, **THERE** are men who break the contract by *defiling* the marriage bed—but this is thought to be no scandal by many who are guilty.\* Now

\* Paley observes, that, on the part of the *man* who solicits the chastity of a married woman, it certainly includes the crime of seduction, and is attended with mischief still more extensive and complicated : it creates a new sufferer, and injured husband, upon whose affection is inflicted a wound, the most painful and incurable that human nature knows. The infidelity of the *woman* is aggravated by cruelty to her children, who are generally involved in their parent's shame, and always made unhappy by their quarrel. The marriage vow is witnessed before GOD, and accompanied with circumstances of solemnity and religion which approach to the nature of an oath. The married offender, therefore, incurs a crime little short of perjury, and the seduction of married women is little less than subordination of perjury. But the strongest apology for adultery is the prior transgression of the other party ; and so far, indeed, as the bad effects of adultery are anticipated by the conduct of the husband or wife who offends first, the guilt of the second offender is extenuated. But this can never amount to a justification, unless it could be shewn that the obligation of the marriage vow depends upon the conviction of reciprocal fidelity ; a construction which appears founded neither in expediency, nor in terms of the vow, nor in the design of the legislature, which prescribed the marriage rite. To consider the offence upon the footing of

take notice, a man of *good principles* thinks as much of his *word* as his *oath*, therefore will be true to his *engagements*, and will fulfil that promise made before *witnesses*, “to forsake all other women, and keep to his wife only, so long as they both shall live, to live with her after God’s HOLY ordinance.” Now I ask, is ADULTERY GOD’s ordinance? No, for he forbids adultery, **Exod. xx. 14.** HE who breaks his most *sacred engagements* is not to be *confided* in. Matrimonial engagements are the most sacred—therefore he who breaks his matrimonial engagements is not to be *confided* in. 5thly, *Some men have an unhappy temper*; are morose and peevish—and though their wives do all they can, or as they may, it is impossible to please them. They are easily angered, view a mote until it looks as large as a mountain; one word brings on another, at length they proceed from words to blows, until they become so large that one bed cannot hold them both. Many of our eyes and ears have been witness to this shameful conduct; the jarring string of discord runs through all the family; they live like devils incarnate; and if a person happens in the family

provocation therefore, can by no means vindicate retaliation. “Thou shalt not commit adultery,” it must be ever remembered, was an interdict delivered by God himself.” This crime has been punished in almost all ages and nations. By the Jewish law it was punishable with death in both parties, where either the woman was married, or both. Among the Egyptians, adultery in the man was punished by a thousand lashes with rods, and in the woman by the loss of her nose.—The Greeks put out the eyes of the adulterers. Among the Romans, it was punished by banishment, cutting off the ears, noses, and sewing the adulterers in sacks, and throwing them into the sea; scourging, burning, &c. In Spain and Poland they were almost as severe. The Saxons formerly burnt the adulteress, and over her ashes erected a gibbet, whereon the adulterer was hanged. King Edmund, in this kingdom, ordered adultery to be punished in the same manner as homicide. Canute ordered the man to be banished, and the woman to have her nose and ears cut off.

who has never been used to such conduct, would he not be almost led to think he had gotten into the territories of the damned? What is here said of the man, is applicable to a great many women.  A wounded bird will flutter.—There are too many causes for me to cite under this head, I leave your minds to take them in while I pass on to the next thing under consideration, which was to notice some things in the conduct of women, which make unhappy marriages.

1st.—There are some women who are so unfortunate as to *miss the path of virtue*, prior to their being married.\* Now although they may pass for

\* *Fornication*, whoredom, or the act of incontinency between single persons; for if either of the parties be married it is *adultery*. While scripture gives no sanction to those austerities which have been imposed on men under the idea of religion, so, on the other hand they give no liberty for the indulgence of any propensity that would either militate against our own interest or that of others. It is vain to argue the innocence of fornication from the natural passions implanted in us, since “marriage is honourable in all,” and wisely appointed for the prevention of those evils which would otherwise ensue; and besides, the existence of any natural propensity in us is no proof that it is to be gratified without any restrictions.—That fornication is both unlawful and unreasonable may be easily inferred, if we consider, 1. That our Saviour expressly declares this to be a crime, Mark vii. 21 to 23, 2. That the scriptures declare that fornicators cannot inherit the kingdom of God, 1 Cor. vi. 9. Heb. xii. 16 Gal. v. 19 to 22—3. Fornication sinks into a mere *brutal* commerce, a gratification which was designed to be the cement of a sacred, generous, and tender friendship. 4. It leaves the maintenance and education of children as to the father at least, utterly unsecured, 5. It strongly tempts the guilty mother to guard herself from infamy by methods of procuring abortion, which not only destroys the child but often the mother. 6. It disqualifies the deluded creatures to be either good wives, or mothers, in any future marriage, ruining that modesty which is the guardian of nuptial happiness. 7. It absolutely disqualifies the man for the best satisfactions; those of truth, virtue, innocent gratifications, tender and generous friendship. 8. It often perpetuates a disease which may be accounted one of the sorrest maladies of human nature, and the effects of which are said to visit the constitution of even distant generations.

virgins, they are not such in reality—any more than *base metal is genuine*. And notwithstanding they may deceive a man until the *marriage knot is tied*, that *imposition* may be known in future, Deut. xxii. This being the case, it is impossible for the man to love her as he ought, or otherwise would: here is a source from whence misery flows in the very beginning; as Solomon saith, Prov. xii. 4. “A virtuous woman is a crown (or ornament) to her husband—but she that maketh ashamed is as rottenness in his bones.”—He must know that one person at least knows this as well as himself; this causes him to be ashamed, while she becomes as rottenness in his bones; for the impression is not easily worn off. I hope these observations will not be forgotten by my *female readers*, whose VIRTUE yet remains clear and sound as the crystal glass. 2d, God has placed the *man as governor in the family*, and he is stiled, “the head of the woman,” Eph. v. 23. Now there are some women, though they promise “to live after God’s ordinance,” are not willing to do it, but wish to be head themselves; (according to the vulgar saying, *put the petticoat on the man, and wear the breeches themselves*) claiming SUPERIOR EQUALITY\*—whatever is to be done, they must give directions—the man durst not bargain without leave, and if he does his wife’s tongue runs as though it would never stop. What does it argue? It argues GREAT straight I, and little crooked u—that the woman thinks herself possessed of great wisdom, and her husband ignorant in the extreme; and sets him aside as a mere cypher. But so far is this from being a trait of wisdom, that it proves the reverse; for a wise woman will reverence and obey her husband

\* “Whip MY dogs because MY dogs did not watch MY  
 — Give MY dogs no supper. (MY cart!!!)

according to Eph. v. 22, 23. 1 Pet. iii. 1. Moreover it argues *self importance* to see people climbing to the *high seat of power* where they have no business. (P) Self-importance flows from ignorance. If the man is a man of sense and spirit, he is not willing to give up that which properly belongs to him, viz. *the rein of government*, of course the contest which begins in words frequently ends in blows. Thus many women by *assuming* to themselves a *prerogative* which does not belong to them, make **UNHAPPY FAMILIES**.—Women by indulging a *mean opinion* of their husbands, become *ashamed of them*; but this can happen in no case where there is not a *want of information and judgment*. If you stoop in marrying him, do not indulge the thought that you added to his *respectability*; never tell him “you lifted him out of the ashes,” for it will be hard for you to extricate yourself from this difficulty. “If you stooped of necessity because you could get no one else, the obligation is on your own side. And if you could get a better companion why did you marry him? If you stooped of choice, who ought to be blamed but yourself? Besides, it will be well to remember when you became his wife he became your head, and your *supposed superiority* was buried in that voluntary act.” 3d, There are many *young women*, who in order to *marry well*, appear very mild, very affectionate, and very decent in their persons, houses, &c. (frequently using an air of affection, and speaking with *faltering voices*.) Some young gentleman wishing to get a companion of this description, offers his hand to one of these “*jackdaws dressed in peacock feathers*”—the nuptials are celebrated, her wishes are answered, the cloak is laid aside, and she soon appears what she is in *reality*. The *innocency of the lamb* is lost in the *fierceness of the lion*; the *affection of the dove* in the *cruelty of the ostrich*;

and the cleanliness of the *sheep* in the filthiness of the *swine*. These properties are *bad in the abstract*, but far *worse* when they meet together.—Filthiness is the fruit of laziness. Go to the house where a *lazy woman* bears rule; examine the floor, the furniture, the bedding, the linen, the children, and last of all *herself*, and see what an *agreement throughout the whole*—every thing is out of fix; and if she is a professor of religion, you may, without erring far, form a rational judgment of the state of her soul, from the appearance of her body. Laziness is inconsistent with the gospel of Christ, and with the spirit of Christianity; for St. Paul told the Thessalonians to note such “a man, and have no company with him, that he may be ashamed,” 2 Thess. iii. 14.—Moreover, a lazy Christian is as great a solecism as an *honest thief*, a sober drunkard, a *chaste harlot*, or a holy devil. But it may be asked—what are the evils which accrue from dirty houses, &c. I answer, 1st. If a gentleman or lady visits you, they have no *appetite* to eat or drink in your houses; and what are your feelings when you are certain of the cause? 2d, They can have no satisfaction in your beds, they *smell so offensive*, and are so infested with hungry *night walkers*, which thirst for human blood. 3d, The very *disagreeableness* of the *air* causes them to wish to make their escape, lest they should be *seized with putrid or malignant fevers*, which might terminate in death. 4th, Many diseases originate therefrom, which are productive of the most fatal consequences to the family. 5th, Thereby you transmit a curse to your children; for the children in common pattern after their parents—and as they do with you, so will they do when they get to themselves. Therefore, says one, “Take care of the breed.” There is no excuse sufficient to justify those who are able to work, and live in dirt,



where water is plenty, and may be had for nothing. Therefore I would advise all persons who value their health, to shun such places as they would a city where the plague is in full rage.— Now if a man is thus *taken in*, how can he be happy, provided he has *never* been accustomed so to live? And if he has; by seeking a woman from whom he expected *better things*, he *clearly evinces* his *dissatisfaction* in *that* manner of life. But finding out the deception, he has no heart to work; takes to drink to drown his sorrow: here we behold another cause of family misery, or unhappy marriages. 4thly, It sometimes is the case, that the wife for *want* of due *consideration*, as it relates to his *constitution* and *inclination*, treats him as an *husband* with *neglect*; which makes a *bad impression* on his *mind* that is not easily crased, but tends to *wean* his *affections* from *her*, and exposes him to the *temptation* of *others*; till she becomes a burden, and he wishes her out of the way as a *rival*. Thus she is blind to her own happiness, and procures her own destruction.— Quitting this, I pass on to the third thing under consideration. In which I am to point out some *complex cases*, in which either party may be guilty. And 1st. *That* odious practice of talking about each other behind their back, and endeavouring to *expose* each other's *faults* to the *world*. If they are one flesh, he that *exposes* his *wife* *exposes himself* also. How then can the family be respectable? This comes to her ears, and she feels disposed to retaliate, and presently the whole neighbourhood is filled with things which ought never to have been known, only by themselves.— Men and women both have their *foibles*; therefore ought to look over *each other's faults*, and put the best construction possible on each other's conduct, and exercise that charity which thinketh no evil. Therefore should never unnecessarily

expose each other's faults, but support each other's character as far as truth and propriety will admit. St. James saith, "the tongue is full of deadly poison, and sets on fire the course of nature." Need we wonder then if it sets on fire *whole families* where it is not *curbed*? 2d, Sometimes it is the case that one of them has been married before. I'll say the *woman*. Her present husband treats her well, but if at any time she gets *crossed*, she cries out: ah, I once had a husband, he did not treat me as you do; there never was such a man as he was, but he is gone now."\* And as apt as not tell fifty lies about his goodness before she stops: and more than likely her present husband is better than the first ever was. Now it is very certain that this makes a bad impression on the mind, and if it is not done purposely to hurt feelings, the best apology which can be made for such conduct is *weakness* or *ignorance*.—Whatever women or men think in such cases, if they value their peace, they should keep their thoughts in their own breasts. For a small needle may occasion a great deal of pain if stuck in the heart. And "behold! how great a matter a little fire kindleth." Such a line of conduct as the above, *cannot* but chill the *affection* of your companion towards you: of course, as he esteems or disesteems you, so his treatment towards you will be.

3d. There are instances of one or the other's

\* ——— could not forgive God Almighty—but wept night and day at the *grave*. The recruiting sergeant strove to soothe her apparently in vain at first: ideas were formed favorable—when *he* to be *off*, observed that *he* was a *deserter* from the army, and an hundred pounds were offered to any one who would place his *head* on a pole at the fork of the roads, &c. *She replied*, we will *dig up my husband*, and *cut off his head*, and place it on the pole, and they will think 'tis yours, and give over the search——and many a such "cut off my husband's head," there is immediately after a great *fuss*.

having a parent or child who comes to live in the family ; the other *treats the person ill* ; this touches in a very tender part ; feelings are hurt ; at length it is *productive* of bad consequences, the evil seed is sown, it springs up, it becomes a great tree, it bears abundance of fruit, and yields a never ending *crop of misery*.\* 4th, JEALOUSY, which is sometimes founded in *truth*, and sometimes in *error*. However, jealousy is such, properly or improperly founded ; and where it takes place, all *conjugal affections* are destroyed ; for confidence once lost can *hardly ever be regained*.

Therefore it becomes each party to avoid, as much as possible, *giving any grounds for suspicion* ; and they should be equally cautious not to admit a *thought* of this kind in their breasts.—For “Jealousy is cruel as the grave,” and if this is once admitted, *farewell to happiness forever*. 5th, A parent may attempt to correct a child who is the idol of the other which causes *interference improperly*, to the destruction of *parental authority and felicity*. 6th, Attempting to correct each other in public company, which tends to *mortify, degrade and irritate*, which ought to be done only in *private*.

I shall now conclude by giving a few words of advice. 1st, To the SINGLE. 2d, To the MARRIED.

1st. I would advise all YOUNG PEOPLE, male and female, to get religion ; by which you will be better QUALIFIED to do your duty to your GOD

\* As there is such a thing as *family likeness*, so there is a *family temper* ; and as the *bodies* of offspring often feel the effects of *parental sensations*, commonly called “marks,” &c. as from frights, fear, scare, grief, and whatsoever *improperly* exercise the *mind as desire*, &c. which effects the *offspring* often exhibit ; therefore the *disposition* should be *sweetened* by the *grace* of God, and kept in an *even frame* and under *proper exercise* ! And husbands should be careful how they treat their wives ! O man, attend to this !

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and **YOURSELVES**, being under the influence of **DIVINE GRACE**; if you keep *an eye single* to the **GLORY OF GOD**, you may have a guide to direct you to a person, such as will make you a partner, who will be willing to *share* with you in all your *sorrows*. Do not look so much at *property* nor *beauty*, as *good sense*, *virtue* and **PIETY**. **AVOID** as much as possible the company of such as are not afraid to sin themselves; knowing that if it is in their power, they will lead you into that gulph of iniquity which has swallowed up thousands,\*—"evil communications corrupt good manners:" (or rather **GOOD MORALS**, as is intended) and a companion of fools shall be destroyed. Get a person who will love you from a **SENSE OF DUTY** to **GOD**. This foundation, if *beauty* and *fortune* fail, standeth sure; and then you need not fear *that* such a companion will desert you in the day of trouble. If you both **LOVE GOD**, it will be **IMPOSSIBLE** for you **NOT** to love *each other*. This being the case, you may always have a paradise at home, and be more happy in each other's company, than with any other person beneath the canopy of Heaven. As many of our young friends have been called from time to eternity before they had time to settle themselves in the world, it ought to be a **WARNING TO YOU** not to put

\* Perhaps some will say, "the subject is too plain and tends to hurt delicate feelings!" But let it be remembered that it *is not* more *plain* than **IMPORTANT**. And delicacy must give way to propriety, when truth and matter of *fact* demand it. Moreover, some delicate people have *prejudices* which are founded in *error*, and yet, when *matrimony* is treated *plainer* in romantic novels, will greedily relish and digest it! Observe, they exhibit *characters* which *no where* in *real life* exists, and yet young minds are too frequently captivated, and thereby form an idea ———; and must of course be disappointed, and consequently made unhappy, perhaps for life.—This is one of the many evils of *novels* to *society*!

off your return to God until you get married; for before that time comes you may be numbered with the dead, and lie down between the clods of the valley; and if without religion you are cut off in the bloom of youth, how soon will all your earthly joys come to an end, and an eternity of misery commence! But if you get and keep religion, whether you marry or not, it shall be well with you. If you marry such a person as I advise, when your companion dies you may have a well grounded hope, that the ever faithful companion of all your cares is gone to rest in "ABRAHAM'S BOSOM;" and after serving God together in *TIME*, you may spend an eternity of pleasure together in praising GOD and the LAMB.

2d. I would advise such as have companions to *consult* each other's *happiness*, both as it relates to *TIME* and *ETERNITY*. As husbands, love your wives; and as wives, see that you reverence your husbands: try and find out each other's *dispositions*, consider your own *weakness*, and think not any thing too hard to be done by you to render each other happy, (save the giving up of your conscience.) If heaven has blessed you with a good companion, esteem it as the *greatest temporal blessing* which can be enjoyed, and be very careful not to abuse so good a gift; remember that eternal things are connected therewith, and if you misuse your companion you will have to *render an account to God for the same*; for "GOD will bring every work into judgment, with every *secret thing*, whether it be good, or whether it be evil."\*

\* Never put your property out of your hand to be dependent on your children—for they will *not feel* nor do with you as you with them when *children*! The *son* that must be hired . . . . to reform will deny . . . the loan of a horse—the *old man* must walk on foot; and is used, and wished out of the way as a piece of *useless lumber*! ! !



If you have a bad companion, you made your own *contract*, or at least consented thereunto; therefore make the best you can of a bad bargain; and avoid every *measure*, as far as possible (to answer it in the eternal world) which might tend to make you *more unhappy*. If you have religion, walk with Zacharias and Elizabeth in all the ways of GOD *blameless*. If you have no religion, your own consciences testify that all is not well with you, and GOD himself is witness to the many promises you have broken; therefore it is high time for you to begin to think more seriously on your latter end, for many of you are past the meridian of life; your sun is going down in death: others hover around the shores of time—but one step between *you* and the bar of GOD! With others the sun of life will go down at noon—eternal things depend upon life's feeble strings!—Heaven lost, is lost forever! Careless man!—Prayerless woman! Why will you die? Are you greedy of eternal pain? What harm did GOD ever do, that you are determined not to be reconciled to him? Are you so in love with sin, that you will risk the loss of Heaven,—and the torment of Hell for a momentary enjoyment?—O! be wise—seek salvation—fly from the gathering storm! Believe in Jesus Christ, and thou wilt be saved. So shall you enjoy peace in life, tranquility in death, and crowns of victory in

Set no example before your children but what is worthy for them to copy after: but use your united parental influence to preserve their morals, and stimulate them to noble principles. Mothers particularly are bound by the strongest obligations (however few may realize it) to preserve the *chastity* and *virtue* of their DAUGHTERS; for on this in a great measure, depends much of their *welfare* for time, if not for eternity; as a WOMAN without a *character*, is like a body without a soul: of course *female* education ought not to be neglected.

eternity. **BE** SERIOUS CONSIDERATION is the *first step* in matters of religion, with a **FIXED RESOLUTION** to avoid whatever you discern to be wrong. Having your *mind* in a *studious* frame of inquiry after GOD's WILL, to do it. Never lie down to rest without committing yourself into the protection of kind **PROVIDENCE**—and as you awake give *thanks* to the *hand* that has kept you; thus begin—spend and close every day with GOD—then he will be thy Father and thy Friend in Jesus Christ.—Amen.

LORENZO DOW.

The only way to fare well is to do well.

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SUPPLEMENTARY REFLECTIONS.

**MOST** evils prevalent in society have their origin from the influence of example, by which children are contaminated, and the seeds are sown in the prejudice of their education, to the great injury of themselves and others, beyond any possible calculation!

The poor *opinion* which mankind entertain of each other, and the little *confidence* they are pleased to place in strangers, as well as acquaintance, exemplify the truth; which shews the corruption of their very raising. For example: the two first things generally learnt to children in their infancy is to be *deceitful* and *lie*. The *mother* is going

out, the child cries to go too; the mother *promises* to bring the “*pretties*,” with no intention to perform: the child is deceived and disappointed, and confidence is forfeited. “I will whip, &c. &c. if you don’t hush,”—but the child is not influenced, knowing the *scare crow*.

Thus being learnt to *deceive* and *lie*, he becomes expert at the trade, and then must be *whipt* for the very thing the parents have taught them—whereas if the *example* had been good, and all foolish, wicked, evil improprieties were discountenanced by a proper line of conduct, then a blessing would be transmitted to posterity according to the promise, and as exemplified by *Abraham*.

It is a rarity that young women go to the leeward with a broken \* \* \*; provided the seeds of modesty, innocence and virtue, are sown in the mind at an early age: whereas, those mothers who do not watch over their *daughters*, as “*guardian angels*,” are apt to let them run at random: hence many get their *ankles* scratched, if no more!—Fathers and sons may also take a hint!

The *tyranny* of parents, as well as too great liberty, is equally pernicious—also their being divided in their family government: likewise backbiting, flattery, &c. &c.

☞ But remember the day of retribution, and conduct yourselves according! For *first* impressions are most durable, therefore the propriety and necessity of beginning right, to end well: as the consequence of starting wrong, you will forever continue in error.—

Hence the propriety of “**CONSIDERATION**,” and a proper exercise of “**JUDGMENT**,” as *rational creatures*, who need **DIVINE** assistance, for which we should look accordingly!



# HINTS

## ON THE FULFILMENT OF

### PROPHECY.

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NINTH EDITION, WITH ADDITIONS.

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**S**EEING we have arrived to an important period of time, in which the whole world appears to be convulsed in a political, commercial and religious point of view, I am led to think the prophecies are fulfilling; and induced for the benefit of the *Christians*, if by any means it can be a help to them, under God, in the approaching calamities, to send the following abroad.

It is rational to admit that the most important things would be most proper objects of prophecy—for to prophecy of things less consequential would be less noble, and of course less interesting; consequently the most extraordinary things would be the most proper subjects for prophecy; because they would be more interesting to the welfare of society.

**MARCUS, OR NAPOLEAN BUONAPARTE** having become an extraordinary *character*, it is not unreasonable to admit him with his co-herents or concomitants to be found in Scripture prophecy; if so, it is for our benefit in whose days the prophecies are fulfilled: consequently it is our duty to examine, and see, that we may derive the benefit intended thereby.

The most plain, natural, *literal*, and easy inter-

pretation and fulfilment is generally the best and surest not to err ; therefore, in casting a few short hints, I shall follow this plan, which I hope the reader will peruse with attention, and a mind suitably affected Godward !

The *woman* spoken of in Revelation (xii. 1.) in heaven, clothed with the sun, a crown of twelve stars upon her head, and the moon beneath her feet, may refer to the *militant church* ; her being clothed with the sun, to divine righteousness ; the stars, to the apostles and succeeding ministers ; in heaven, the favour of God, and heavenly places in Christ Jesus, Eph. ii. 6.—the moon, world beneath her feet ; her cries, the spiritual groans and travail of the church for her prosperity ; and the child, Christ Jesus, not to be considered there in his person but in his kingdom ; and the *great red dragon*, elsewhere called the Devil and Satan, seeking their destruction, must be so interpreted as to make common sense : therefore, to be considered as a wicked being in the *spiritual world*, and yet having concerns in the *human world*—interfering in human affairs, and having government over such as will be led by his diabolical influence. Therefore the *seven heads and ten horns, and seven diadems or crowns*, which belonging NOT to the horns, but to the heads, which belonged to the Dragon, and must or may be literally applied to “*ROME PAGAN*,” without any thing twisted or far fetched.

The seven heads being applied to Rome Pagan, we find just so many different forms of supreme government to exist, viz. 1. Kingly ; 2. Consular ; 3. Dictators ; 4. Tribunes ; 5. Decemviri ; 6. Triumviri ; 7. Imperial. And a diadem or crowns, which denote supreme authority in prophecy, is applied to each of them in succession, but nothing is here said about the power of the horns, for

these were united *then* under those heads, particularly the last.

Here observe, the civil, military and ecclesiastical authority was at their disposal—consequently, being under diabolical influence, were led agreeable to the will of the Dragon, or Devil, as far as God permitted; hence the Church was persecuted as in the person of Herod, against the child Jesus, when the children of Bethlehem were slain; and various other instances which might be cited, as the *ten persecutions*, &c.

The Dragon is spoken of as in actual existence, and no mention is made of his rise or ascent as it is of the Beast; but why?—because when John wrote he was in actual existence\*—whereas the *two Beasts* were to come in *future*.

The Woman exhibits two flights—the first, she *fled*—the second, she *flew*. The first implies as it were *on foot*--but the second were as *on eagle's wings* into the *wilderness*. The first and second *places* are not the same, though the wilderness may be considered the same wilderness state.—The first *place* is that side of the Danube next to England, which received the gospel, &c. and protection was given. The second *place* I apprehend to be AMERICA. The Dragon poured out a flood after the Woman, and the EARTH helped the Woman, &c. Which by commentators is admitted and acknowledged as applicable to *human governments*, giving religious toleration, and affording protection; if so, the prophecy, however much it may have been fulfilled, as it relates to

\* One of the Roman emperors carried the *dragon* in his colours. After the empire was divided into the Eastern and Western, the Turks over-ran and occupied Constantinople, so called from Constantine. But more will be said of the Ottoman empire, which must be dated from 606—the year that *Muhamet* took to his cave, and the *Pope* was styled “universal Bishop.”

Europe and the East, is more perfectly fulfilled under the American government.\*

The *first Beast* which is spoken of in Rev. xiii. 1, 2. &c. rising out of the sea, is literally applicable to ROME PAPAL, without any thing twisted or far fetched.

The ancients supposed Europe to be an island; hence in prophecy it is styled the *sea*, to distinguish it from ASIA the main, which in prophecy is styled the EARTH.

The Papal authority is well known to have begun in Europe—and now observe a primary cause.

Constantine† the Great, who ascended to the imperial dignity in Rome Pagan, filled up the last stage of *that* existence, and hence is styled the *tail of the Dragon*, and said to *draw a third part of the stars of heaven, and cast them to the Earth*. How? By abolishing Paganism and establishing Christianity as the national established religion! Hence a flood of honour, riches, grandeur and popularity proved an inducement to many, who were called and compared to stars, (Rev. i. 16, 20.) being influenced prior by noble principles and heavenly mindedness, but were now attracted and cast to the Earth—that is, become earthly-minded, and answered the purposes of an ambitious designing man: hence Popery being now in embryo, sprang into existence about the year 606, for he he was then styled “Bishop of Bishops, or Universal Bishop;” but did not arrive to full perfection till about 1077.

Though this *Beast* is said to have *seven heads*,

\* For instead of a “law religion” for a national church, by the *establishment* of one *sect*, and the rest only “tolerated,”—universal “rights of conscience” is established agreeable to the Creator’s “law of nature,” which comports with the Divine government.

† From his *image saviour* on the cross in *his army*, began the image worship in the Church—first Christ—then the Virgin Mary, &c.

yet no crowns are ascribed to *them*, but to the *ten horns*; whereas with the Dragon it was *otherwise*, which shew that this prophecy is more recent, viz. not barely after the division of the empire into what is called the Eastern and Western empires, but when it was divided so as to have *ten separate and distinct* governments; as *ten crowns* are ascribed to the *ten horns*, which was really the case since the division, but not under the Pagan Roman emperors or prior.\*

This Beast though NO crowns are ascribed to him, seeing the ecclesiastical authority took lead of the civil, “yet a name of blasphemy” is said to be “upon his heads;” that is, assuming the title and prerogative of GOD, and lording it over the consciences of men, which is *blasphemous* in the full and highest sense. “And the Dragon gave him his power, and seat, and great authority.” Observe the transfer here. The Papacy exercised that civil and ecclesiastical power which was exercised by the supreme government in Rome Pagan. Which transfer the reader must keep in mind.

About the year 1077 he comes to the full—excommunicates the emperor—ascends the throne, and begins to reign without control.†

\* Constantine the Great, which was the time of the tail of the Dragon, died in 337. Shortly after the empire was divided into the Eastern and Western empires; and in 355 Rome was plundered, and immediately after the “*ten horns*” it appears, began to exhibit their crowns as follows—1st. Huns in Hungary, 356—2d. Ostrogoths, 377—3d. Visigoths, 378—4th. Franks, 407—5th. Vandals, 407—6th. Sueves, 407—7th. Burgundians, 407—8th. Herules and Rugians, 476—9th, Saxons or Britain, 476—10th. Longobards, 526.

† The seven heads of this Beast is said to be seven hills—and yet one of them was *wounded*. Hence it is evident that the heads are more than the seven hills of Rome, because a mere hill could not be *so wounded*. Four of the hills have been used by the Popes, &c. which may imply *four heads* in succession—viz. 1st. Cælian had on it the Lateran. 2d. the Vatican with St. Peter’s Church. 3d. The Quirinal with the Church



Here it is remarkable that Mr. Wesley, in the year 1754, calculated the end of the "forty and two months" of this Beast, (chap. xiii. 4, 5.) to the very TIME !! 1810; which was 56 years previous; also, John Fletcher made a calculation in every respect like the above. After which the *second Beast* should appear, "coming up" gradual and yet progressive, "*out of the earth*," viz. Asia, and exercise all the power of the first Beast that was before him. Thus a continuation or succession we discover in order, from Pagan Rome to Papal Rome, so to *our day*. Rev. xii. 3. xiii. 1, 2, and 11. Compare xvii. 12.

Bonaparte, when he went to Egypt, thence to Palestine, which was in Asia—he there rose to *eminence mentally*; for it was there it appears the **GRAND DESIGN** was concerted. He retreated and returned to France, where he *actually* and *really* brought it into execution; first, by seizing the civil authority, and using the ecclesiastical to answer his design, and though a degree of toleration was allowed, yet Popery he *new modelled*, and *made* a Pope to accomplish his own intention.

A part of the agreement was—first, the Pope should issue no bull in Bonaparte's jurisdiction without his consent—2d, should ordain any man to any office that Bonaparte should appoint, upon producing a certificate from one priest that the man was sound in the faith—3d, the education of children was taken from all except married persons—4th, a Priest should take nothing from the people, but receive a salary from the revenue, a rector 80*l.* and curate 50*l.* Thus the establish-

of St. Mark and Quirinal Palace. 4th. The Exquiline hill—with the temple of St. Maria Maggiore. Here I add *Bonaparte's Pope* in "the Church of St. Maria Major for the 5th, 6th—the reader must keep in mind the TRANSFER to LONDON. But the *seventh head* is yet to come, and that from the *bottomless pit*—Rev. xviii. 8, which future time must exhibit.

ment was more nominal than real, and tended to make the priestly office contemptible for a man of letters.

The Pope began to grow too strong in power to answer Bonaparte's designs. Accordingly in 1809, he passed an edict that the *first day of January, 1810*, the Pope should be stripped of all civil power and influence, and remain *only* a limited ecclesiastic, and that Italy should be annexed to France as a French province, and Rome become the second city in the empire. Upon which the Pope excommunicates Bonaparte under the authority of God Almighty, Paul and Peter—disappears—but taken under military arrest; and so he is *fallen*.\*

Again, Joseph Bonaparte passed an edict in Spain that all ecclesiastical power, of every name, grade, and nature, except what was in the throne, should cease the *same day*—viz. January, 1810—since which the "*inquisition*" has been abolished in a measure, and also in Portugal, &c.

Some attempt to find fault, because scripture prophecy does not point out the year and day; but let it be remembered that when the prophecies were written, our mode of computing time was not in use—therefore, it must be exhibited in emblems to answer the substance.

Many persons suppose the *ten horns* spoken of, Rev. xvii. 12. referred to the horns or governments of Europe supporting the Papal authority, but the idea is founded in error—because these horns are said to have *no kingdom* as yet, but *received* power which was delegated to act in con-

\* The "forty-two months" then ended—having "lost his power"—which was given him 1143—when he wore the "triple crown." "Three" of the "ten horns" of Daniel—the same year the *power* of choosing a *Pope* was taken from the *people* and lodged in the Cardinals alone—the intermediate time was just 666 years—which was the number of the Beast

junction with the *Beast*: hence 'tis evident this must be applied and considered as the same horns that were in Rome Pagan; then Papal, but *now* under the influence of the *second Beast*—which exerciseth all the power of the *first Beast*, which was before him.

Henry the 8th of England, who was stiled the “defender of the faith,” when a Papist, shook off the Papal power and retained the kingdom and title in his own hand; which shews the kingdom was *his* and *not* the Pope's—which was applicable also to all those governments that acknowledged the Papal power: but *these kings* have no kingdom, and yet they are kings in name and authority, which shews the prophecy is applicable to the *present state* of Europe thus far, and no where else.\*

King George's coronation oath was to *keep down* Popery by his *armies* and *fleet*; and yet we find that the *Popish religion* is established in Canada by his *royal assent* and authority—which the reader must keep in mind—second, the last life-guards that the Pope had, previous to his banishment by the order of the Council of five hundred, (when Bonaparte was upon the Italian expedition) were Englishmen, and for which they received medals from the Pope—third, the last relicts of *old Popery*, where the Inquisition law remained in force, viz. Spain and Portugal, the British are *now*, and have been giving their aid thereto with all their might; which argues as they are the last who are fighting for the *old dregs*, necessarily step into their shoes and merit a transfer.

*Babylon*—mentioned in Revelation; the term is borrowed and transferred from Babylon of old to Rome,† consequently when Babylon sunk in the

\* Bonaparte's *Kings* have RECEIVED power, but NOT a Kingdom.

† We read not only of *Babylon*, but also of the *whore* of



East she rose in the West. And if a **TRANSFER** be admitted once, if need be it may be admitted again with propriety, without any thing twisted or far fetched.

Now I ask, where can a city be found, the destruction of which would cause such a general cry and *lamentation*, &c. to commence, and affect the whole world, as it is described in the xviiiith chapter of Revelation, from the 10th to the 19th verses inclusive; which the reader must pay attention to.

Rome, in the political and commercial world has scarcely but a name, and her destruction could not produce such a general lamentation.—Therefore we must look for some other city of a like description, the destruction of which would be universally felt: London may be styled the *mother of trade*, having her concomitants mediately or immediately throughout the world in every place of trade; of course *her fall* would produce such an effect; therefore a *transfer* thither may be admitted with propriety.

Again; England having been a *province* under the civil government of Rome Pagan, and under the influence of Rome Papal; consequently it is one of the “ten horns,” therefore we must look for a union under the *second Beast*, that the prophecy may be completely fulfilled *throughout the whole*.

What does this argue? And what times are we to expect at hand?\*

*Babylon, styled the mother of harlots*—which is supposed to mean the Romish Church: if she be a mother who are her daughters? It must be the corrupt *national established churches* that came out of her; if so, what of those governments that support them? But oh! the cry of national sins! Is not *Connecticut* and *Massachusetts* in possession of a *quarterroom*! or some of the tincture?—the conduct of the Clergy!

\* The *Prince of Wales* (heir apparent to the crown) is supposed to be on good terms with Bonaparte; hence an expectation, on the death of the present King, that the clergy and

It was observed that the Woman *fled* into the wilderness; that is, those countries north-west of the Danube, where the gospel had not been received before; but when she had *the wings as eagles*, I must believe America to be the place referred to in prophecy.

Reason 1st. The first settlers of New-England, &c. evidently came for *conscience sake*; and many others have come hither for the sake of peace and "liberty" from the intolerant hand of persecution and oppression.

Reason 2d. The Earth helped the Woman, which by commentators *here* is allowed to signify *civil government*. Therefore whatever toleration has been given in Europe, it is not equal to that in America; for *they* have some kind of *national established religion*, which tends to bind the consciences of men and restrict their privileges, in consequence of which *virtue* is oppressed and *vice* triumphs.

But not so in America, all are protected; tho' none established; that if a religion be false, she shall not have the civil sword to uphold her; and if genuine and true shall not be persecuted nor depressed.

Reason 3d. The eagle and stars are in our banners of liberty. America may well be stiled a wilderness, naturally, when compared to the old world, and considering our infancy.

Reason 4th. Whoever believes in a Providence must acknowledge a *particular Providence of God*

protestant nobility will make a stand against the Prince wearing the crown. It is also worthy of remark, that the king suffers him to hold no commission higher than a colonel, when his younger brother, the Duke of York, was commander-in-chief. Mrs. Fitzherbert, his miss, is of the Romish *religion*, and of one of the bitterest families, who has such influence, that ~~he~~ may well be stiled the "Petticoat Prince." Here observe his *politics*. But since is delegated by the . . . . . with the Regency.

in the separation, and preservation, and independence of the United States; when compared with the affairs of Europe. A whole is composed of parts, and the parts forms the whole; therefore, the particular providences compose the general providence as much as the individuals compose a general family; of course the term General Providence without the particular providences considered and implied, is a great swelling phrase without meaning; it is like a half dozen of cyphers which make an appearance but count nothing.—Therefore we must admit a Providence or be *atheists*, and suppose nothing could put forth the act of power and beget something; and *that* something jumped together and formed men and things, and so argue that *effects* may be produced without *causes*.

I would advise such as wish to be profited by reading history, to become well acquainted with the history of their own times and country, and view the Providential hand of God in our deliverance and preservation. One instance only out of many I will now hint: The first time the British invaded Charleston, S. C. it was expected they would attack them in the rear; but the preventative was afterwards discovered to be the water rising some feet higher than it was wont to do—thus the place was saved. Also, when every man's hands seemed to hang down, except the great Washington, when the American cause appeared so gloomy and desperate, the night the council of war was held at Trenton, relative to the attack on Princeton. Also, Cornwallis to deliver his sword to the son whose father was in that tower, of which he was the constable. And even when on the verge of falling into the *general commotions* of Europe, God has kept us by his Providential hand more than once or twice beyond human probability.

There is such a thing as national privile-

ges, of course national blessings, which when abused generally becomes national sins—which merit national judgments, that must be poured out for punishment in this world, unless there be a national repentance—for we shall not be judged at the bar of God as nations (for nations will then cease to exist) but as individuals, and punished accordingly; but national sins must be punished here, seeing it *cannot* be done *hereafter*.

General Burgoyne in the course of his defence, when on his trial, made the following remark :---  
 “ I once thought the Americans were in the wrong, but now I am convinced that nothing short of the over-ruling hand of Providence could unite the hearts of three millions of people so perseveringly to stand or fall together as what the Americans are.”\*

The Jewish commentators observed, if the Messiah did not come by such a time they need not expect him, which time has long since passed.--- They caused a large council of their most learned Rabbies to meet at Amsterdam; the result of which was, after twelve months sitting, that the Messiah *had* come, but to them was unknown.--- This is one step towards their conversion to Christianity. The Jews, who are prohibited from being land-holders among all nations except America, have expressed great faith in Bonaparte ever since he was a *general*, to be their restorer to Palestine.


In 1806, about 1000 of their most learned Rabbies were ordered by Bonaparte to meet him at Paris, where he proposed about fifty questions, which they solved to his satisfaction. He then directed them to form for themselves a Sanhe-

\* The present war is only an *appendix* of the former—a continuation of those opposite principles in theory brought to the test. But where does “*natural justice*” lay?

drim, or Grand Council, such as they formerly had at Jerusalem, though abolished ever since the destruction of that city by Titus.


There are about 9,000,000 of Jews within Bonaparte's jurisdiction, who have the blessing of Abraham---money.

The *second Beast*, which came out of the *earth*, Rev. xiii. 11. is said to "cause fire to come down from heaven in the sight of men, and to erect an image to the *first Beast*."\*

The *angel*, spoken of Rev. xiv. 6, 7. "Flying through the midst of heaven, having the everlasting gospel to preach," &c. I doubt not made his appearance at  Moorfields, about 1739, and which the concomitants are now publishing their creed, contained in *that text*. †

Again—The *angel*, or extraordinary messenger, with his assistants, *proclaiming* THE FALL OF BABYLON, will be known in his *time*, 8th verse.—Also, the *ONE warning the people of God to come out of* BABYLON, both literal, spiritual, and practical, will be known also—and such another threatening for the omission of compliance is not to be found in all the Bible—9th to 11th ver.

\* It is said when Bonaparte was in the East, he told the Mahometans that he was greater than Mahomet; could ascend above the clouds, and cause fire to come down from heaven on a wire in their sight; which he effected like Dr. Franklin with the *kite*; which they did not account for on natural principles, and therefore admitted it to be the power of God: also, it is said he offered a reward to that one who would make the greatest improvement in GALVANISM; NOT Calvinism.—IMAGE; imitation or likeness: whether this should be taken literal or moral, time will determine; but I here add an *imitation of the Popes*, which a friend writes to his correspondent from Europe to America, thus: "A *popish catechism* hath been published in France, under the sanction of Napoleon, pronouncing all to be *heretics*, and in a state of *damnation*, who are not of their *communion*."

† It was *there* and *then* that the present great revival of Religion FIRST began. Observe  "judgment *must* first begin at the house of God" also!

It must be observed by all who study this book, that what John describes relative to the *two Beasts*, &c. he viewed first in *heaven*, and afterwards fulfilled upon the *earth*, and a *clear distinction* must be kept, otherwise our ideas will be confused, or else the subject will appear as *tautology*.\*

I have no doubt but we have arrived towards the *closing* of the sound of the trumpet of the *sixth angel*, and the *commencement of the seventh*, and also the pouring out of the *seven last plagues*. And however much the Earth, or political, civil, religious and Christian world, may now be convulsed or confused, I apprehend worse times as it were are at the door; and what has passed for the last 20 years only as a few drops before a shower, in comparison to what is to come. I therefore in-treat all into whose hands these *hints* may fall to take timely *warning*, and particularly the *true christian*, that he may have *suffering grace* in the day of *evil*,† and be preserved as the seed of the Gospel, and found in a state of readiness against the *coming* of OUR LORD and Saviour JESUS CHRIST, and be counted worthy to have a seat at the *marriage supper* of the LAMB, when the Bride shall make herself ready. ¶ There is more contained in these words than many are aware of—and who is ambitious to meditate our

\* Compare Rev. xv. 1. with chapter xvi. 1. and then reading from chap. xiii. 11. to the end of the xvth chap. (*for heaven*) and the following *ones* to the 20th, as fulfilled (*on earth*).—This may serve in a measure as a KEY to an enquiring mind.

† “Blessed are the dead that die in the Lord from HENCE-FORTH, saith the spirit”, &c. Why? They rest from their *labours*, and their *works* follow them; Observe, this denotes something extraordinary, which should be remarked by the Christians of *those times*! I here would refer the reader to Mr. Wesley’s *comment* on Rev. xii. 12. xiii. 1, 3; then xvii. 10. xiii. 11 and 15; and the catalogue after chap. xxi. or at the close of *his notes*.

*privileges*—as it relates to the *hundred and forty and four thousand*.

As it relates to the state of GREAT BRITAIN and FRANCE, I would make the following remarks. Let the reader image 4000 *gun boats*, 5500 of which are sufficient to carry 200,000 men and all their naval store, and 3,500 field pieces—500 *Frames*, carrying from 20 to 40 guns each with forges for *heating shot*—36 sweeps or oars to each boat, together with sails; these may be sunk, and thereby preserved from decay, and raised at pleasure; and also fastened together with great convenience and expedition by means of spring bridges, composed of ropes, which would enable the whole force to disembark as though marching on parade. A wind which would be fair for these to go from France to England, (which is but thirty miles, and take but about five hours) would be precisely against the British *fleet*—and a calm would do the same. If thus once got on the British coast, they would be out of reach of all the King's navy, for on that side of England next to France, for 70 miles in length, a ship of war cannot get within half a dozen miles of the shore, but the *flotilla*, drawing but about twenty-two inches water, would there be screened, and could choose their place of landing.

The British in 1807, did not make their boast of being able to bring above 70,000 men to any given point in twenty-four hours, provided the French should land. It was ascertained that Bonaparte had a map of LONDON, with the number of every house and street that was worth *plundering* to distribute among his officers; also to *confiscate* the *estates* of the *nobility* for to be distributed among his army; so put an end to the war, and make gentlemen of his soldiers! What a powerful temptation! In 1805, when he was called off to GERMANY against the RUSSIANS, he told his

lads it had been his intention to have given them a dinner in LONDON at such a time ; but being called off, he would give them a suit of clothes in VIENNA at such a time ; which he performed.

Shortly after this Mr. PITT, viewing the state of the country, with his last words cried out—" O My country ! My country !! !—and expired——

The British, though ridiculing the idea of Bonaparte's breaking over the "*wooden walls of old England.*" and saying he never designed to come, yet made great preparation to meet him. Besides the regular army in England, and 200,000 in Ireland, they balloted 800,000 militia. And all the carriages, carts, waggons. &c. of whatsoever name or nature, were numbered, and also the draft horses and boats ; beacons were erected on every high hill, composed of combustibles to give warning with fire by night, telegraphs to give intelligence by day, which would give information 100 miles an hour ; then all hands must turn out.

Here observe ; Bonaparte was again called off from attempting the invasion in 1806 to Prussia ; and since to Spain, &c. But now look at the present state of Europe, and behold poor Britain has to stand it out single-handed all alone ! borrowing money at 5 per cent, to carry on the war ; the taxes being only sufficient to pay the interest of the national debt, &c. A hint at the taxes must here suffice ; first on every pound of hide ; 2d, on every month of the tan works : 3d, on every pound of leather ; again, six shillings for a dog, and a half guinea for every hound ; half crown for wearing a hat, in which you must have a stamp, or be subject to lose your hat and be fined ; five guineas for a riding horse ; and five for a two wheel carriage, &c. &c. &c.

Whatever geographers may say of the poor Irish, for poverty, (of which I have seen none to exceed the truth) yet the people are in a more de-



plorable situation in England, being dependent on foreign trade; whereas the Irish live more on potatoes, which they raise, and of course are not so much affected by the times. And was I to have my choice, to be a *slave* in America, or one of the labouring people in England, I should, without hesitation, prefer the former, with this condition, let me choose my master; for then I would be sure of getting something to eat.

The King being head of the Church, must be considered in a measure as a *sponsor*; yet there are not less than 60,000 prostitutes in the city of London, that are licensed by the Crown. I forbear to mention what I know to be the truth relative to the country towns, laying the sea-ports out of the question; but would advise the perusal of "SIMPSON'S PLEA FOR RELIGION," and see the corruption of the church and state, &c. of Great Britain, particularly that edition published by John Hagerty, of Baltimore, as a spurious work under *that title* was published by the Bishops of England, after God took Simpson from the evil to come, just as the Bishops were going to call him to an account before the ecclesiastical court for that work, which it was expected would have resulted to the loss of his life.

Some have supposed the eighteen letters of his (Napolean Buonaparte) name divided by three, and added together will make the number of the Beast which is 666. Another author calculates 665 Kings prior to him, and that he completes the number of 666. But my opinion is different from theirs, and should rather apply it a different way, or wait for *future time* to unfold it.

The *Legion of Honour*, so called--of which a legion of life guards is the shell or shadow of the substance, or essence of that honour. I therefore here remark; though a legion is no positive definite number, yet a certain author calculates a per-

fect legion thus ; 6000 privates ; a captain to every 10 men ; a centurion to every 100 ; and one officer to every 1000 ; which would make a complete legion to consist of 6666 ; which would make 666 officers ; that would be just the number of the beast !

When I take a view of Bonaparte's movements ; 1. relative to the Jews ; 2. as it relates to the Papacy ; 3. his politics ; 4. his confederation of ten ; 5. his military manoeuvres ; 6. the relation of affairs in the east, in succession with his movements, I am led to meditate the time near when the seven last plagues, under the seventh trumpet, which are to be poured out, and particularly the two, one on the seat of the beast,\* the other on the Euphrates, which denotes the Ottoman Empire.

Russia, which rose in lieu of the " Eastern Empire," whose emperor is now stiled the " Emperor of the East, (while Bonaparte is styled Emperor of the West)" and is at war with the Turks. Again, it is evident that Bonaparte has a large number of men in his employ in Persia to learn them his art of war. For a moment reflect on the present state of the world ; England, 800,000 militia ; 200,000 in Ireland ; 200,000 seamen, besides what may be occupied in standing armies at home and abroad. Again, view France, as it were the whole nation as one cantonment, with 3,000,000 of militia and 1,000,000 in standing armies ; all Russia put in military requisition amounting to 7,000,000, and the Turks, putting that empire in a similar state, by order of the

\* Which phial brought darkness on his kingdom—the Woman took this advantage to seat herself upon the Beast. i.e. establish her maritime claims as " Queen" of the ocean and " mistress" of the seas—having no rival, " shall see no sorrow"—but her interest will clash with their's, which will beget opposition ; and cause them to consolidate.—See Revelation, chapter xvii. 16, 17. Council at Paris.

Grand Seigneur, who is about to take the field in person.

These things, when taken in conjunction with the state of Europe, a few years ago, and what it is now, with the probable consequence of what is at the door, denotes something impressive indeed: and ought to stimulate every thinking mind on the continent of America to prize their privileges, and improve them accordingly; for where can a country be found with peace, plenty, and religious liberty, but these UNITED STATES; and how soon we may be called to trials, is in the womb of futurity. As I do not believe that a country was ever given up to the sword and destruction, wherever pure religion was on the progression. Therefore we need to pray for peace, that we may be kept from the deluge of the old world, which is fast progressing. And should the Euphrates, or Turkish Empire receive an overthrow, as other nations of late have fared, we should know exactly the time of the church; and it is not improbable but Bonaparte will avail himself of the prejudices of the Jews to answer his own design, who amount to 9,000,000 in his jurisdiction; and in doing this, in the establishment of them at Palestine, it will cut up the Turkish Empire, afford him money, men, and a half-way house to the Indies. Thus the "*Euphrates would be dried up, that the way of the Kings of the East might be prepared.*" Rev. xvi. 12.\* I add no more, only give a recapitulation of the subject, &c.

1. The Woman, the Church, persecuted, and

\* The Jewish "*Sanhedrim*" have acknowledged Lewis XVIII. yet those "*ten horns*" or kingdoms who are indebted to the "*woman*" for their crowns, may find it their interest to dispute her claims, and "agree to give their power" to the exiled, as a proper person; and adopt a similar "Continental Policy" to dispute her claim—which when effected would astonish the world, and produce the lamentation. Rev. xvii. 16 to 18. xix. 9 to 19.

the Child, Christ, not in *his person*, but in *his kingdom*.

2. 1st. She *fled* to the North of Europe. 2. *Flew* to America.

3. The Devil or Dragon governing the seven heads of Rome Pagan, the last of which was Imperial; under whom the *ten horns* were united in *subjection*.

4. Constantine the Great is the *tail* of the Dragon, and by the change of the *religious national establishment*, corruption creeps into the Church; Popery is *begotten*, in *embryo*; 606 appears; come to the full 1077.

5. The ten horns **NOW** have *their crowns*.

6. The *first beast* out of the sea (Europe) with *seven heads* is the Papacy, but no *crowns* are ascribed to them because the *ecclesiastical* authority took the lead of the *civil*.

7. The Dragon had only *seven crowns*, but here are *ten*, which shews that the Dragon and the beast are *not one*.

8. The dragon transferred his power to him—  
i. e. from Rome Pagan to the Papacy, &c.

9. *Five heads* are *fallen*, viz. Cælian, Vatican; Quirinal; Exquiline, and Bonaparte's Pope.

10. "The *beast* is *not*." and "Babylon reigns, *queen*." Here, observe the *transfer* from Rome to London.

11. The *safety* under "the *wooden walls* of old England"—Stepped into the shoes of **OLD\***

\* For the last *relicts* of **OLD POPERY**, the **BRITISH**, are now fighting, viz. in Spain and Portugal, where the *inquisition law* only remains in force; while the *king* of one is a *captive*, and the other *fled* from his *kingdom* to Brazil, the **BRITISH AUTHORITY** uphold what the Popes have contended for. If so, do they not step into their shoes, and necessarily *merit* a **TRANSFER** as above? Moreover, now they have reinstated him again, for **HE** is gone to Rome. Wesley said the *sixth head* would be with or under the government of Babylon, though not with the power of his predecessors!

Popery ; (to distinguish it from Bonaparte's *new* modelled Popery ; ) and *reigning as a Queen*, styling herself, "*empress of the seas!*"

12. Distinction between; 1st, the Dragon ; 2d, The first Beast ; 3d, The second Beast ; 4th. Babylon ; 5th, The Power of Babylon, and 6th, The *false prophet*.

13. The *second beast* comes out of the *earth*, ASIA, and appears at "the *end* of the 42 months of the *first beast* ; which was 1810." As Mahometanism and Popery rose in one year, 606. And "*the beast and false prophet will be taken and destroyed together.*" So the fifth and sixth angels pour out from their phials the plagues on the *seat of the Beast* and the Euphrates, or Rome and the Ottoman Empire, at no great distance asunder—xix. 20. and xvi. 10, 12.

14. Bonaparte's movements with the Jews, &c.

15. The temple built at Jerusalem. The two witnesses prophesy 42 common months, and then slain ; after which a tenth part of the city fell, and 7000 slain, (70,000 in all) the rest (63,000) repent and give glory to God.

16. "Three *unclean spirits* like *frogs* ; 1st. came out of the *mouth of the dragon*, the 2d, out of the mouth of the *beast* ; 3d, out of the *false prophet*.

17. Out of the mouth of the Dragon. Paganism opposed to the true God. \*ATHEISM, &c. which is the *result* of the "*Heathen Mythology.*" The *Illuminati*, formed from Voltaire, who said, "Jesus Christ began the conversion of the world with *twelve* men, but I with *six* will banish Christianity from the *earth.*" And by striving to reduce na-

\* *Antichrist* is generally applied to the Papacy by commentators, but it will not apply *there* better than to any *other sin*, but is an unscriptural explanation, for John saith, "*he that denies the Father and Son is Antichrist,*" 1 John ii. 22. But the Papists do not deny *either*, but confess both.

ture to its first principles, think proper to destroy every thing out of the way, even to the removing of father and mother as obstacles to the fruition of their object, so that no rival shall be in the way. This society was as a powder-mine in France, and when Fayette and others went home from America to France with the flame of liberty, they took fire and blew up the French monarchy: Remarkable to tell---Robert Fleming, on the first Sunday of the last century preached a sermon on the prophecies, in which he calculated the French revolution to the very year; which sermon was published about ninety years before. Also, one observed that the massacre at Paris by Louis XIV, would be visited on (his grandson) Louis XVI, by the hand of God.

18. The "*legion of honour*"---As all societies must have grades from the "*apprentice to the Grand Master*," so we must conceive of Bonaparte's *legion of honour*. And the legion of life guards as the shell to the essence of that honour. Moreover it appears by his suppressing the liberty of the press, and restricting the number of the printing presses, as though this was to sink Europe into its former darkness and ignorance; like Voltaire's society, though on a different plan; of course is the "*unclean spirit like the frog out of the mouth of the beast*.\*

\* The Constitution of the Federal government, and the proceedings of CONGRESS may be confidential, as it relates to American citizens receiving conferred honours and titles &c. from other governments, to preserve us as a nation from falling into the general calamity. ¶ *Quere*. Is it possible that some are connected with \* \* \* \*, and should they be convicted of the reception as American citizens, it would run them hard as being guilty of treason---therefore to save their \* \* \* \* would wish for a back door to plead that they were NOT American CITIZENS, &c. Miss or Mrs. \* \* \* \* \*'s young Bonaparte, with his THRONE and Imperial retinue may be \* \* \* \* ¶ *Embryo!*!! ¶ Remember, an Egg may hatch a serpent! And if people sleep now, they will awake then! --- in France 20 being prohibited from meeting together is like ---!

19. Out of the mouth of the *false prophet*; after the Euphrates or Ottoman Empire is dried up, Rev. xvi. 12 to the 16th inclusive, read and compare with chap. xix. from the 11th verse to the end of the chapter. **AWFUL, but IMPORTANT!!!**

20. The Dragon or Satan is bound in the other world for 1000 years, but we know not the time; Christ comes to reign on earth 1000 years; if a prophetic thousand (a day for a year) would be 365,000; again, as one day is with the Lord as a thousand years, and a thousand years as one day, \*it may be 365,000,000 of common years.

Considering the present agitated state of Europe, and the East, where can we calculate for peace and safety unless in America.

There is about 15,000,000 of men under military requisition; and God's controversy with the nations will not cease until they learn righteousness.

*Therefore it stands all true christians in hand to look to God, that our rulers may be influenced aright, and have his wisdom to guide them; that we may be kept in peace, and from the falling into the general commotion and calamities of EUROPE and the EAST.* D

The Spirit of God teaches his followers to pray according to the pattern given; (i. e. the Lord's Prayer) which saith—"Thy kingdom come,"—which implies that every obstacle, as a hindrance to the spread of Christ's kingdom, must be removed. Therefore, these ecclesiastical establishments, which bind the consciences of men, and prevent the spirit of free inquiry, must be shaken as a rope of sand. Also, those civil or monarchical governments, which uphold those religious national establishments, must be torn down; seeing they are mutually dependent on each other.

The peace of nations is dependent on the laws of

*nations. Custom makes law; when certain customs which are the laws of nations are infringed upon, the public peace is disturbed, and commonly settled with powder and ball; which shews that the Laws of nations are dependent on the martial law, and supported thereby.*

*The martial law is dependent on the civil law, for it is put in execution by the same, as the military act, by the magistrate's command.*

*The civil law is dependent upon the ecclesiastic, for our rulers are admitted into office upon OATH. An oath is a sacred thing, and is connected with the moral law, which shews that religion is the foundation of civil government, particularly ours; therefore all persons who oppose religion strike at the public safety, by sapping the very foundation of civil authority; of course, advertise themselves to be public enemies. Again, any person who does not believe in religious sentiment, (the ideas of our future rewards and punishment) does not believe in things sufficient to constitute an oath; therefore for such person, or persons to take an oath, would be to act a sham, and perform a solemn nothing, also a mocking of religion; and any person who thus would act, is to be considered as a deceitful hypocrite, and dangerous to society, because they trifle with things most sacred to answer their sinister designs, and cannot feel such oath binding upon their conscience; of course can give no assurance of fidelity to the public; hence it is evident that all who give or receive a drink of grog for a vote, do no better than give or receive a trifling bribe, therefore they are trifling persons, and consequently are not fit for FREEMEN, much less for RULERS, seeing they take such improper measures to answer their own designs, which shews that they are not men of principle nor veracity, but may be influenced to*



swerve from the path of justice by designing men, and let the guilty escape, and make the innocent suffer; therefore, watch the conduct of people, and look out for men of *noble principles*, that there may be *practice accordingly*. **GOOD SOCIETY CULTIVATED**, and justice appear in our land: be guarded against **OFFICE HUNTERS**, who would become worse than a *nuisance to society*.

All Rulers ought to be **MEN** of information, and veracity, and influenced by noble and virtuous **PRINCIPLES**, as guardian angels for the public safety and welfare, who must render an account. They being as it were, trustees for the welfare of society, are accountable to **GOD AND MEN** for their conduct, having derived their power and authority from the same, and of course are praise or blame worthy according to their motive and conduct. **TRUTH** will bear investigation, and carry its own conviction with it, when properly understood. But **ERROR** says **HUSH** to the spirit of inquiry! wishes truth to lie dormant, and herself unsearched; to appear gay to every glancing eye. Therefore, our **FREEMEN** ought to **LOOK WELL** to the **CHOICE** of their **RULERS**, as it relates to *society*, as sponsors for what is to come.\*

\* See APPENDIX.



# ANALECTS

UPON

## NATURAL, SOCIAL, AND MORAL PHILOSOPHY.

---

SIXTH EDITION, ENLARGED.

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**G**ENERAL WASHINGTON, in comparing those days of ignorance, when people tamely submitted to the galling yoke of Tyranny and priest-craft with modern times, when men take the liberty to suspect the propriety of the creed of "*passive obedience and non-resistance*," dropped the following reflection.—“ But this seems to be the age of wonders: and it is reserved for intoxicated and lawless France, for purposes of Providence far beyond the reach of human ken, to slaughter her own citizens, and disturb the repose of all the world besides.”

When we reflect on past occurrences, on the awful revolutions of the present day, and those big events now probably at the door, any person who thinks for himself, and is not callous to all important things, must feel a degree of interest.

It is a self-evident matter of fact, that there has been, and there still is, a great deal of deceit, oppression, and consequent misery in the world.

It is equally certain, that there is such a thing in the world as “*natural evil*.” And Natural Evil must be the effect or consequence of “*moral evil*,”\* otherwise all our ideas of goodness and

\* Gen. iii. 17. Rom. v. 12.

*justice* are chimerical. It therefore may be taken for granted, and our own experience and observations will justify the conclusion, that all things are not right in the present condition of the human family. To be a little more particular, I will for a moment consider man in an individual, social and moral capacity.

First, *Individually*—one seeks to take care of himself only, as charity is said to begin at home. And as long as self is served, he may make pretensions to friendship; but when interest ceases, the case is altered.

Again, one is a poor outcast, perishing in the streets, while another is revelling, having more than heart could wish; but because of the trouble will not give the stranger an asylum, or afford him wherewithal to allay his hunger, not expecting a reward. One is in trouble, another is merrily at his distress. One commands, because it is his pleasure, and another must obey, however hard and imperious the command. One claims the country for his own, and all the others must pay *him* for the privilege to live in it, or else suffer banishment. One hath thousands, gained by the labour of others, while another hath not the assurance of a day's provision, nor money to procure the coarsest raiment, much less the promise of a friend in the day of adversity.

Secondly. *Socially*. There is a body of men called *Gentlemen* or *Nobility*. There is another grade, called *Peasants*. The first will possess the country, and feel and act more than their own importance; while the latter are put on a level with the animals, and treated as an inferior race of beings, who must pay to those Lords a kind of divine honour, and bow, and cringe, and scrape.

The will of one must be the *Law*, and it must be the pleasure of the other to obey. And it is

the policy and interest of the former, to keep the latter in subjection and ignorance. For if they were permitted to think, and judge, and act for themselves, they would overthrow their rulers.

Here the question will arise, how such *differences* came to exist among men? Another question also arises—Can the *motives* of men who thus conduct themselves in the world, be “*just and good*?”

A third question also arises—If men be actuated by motives in their objects and ends: and in particular, in their actions and dealings with their fellow men, who can doubt whether there be such a thing as ‘*Moral Evil*’ in the world? Every purpose must be *weighed* and willed in the heart, before it is acted out. Of course, to take from another his substance without his consent, or giving him an equivalent, is contrary to every *rule of equity*.

Thirdly. *Morally*. Some people invade the Divine rights by prescribing “*articles of faith*,” and *binding the conscience* of man in all things of *Religion*, under the most severe penalties that human ingenuity could invent.

When we reflect, therefore, upon the actions of men, taken as they stand in relation to one another, we are led to *inquire* how they may comport *first*, with our “*personal rights*”—*secondly*, with our “*social rights*”—and *thirdly*, with our “*moral rights*,” as established on the “*law of nature*.”

## OF THE LAW OF NATURE.

I here would observe, that all our *rights*, whether Personal, Social, or Moral, are the *GRACES* of the Governor of the Universe, and established by him primarily in the great and universal “*LAW OF NATURE*,”

It is a self-evident truth, that all men are born *equal and independent*; and as individuals, are en-

dowed by their Creator with certain unalienable rights—among which are Life, Liberty, the use of property, the pursuit of Happiness, with the privilege of *private judgment*.

These principles being admitted, it will follow, that as the *wants* or necessities of mankind and their *duties* are *equal*, so their rights and obligations are equal also. Hence our Rights, Duties, and Obligations are the same in each and in all.

The "*Rights of Man*," when applied to an *individual* are called "*Personal Rights*;" considered as he stands in relation to his "*Fellow Creatures*," they are called "*Social Rights*;" and considered as he stands in relation to his CREATOR, they are called "*MORAL RIGHTS*."

### OF PERSONAL RIGHTS.

Personal Rights, are those benefits or privileges which appertain to man in *right* or by virtue of his *existence*. Of this kind are all the intellectual rights, or rights of the mind; and also all those rights of acting as an individual for his own comfort and happiness, which are not injurious to the natural or personal rights of others—of course the rights of the mind, Religious Liberty, Freedom and Independence cannot be taken from a man *justly*, but by his own consent. Except only when taken by the laws of the Creator, who gave them; or when forfeited to Society by some misdemeanor.

The human family, which is divided into Nations, is composed of individuals. And as a whole is composed of parts, and the parts collectively form one whole—of course in their individual capacity, they are *naturally free and independent*; and endowed by their Creator with certain unalienable rights and privileges, such as life, liberty, pursuit of happiness, and the right of private judgment in moral duty, &c. They are *equal*

and independent in their individual capacity. This is called the "**LAW OF NATURE**," established primarily by the Governor of the Universe—of course *differences* and *distinctions* are rather the result of **ART** in which the order of things is inverted; and by which mankind are deprived of their personal and *just rights*, than of any natural modification of things. And hence the '*nick names*,' or unmeaning and empty *titles* in the old world.

Such distinctions arise, therefore, from a *self-created* authority, or an usurped authority which of course must be considered as an unjust tyranny. For any thing given by the **GOD** of nature only, can be remanded by none but him alone; consequently for one to take it from another, without his consent, or without giving an equivalent, is to deprive him of his personal rights, and must be an infringement upon *natural justice*.

All men may be considered thus equally free, and independent in their *individual capacity*; but when taken in a *social capacity*, they are certainly *dependent* on each other. And none more so than those who consider themselves the most independent. Because the Governor of the universe hath determined, as we see in the *order of nature*, that health and laziness cannot dwell together; so man must not be a *Stoic* nor a machine, but an active being. Therefore the "*laws of nature*" are fixed; that self-interest shall be a stimulus, or moving spring to action. Hence there are some things which man cannot do or subsist without; as food, water, &c. &c. consequently self-preservation is called the '*first law of nature*' in point of *duty*.

But there are some, yea, many things which, we cannot perform ourselves; we are of course dependent on others for their assistance and help;

such is the case in different operations of mechanism, agriculture and commerce. Each of these is mutually connected, and dependent on each other. Therefore if I derive advantage from others, why should not others derive some benefit from me in return? This is *equal* and *right*; of course it is *just* and *proper*. If therefore, I withhold that advantage, which I *could* bestow on society, it is an infringement upon *natural justice*. Of course we must account to the Author of Nature, for the neglect or abuse of those natural or personal and social privileges, bestowed by him, and enjoyed by us.

### OF SOCIAL RIGHTS.

As a whole is composed of parts, and the parts collectively form one whole; so to judge correctly of social principles we must view them as they apply naturally, individually, collectively, and prospectively.

As our '*personal rights*' are the same, so are our obligations the same. And hence our rights and obligations are naturally, and necessarily reciprocal.

To derive the benefit of society collectively and individually, there is need for *general Rules*, for the regulation of the whole. And how shall general rules be formed, but by general consent? It is therefore our true interest as individuals, to be involved and connected with such regulations, as may be formed for the benefit and safety of our '*personal rights*;' and such as *prudence dictates*, as necessary to guarantee them from usurpation.

Our personal rights, privileges, and obligations, being *equal*, we have each, as an individual, a right to claim a voice in the formation of those general rules—and *personal duty* arising from the '*law of nature*,' calls upon us collectively, to act our



part as individuals—and there would be an infringement upon *natural justice*, to neglect the right of *suffrage*.

“**SOCIAL RIGHTS**,” are those which appertain to man, in right of his being a ‘*member of society*.’ Every ‘*social right*,’ has for its foundation some ‘*personal right*’ *pre-existing* in the individual; arising from the ‘*law of nature*’—but to the enjoyment of which his *individual power* is not, in all cases, sufficiently competent. Of this kind are all those which relate to security and protection.

From this short review, it will be easy to distinguish, between that class of ‘*Personal Rights*’ which a man *retains* after entering into society, and those which he throws into the common stock as a member of society.

The ‘*Personal Rights*’ which he *retains*, are all those in which the *power* to execute, is as perfect in the individual, as the right itself.—Among this class, as is before mentioned, are all the intellectual rights, or rights of the mind; consequently religion, and the privilege of private judgment, are some of those rights.

The ‘*Personal Rights*’ which are not retained, are all those in which, though the right is perfect in the individual, the *power* to execute them is *defective*. They answer not this purpose. A man by the ‘*law of nature*’ has a ‘*personal right*’ to judge in his own cause; and as far as the right of the mind is concerned, he never surrenders it: But what availeth it him to judge, if he has not the *power* to redress? He therefore deposits this right in the common stock of society, and takes the arm of society, of which he is a part, in preference, and in addition to his own.

Society grants him nothing. Every man is a proprietor in society, and draws on the capital as a matter of right.

From these premises, a few certain conclusions will follow.

First. That every 'social right' grows out of a 'personal right;' and is founded on the '*Law of Nature*,' or, in other words, 'is is a 'personal right' exchanged agreeable to natural justice.

Secondly. That *Civil power*, which is derived from *society*, when applied to the body, is called *political*, but when applied individually is called *civil authority*. This power when properly considered as '*legal authority*,' is made up of the aggregate of that class of the personal rights of man, which becomes *defective* in the individual, in point of *power*, and answers not his purpose; but when collected to a *focus*, becomes competent to the purpose of *every one*.

Thirdly. That the power produced from the aggregate of personal rights, imperfect in power in the individual, cannot be applied to invade the 'personal rights,' which are *retained* in the individual, and in which the power to execute is as perfect as the right itself without intruding on *natural justice*; seeing the rights are *personal* only, and can concern no body else.

Thus have we seen, man traced as a natural individual, to a member of society; and observed the qualities of the 'personal rights' *retained*, and those which are *exchanged* for 'social rights.'

Those principles, when digested and properly applied, show the *origin* and foundation of the only true and proper fountain of *government*, which is properly speaking, the "*PERSONAL SOCIAL COMPACT*." Because mankind in their individual capacity, are equally free and independent; by the '*law of nature*,' as established by its *AUTHOR*. Therefore the *facts* must be, that the individuals themselves, each in his own person-

al and sovereign right, entered into a compact, (not with a government, but) with each other, to produce a Government. And this is the only *mode*, in which Governments have a right to arise, and the only *principles* on which they ought to exist; or possibly *can* exist agreeably to *natural justice*.

It is a self-evident *fact*, that the PEOPLE are the original and only true and proper source from whom a government can be deduced, and spring into existence, on just and equitable principles, agreeable to the '*law of nature*,' because the people existed before any government came to exist. Of course *society*, on social principles, have a right to three things.

First. To form their own government.

Secondly. To choose their own rulers.

And thirdly. To cashier *them* for misconduct.

Hence it follows, first, that the authority of *rulers* is only *delegated* authority. Secondly, that *they* are accountable to the *fountain* from whom they derived it.—And thirdly, that *they* are not to serve themselves, but *society*, whose servants *they* are, and by whom they are employed and paid for their services.

## OF MORAL RIGHTS.

'Moral rights' are the personal privilege to think, and judge, and act for one's self in point of moral duty. This is the more plain and clear, as no one is concerned but God the judge, and the individual man, as a responsible agent.

For what right hath any one to meddle with that which does not concern him?

Moral Duties are the result of '*Moral Law*,' which is the *Divine* prerogative alone; and man hath no right to invade the moral duty of another—for this is the right of the Divine Government. No man, therefore, nor set of men, have a right

to infringe upon or bind the *conscience* of another. Man therefore, as a rational creature, must be *convinced* before he can be *converted*, in order to act consistently, as an agent accountable to the Supreme Governor of the Universe. Consequently, submission of *will* to a compulsory power, in matters of religion, in repugnance to the *dictates of tender conscience*, is nothing but an empty show, a piece of hypoerisy, without any mixture of moral goodness or genuine virtue.

All National Religious Establishments, or 'Churches established by Law,' have been a curse to mankind, and a pest to society. Vice and corruption in religion are encouraged and upheld and virtue lies deprest. If a man from a principle of duty would support religion *voluntarily*, by being compelled to do it, he is prevented the opportunity of shewing the virtue of his heart, and the influence of his example is lost. If his Religion be different from that 'established by law,' his conscience is bound and he is prevented from supporting his own religion by taking away from him that which he would give to his own Minister for the support of those in whom he does not *believe*. LAW-RELIGION, will cause people to be *Hypocrites*, but cannot cure them of error. A man must be *convinced* in his *Judgment*, by evidence to his understanding, before he is converted in his heart. Of course, to form *articles of faith*, for people to subscribe under ~~several~~ *committees*, is not founded upon *common sense* on equitable principles. For it supposes ~~people~~ *capable* of *believing* without *reason or evidence*, is contrary to the '*Law of Nature*,' and repugnant to *natural justice*, in as much as all men are *free and independent*, in their individual capacity, and of course their *rights and privileges* are *equal*; to *think* and to *judge*, and also to *act* for themselves,

in point of Moral Duty, and in all matters of opinion in Religion.

Suppose that one man believes in one God, another believes in *ten*, what is that to the *first*? 'It neither picks his pocket nor breaks his leg,' of course why should he persecute him? Persecution is contrary to *Natural Justice*, in as much as it *assumes* a power which no mortal can claim, it being the *Divine right* only, to judge in such cases. But nevertheless *moral duty* from pity, and a concern for his welfare, may excite a man to strive to convince another for his good, to shun the error and find the happy road.

Universal right of Conscience, is given by the *Author of Nature*, who is the *Moral Governor* of the *Human Family*. And such liberty of conscience ought to be ESTABLISHED IN EVERY LAND.

Intolerance assumes to itself the right of withholding liberty of conscience. 'Toleration' assumes the right of granting it. Both are despotisms in their nature. Man worships not himself but his *Maker*; and liberty of conscience which he claims, is not for the service of himself but of his God. In this case, therefore, we must necessarily, have the associated ideas of two beings; the mortal who renders the worship, and the *Immortal Being* who is worshipped.

'Toleration,' therefore, places itself not between man and man, nor between church and church, nor between one denomination of religion and another, but between God and Man: between the being who worships, and the BEING who is worshipped; and by the same act of assumed authority, by which it 'tolerates' man to pay his worship, it presumptuously and blasphemously sets itself up, to 'tolerate' the Almighty to receive it.

Suppose a bill was brought into any Legisla-

ture, entitled an 'Act to tolerate or grant liberty to the Almighty, to receive the worship of a Jew or a Turk,' or 'to prohibit the Almighty to receive it,' all men would startle and call it blasphemy. There would be an uproar. The presumption of 'toleration' in religious matters would then present itself unmasked. But the presumption is not the less, because the name of 'Man' only appears to those laws; for the associated ideas of the *worshipper* and the *worshipped* cannot be separated. Well may one exclaim—'Who then art thou vain dust and ashes—by whatever name thou art called, whether an Emperor or a King, a *Bishop* or a State, or any thing else, that obtrudest thine insignificance, between the soul of MAN and its MAKER? Mind thine own concerns. If he believes not as thou believest, it is a proof that thou believest not as he believeth, and there is *no earthly power* can determine between you.'

With respect to what are called *denominations of religion*, if every one is left to judge of his own religion, there is no such a thing as a *religion that is wrong*. But if they are to judge of each other's Religion, there is no such a thing as a *Religion that is right*, and therefore all the world is right or all the world is wrong. But with respect to *religion itself*, without any regard to names, and as directed from the Universal Family of mankind to the divine object of all adoration—it is *Man bringing to his MAKER the fruits of his heart*, and the grateful tribute of every one is accepted, "Like as a *Father* pitieth his children, so the Lord pitieth them that fear him." HE looketh at the heart, and judgeth according to intentions, 'of a truth is no respecter of persons, but in every nation, he that *feareth God* and worketh righteousness, is accepted with him.' It is required of a man according to what is given him, whether 'one, two, or five talents,' 'and he that

knoweth his master's will, and doeth it not, shall he be beaten with many stripes'—for 'where there is no law, there is no transgression'—'sin is the transgression of the law.' MAN is under a *Moral Law*—the Law of the Mind—of right and wrong. There is a *moral duty*—and a *moral obligation* on the man to perform that duty. If he does not perform it he falls under condemnation; which he is conscious of, for not acting as well as he knew how:—hence the propriety of the words, 'This is the condemnation, that light has come into the world, and men love darkness rather than light, because their deeds are evil.' Man is a rational agent, actuated by motives; his actions are deliberate, and his motives of two kinds, *Good and Evil*—One is called 'moral good,' the good principle existing in the mind—the other is called 'moral evil,' because the spirit of the mind is bad, and the intention of the mind is to do wrong, which motive is not right, not agreeable to natural justice and moral obligation. Because as all men have *equal rights and wants*, so their duties and obligations are equal in their social capacity, as established in the '*Law of Nature*,' by the Creator and Governor of the World—of course there is need for a definite rule by which to measure our duties towards each other; because if our rights and obligations are the same and equal, then we are to expect no more than we can justly claim, or would be willing to bestow, agreeable to that which is just and equal, and hence the *command* which is agreeable to the '*Law of Nature*'—'*Love thy neighbour as thyself*,' which is always agreeable to the '*Moral Law*,' and corresponds with the rule, 'as ye would that others should do to you, do ye even so to them'—for this is the *LAW* and the *PROPHETS*—or what the Law of Moses and the Prophets and Jesus Christ taught, which ought there-

fore to be the leading principle of every heart, and the rule of the spirit and conduct of every one in practice, in our actions and dealings with mankind in all things whatever.

Here the '*Moral Law*,' and the '*Law of Nations*,' and the '*Rule of Practice*,' all correspond and harmonize together, in securing the 'social rights, obligations and duties of man, which have the Almighty for their Author; to whom man is accountable.' Of course man ought to be actuated by *noble principles* conforming himself accordingly—seeing his eternity depends upon it.

But to deprive man of the right to think and judge, and act for himself, in point of Moral duty, is an infringement on the Creator's government, as well as on Natural Justice, and contrary to every Rule of Right, and is attended with complicated misery to the human family. It creates broils, animosities and contentions in society; and raises a domineering spirit in one, and a spirit of resentment and resistance in another; and thus more blood hath been shed in consequence of such a line of prescription and practice, than from all other sources put together. And hath been attended with more apparent cruelty and misery to mankind, than all other things whatsoever.—Therefore, such national Establishments of Religion, are well styled the *Whore of Babylon*, or the '*Mother of Harlots, and the abominations of the Earth*.' The MOTHER, must be the old '*W\*\*\*\**,' and if she be a '*Mother*,' who can her daughters be, but the corrupt, established Protestant Churches, which came out of her, and have not forgot to tread in her steps of persecution, towards those who differ from them in opinion? And hence they, are said to be '*drunk with the blood of the Saints and Martyrs*,' which GOD, as a Just Governor, will cause to be visited on



them in their turn ; that the *Earth* may revert to its original and proper OWNER, and the inhabitants know that *HIS Kingdom is over all*.

## OF GOVERNMENTS.

From what authority, shall one person or a body of men, have power and exercise a command over others?

It must be obtained in one of these three ways. 1st. It must be the *gift* of the *Creator* and *Governor* of the *Universe*—or 2ndly, it must be delegated by the people—or else 3rdly, must be *self-created* or *usurped*.\*

## OF DIVINE DELEGATION.

First. With regard to *that AUTHORITY*, which is said to be the *gift* of the *Creator*, and derived from the *Governor* of the *Universe* as *his delegated power*. It hath not for its foundation or support, either *Scripture* or *Common Sense*.

Before any conclusion can be admitted, certain facts, or first principles, or data must be established or admitted for its confirmation.

The error of those who reason by precedents drawn from antiquity, respecting the *Rights of Man*, is, that they do not go far enough into antiquity. They do not go the whole way. They stop in some of the intermediate stages, of a hundred or a thousand years, and produce what was then done, as their precedent. This is no authority at all. If we travel still further into antiquity, we shall find a direct contrary opinion and practice prevailing. And if antiquity is to be authority, a thousand such authorities may be produced, successively contradicting each other. But if we proceed on, we shall at last come out right—

\*By the *Creator's 'Law of Nature,'* is Man a *Cosmopolite* or the *Local property* of another?

we shall come to the time, when man came from the hand of his Maker.

What was he then? 'MAN!' Man was his high and only title, and a higher cannot be given him.

We have now gone back to the origin of man and to the origin of his *rights*. As to the manner in which the world has been governed from that day to this, it is no farther any concern of ours, than to help us to make a proper use of former errors, and suitable improvements upon ancient history. Those who lived an hundred or a thousand years ago, were then *moderns* as we are now. They had *their* ancients, and those ancients had others, and we shall be ancients in our turn. If the mere name of antiquity is to govern in the affairs of life, the people who are to live an hundred or a thousand years hence, will be as much bound to take us for a precedent, as we are to take as a precedent those who lived an hundred or a thousand years ago.

The fact is, that an appeal to antiquity, may prove any thing, and establish nothing. It is authority against authority, still ascending till we come to the *Divine* origin of the Rights of Man at the *Creation*. Here our inquiries find a resting place, and reason finds a home. If a dispute about the Rights of Man had arisen at the distance of an hundred years from the Creation, to this source of authority, they must have referred—and to the same source of authority, we must now refer.

The genealogy of Christ is traced to Adam.—Why not trace the Rights of Man up to his creation? The answer is—'That upstart governments,' through ambition founded in '*Moral Evil*,' have arisen and thrust themselves between, to unmake man, and trample upon all his *pre-*

*ous rights*, to keep him in profound ignorance, that they may be served at *his expense*.

If any generation of men ever possessed the right of dictating the mode by which the world should be governed forever, it was the first generation that existed; and if that generation did not, no succeeding generation can shew authority for so doing. The illuminating and divine principle of the equal rights of man, (for it has its origin from the Maker of man) relates not only to living individuals, but to all generations of men succeeding each other. Every generation is equal in rights, to the generation which preceded it; by the same rule that every individual is born equal in rights to his *cotemporary*.

Every history of the creation, and every traditional account, whether from the lettered or unlettered world, however they may vary in their opinion or belief of certain particulars, all agree in establishing one point: *the unity of man*. By which I mean that all men are of one degree; and consequently, that all men are *born equal*, and with equal natural rights; in the same manner as if posterity had been continued by *Creation* instead of *Generation*. The latter being only the mode by which the former is carried forward; and consequently, every child born into the world, must be considered as deriving its existence from GOD. The world is as new to him, as it was to the first man that existed, and his natural rights are of the same kind.

The Mosaic account of the Creation, whether taken as divine authority, or merely historical, fully maintains the unity or equality of man. The following expression admits of no controversy.— ‘And God said, let us make Man in our own image. In the image of God created he him; male and female created he them.’ The distinction of the SEXES is pointed out, but no other dis-

tion is implied. If this be not divine authority, it is at least historical authority, and shews the equality of man so far from being a modern doctrine, to be the oldest upon record.

It is also to be observed, that all the religions known in the world, are founded, as far as they relate to man, on the unity of Man, as being all of one degree. Whether in heaven or in hell, or in whatever state man may be supposed to exist hereafter, the *bad* and *good* are the only distinctions. Nay, even the laws of government are obliged to slide into this principle, by making degree to consist in *crimes* and not in persons.

This is one of the greatest of all truths, and it is our highest interest to cultivate it. By considering man in this light, it places him in a close connexion with his duties, whether to his Creator, or the creation of which he is a part; and it is only when he forgets his birth or origin, or to use a more fashionable phrase, 'his birth and family,' that he becomes dissolute.

The distinction of the sexes only, is mentioned at the creation of man. Hence, the *MAN* was considered as the head of his family; and so established by the *law of custom*, which gave rise to the simple *Patriarchial Government*.

But so far are the scriptures from justifying the idea that monarchy is the 'Delegated power of God,' that they speak directly to the reverse.— They inform us that the Jews were the peculiar people of God, and 'they desired a *KING* to reign over them, to be like all the nations round about,' after they had been a *Commonwealth* for several hundred years. And a *KING* they obtained, as a judgment for their 'MORAL EVIL;' and he proved a scourge for their *national sin*.

Thus, 'the nations round about,' had *KINGS* at an early period. The Israelites also desired to have one, and a *King* was given them as a Judg-

ment. We may therefore conclude, that Monarchy had its *origin* in some wisdom, which was *not* divine.

Here it may be observed, that the wisdom of God, in his dispensations to *nations* and people, accomplishes many great ends with very few and simple means—hence when one ‘social compact’ is removed, in *justice*, for *sin*, a way is then opened for another as a matter of mercy. This was manifested in the overthrow of *Babylon*, for the relief and return of the *Jews* to Jerusalem, to rebuild the *Temple*. So also, Saul was removed for a *better* man to reign in his stead. Hence if there be *KINGS*, it is better to have *good* men than bad ones. Therefore the *Christians* were commanded to *pray* for them, as well-wishers and *friends* to mankind, who wished for *peace* in the *land*.

It could have been no difficult thing, in the early and solitary ages of the world, while the chief employment of man, was that of attending flocks and herds, for a banditti of ruffians to overrun a country, and lay it under contributions. Their power being established, the chief of the band contrived to lose the name of *Robber* into that of *Monarch*; and hence the origin of *Monarchy* and *Kings*.

Those bands of robbers having ‘parcelled out the *world*,’ and divided it into dominions, began, as is naturally the case, to quarrel with each other. What at first was obtained by violence, was considered by others, as proper and lawful to be taken, and a second plunderer succeeded the first.

They alternately invaded the dominions which each had assigned to himself, and the brutality with which they treated each other, explains the original character of Monarchy; it was ruffian torturing ruffian. The conqueror considered the conquered, not as his prisoner, but his property. He led him in triumph, rattling in chains, and



doomed him at pleasure, to slavery or death. As time obliterated the history of their beginning, their successors assumed new appearances, to cut off the entail of their disgrace, but their principle and object remained the same. What at first was plundered, assumed the softer name of revenue; and the power originally *usurped*, they affected to *inherit*.

The career of Nebuchadnezzar, Alexander the Great, Julius and Augustus Cæsar, Mahomet, William the Conqueror, Cromwell and Bonaparte, with their concomitants, are enough to exemplify the propriety of the remarks already made.

Monarchical government, when considered as the delegated power of God, supposes an hereditary *succession*; and of course the *will* of the Monarch, with his successors, must be binding, not only on the present generation, but also on those which are to come. To suppose that the *will* of those who existed once, but are *now* dead, can be binding on the generations yet to come, is ridiculous. One is *out* of the world, and the other not *in* it, and of course they are two *non-entities*, which can never meet in this world, and therefore can by no means form obligations for one another, agreeably to Natural Justice. Moreover, as the government is for the benefit of the people, and not the people for the government. Hence, it must be calculated so as to answer every purpose of government. But Monarchy is not calculated so to do, but by the aid or assistance of an *Aristocracy*, an additional oppression, whereby the generality of the people must be kept in *fear* and profound *ignorance*, by tyrannical laws, to prevent the '*spirit of inquiry*,' the '*liberty of speech*,' and of the '*press*;' which shews that their *works* are *bad*, and that they '*love darkness rather than light, because their deeds are evil*!' Of course, is not the most excellent way; because it sup-

poses one man to have more sense and wisdom than all the nation beside—whereas hereditary succession is as liable to have a *Fool* as a wise man for a governor; and more so when *degeneration* is rendered certain by confining their intermarriages exclusively to Royal blood.

The more this subject is investigated, the more the absurdity of it will appear. It is inconsistent, both with *Scripture* and *Common Sense*. It is contrary to every principle both of *moral goodness* and of *natural justice*. It cannot stand the test of a comparison with the *Moral Law*, the *Law of Nature*, or the *Rule of Practice*.

### OF THE POPE'S POWER.

If the progressive power of the Pope, and the almost incredible height to which it grew, the summit appearing so stupendous with a pompous show, be compared with the '*Law of Nature*,' and the character of the Almighty, the idea of Monarchy or Tyrannical power as being the delegated power of God, will sink into contempt.

Moral obligation and duty having great influence on the mind and practice of man, Religion was made use of as a tool to answer the purposes of ambitious and designing men. Hence the origin of '*Religion established by Law*.' But in order to accomplish the end, the charge must be committed only to an ingenious few, who are fitted and qualified for the purpose by every possible instruction; while all the rest must be kept in the greatest possible ignorance, that they may be the more manageable.

The *executors* of the work being ingeniously qualified and the minds of the people prepared, a deception might easily be practised where none were permitted to think and judge and act for themselves. Hence the origin of the Pagan Heroes, and Mythology, and Oracles, and Priests.

Under tyranny and oppression, which prohibit liberty of conscience, and bind the people in eternal ignorance, the mental powers of men are so impaired, and their *moral faculties* so darkened, that *reason* will not do its office: And hence mankind became *credulous* to a degree which in this enlightened day, is hardly to be believed.

Constantine the Great, in order to secure the influence of *Christian Ministers* in his favour, and thereby establish his unbounded power, in and over the *Roman Empire*, abolished Paganism, and established Christianity as the *National Religion*. And from thence the *Ministry* became a species of trade and traffic down to this time.

Every valuable and important institution is capable of abuse; and not any thing more so than religion: but there is a distinction to be made between the thing itself and the abuse of it. Religion is a good thing; but from one small abuse of it may originate important consequences. Constantine, in order to accomplish his own purposes, erected the image of the Saviour on the cross, and carried it in the front of his army, to lead on the van of nominal Christians. The image of the Virgin Mary found its way to follow after; and hence all the abomination of images, &c. &c. in the *Christian Church*.

As might have been expected, the temptation of gain and grandeur, arising out of the 'Religious law establishment' of Constantine, many of the heathen Priests and others, became professional Christians, either for the name, or for the 'Loaves and Fishes.' Of course, 'moral evil,' took the lead, and the church, so called, went on the road to ruin.

In those days of yore, when people were taught that the will of a tyrant should be considered as the delegated power of God, and reverentially obeyed accordingly, few pretended to think and



act for themselves, except the *true worshippers of GOD*, who acted from *conscientious motives*.—The multitude were sadly imposed upon. The bare *say-so* of the Priest was received as Divine truth, and impostors became influential, and were respected. It was difficult to cope with popular opinion, which was founded in long established habits—backed by *Civil*, and supported by *Ecclesiastical authority*; till at length, the power of the established Clergy became more respectable and influential than the civil authority, and began to take the lead, and bear rule accordingly; domineering over those who had been their promoters, until affairs were entirely transposed; so that the Civil Law and authority were only used as tools by the *Ecclesiastics*, to answer their own ends, as the Priests were formerly used to support the tyrannical power of ambitious *usurpers*.

Credulous people, still chained by despotism and ignorance, retained their old prejudices.—With them tyranny was humanity, and was revered as the delegated power of God. \* And if a PRIEST should say that a ‘horse was a cow,’ or a ‘ham of bacon was a fish,’ he must not dispute it; but must believe the *say-so* of the Priest, in opposition to his own *senses*.

At length, one was exalted above his fellows, and as an expression of his *power* and *dignity*, was styled, ‘*Bishop of Bishops*, or *UNIVERSAL BISHOP*,’ and claimed all the world for his own, so that no *King* or *Potentate* could reign but by his *consent*, as he was to be considered the successor of the Apostle *Peter*, who was constituted the Vicegerent of the *Almighty* upon earth. Thus the right to determine all disputes, and to bestow crowns and kingdoms at pleasure, and to make new laws, &c. &c. were his pretensions to mankind, as exemplified in the affairs of Poland.—  
‘*And all the world wondered after the Beast.*’—

*Infallibility*, which belongs to the Almighty alone, was ascribed to this *great one*, by all his adherents.

The crown of *France* possessed by *Henry IV*, was adjudged to *Rodolph*, his competitor, by the power and decision of the Pope, who also claimed the kingdom of *Spain*, as the patrimony of St. Peter, by virtue of some *old deeds* which he pretended were lost.

The claim not being disputed, a tax or annuity was the result. Hence the origia of '*Peter Pence*,' known in different countries to a late day.

The titles of '*Most Christian Majesty*,' and '*Most Catholic Majesty*,' were the result and donation of this self-claimed *Vicegerent* power. Also, '*Defender of the Faith*,' was another *spurious* gift from the same self-claimed authority, as a reward for merit in writing a book in favor of the *Vicegerency* by *Henry VIII*. of England.

The crown of *England* was adjudged to the king of *France*, unless *King John* would comply with the *Vicegerent's* requisition; which was done to save the *kingdom*.

The idea became so popular, that the sanction and confirmation of this '*spurious*' *Vicegerent* was so necessary to make good and valid any kingly authority, that the king of *Denmark* sent to *Rome*, to obtain the blessing of confirmation, in and over his *Kingdom*.

The *Son* to the emperor of *Russia* posted off to *Rome* also, to be confirmed in what he expected to inherit by virtue of his father. And '*The world wondered after the Beast*!'

A law of '*Inquisition*' was enacted by the Ecclesiastical court, to destroy '*heresy*,'—that is, all who dare to think and judge, and act for themselves.

The *Art of Printing* was considered *witchcraft*, and the inventor was punished as a *wizzard*, and

his colleague only escaped by proving it to be mere *mechanism*.

A gentleman who taught the present theory of Astronomy, was adjudged to die for *heresy*, because he apprehended the earth to be like a ball, when the pretended Vicegerent affirmed it to be like a *table upon legs*; and a recantation was necessary to save his life. And all who believed in the '*Antipodes*,' were excommunicated by Pope Gregory VII.

Difference of opinion was heresy, and the consequence was *recantation* or *death*. And doubtful cases were put to the torture, to compel them to give evidence against themselves.

If a man should speak the truth, it would be considered and construed as a libel, if in opposition to popular and common received opinion.—And the greater the *truth*, the greater the *libel* or heresy, of course.

Many *Dead Bodies* were raised, and their coffins *chained*, to prevent them from giving *leg-bail* while they were excommunicated and '*cursed*' to eternal misery, with '*Bell book and Candle light*,' and then consigned to the flames as *Culprits*, or '*Heretics*,' who were to be *burnt alive*. What a pompous show, what a farce, and a mocking of *Common Sense*!

The fallacious ideas that '*TYRANNY* is the delegated power of God,' and that ignorance is necessary for the welfare of society, are now happily excluded from the United States, and ought to be banished out of the world.

### THE DAWN OF LIBERTY.

The Bishop's power arrived at its zenith, had so intoxicated him, that he fell asleep. This spurious Vicegerent, who was so charitable as to give crowns and kingdoms not his own, to obtain money and popularity from his courtiers, and enlarge

his own power and influence, bestowed *two things* more than formerly, which began to awaken up '*common sense*.' The first was *countries* of which he had never heard: and secondly, *pardons*, not only for sins past and present, but also for *those which were to come*. The first laid a foundation for enterprize. It excited inquiry after true philosophic information, and improvements in the arts and sciences. The latter paved the way for the discovery of truth in *Divinity*.

One quarter of the world, by the wisdom of the Creator, for the benefit of rising generations of man, for several thousands of years, had remained an uncultivated wilderness. A land magnificent for its stupendous and lofty mountains—its numerous and extensive rivers—its expanded lakes or inland seas, with a soil superior to that of any country in the ancient *known world* is discovered. A new world appears—the theatre, designed by the governor of the Universe, for the display of some *important and grand design*, worthy of *Himself*.

• Tyranny had unmanned the people; but the spirit of enterprize and discovery being excited, and the countries which might be discovered being conferred upon the fortunate adventurer by the spurious Vicegerent, which was considered sufficient to give a good and sufficient title to any discovered countries. Many thousands embarked in the undertaking. Supported by this authority, they considered not the countries only, but the people also who inhabited those countries, as their property, and treated them as an inferior race of beings, doomed them at pleasure both to slavery and death: Such was the degraded state of the human mind! So much was an universal revolution wanting for the amelioration of man!

On the other hand, the selling of pardons, or granting *indulgencies* for *sins to come*, opened a

door for all manner of vice ; so offensive to virtuous minds, as to excite a spirit of detestation and abhorrence. And 'common sense' awoke from its lethargy, and paved the way for what is called the 'reformation.' MARTIN LUTHER bore testimony in Germany against the Pope. And the Pope in his turn, poured out 'bulls,' with fury. Their disputes, aided by the *Art of Printing*, produced an almost universal reflection among the people, attended with a spirit of inquiry and research after truth. And thus after a sleep of several hundred years, the people were awakened, and began to think and judge for themselves. But common sense had become so much blinded by the darkness of ignorance, that she only 'viewed men as trees walking!' And such were the prejudices of the people of the old world, that there was not a place found among them, where the 'Rights of Man' could be peaceably enjoyed agreeable to the 'Law of Nature.'

Mark the wisdom and goodness of the Supreme Governor of the World! that the discovery of AMERICA was so long delayed ; and that at length it happened at such an important æra of the world.

The two grants of the Vicegerent, viz. that by which unheard of countries were given away, and that by which indulgencies for sin were given to purchasers ; both were conferred about the same time ; and the discovery of America, and the reformation in Germany, followed very shortly after the same period of time : all of which, co-operated in effecting a revolution in the theory both of *Astronomy* and *Divinity*. The earth was no longer considered by thinking men, as a table upon legs. And the Vicegerency was treated with contempt, as being an imposition upon mankind ; and the Bishop was soon stripped of one third of his dominions. But nevertheless, the spirit of persecution still prevailed among the different sects, un-



til the innocent Quakers appeared in the days of *For*. It could not be otherwise, it will ever attend all 'Law Religion.' *John Calvin* was the cause of M. S. being put to death, for mere matters of opinion, and *Melankthon* justified him in it. *Martin Luther* wrote to the magistrates to punish some who differed from him, which afterwards gave great uneasiness. Hence, many thousands who were waked up, 'flew to the wilderness of America,' hoping there peaceably to enjoy those rights bestowed upon them by the God of Nature. But the spirit and prejudice of education, so deeply rooted, was hard to be eradicated. Hence, some who had fled from the intolerant hand of persecution, became oppressive themselves, and others in turn had to suffer. Four Quakers were put to death, merely for indifferent matters of religion. And from the old idea that religion could not be maintained unless upheld by civil power, those who had come hither to enjoy their opinions, began to form 'Religious Establishments, by laws of their own.' At length, however, they were better informed, and their progeny better taught, which laid a foundation for the investigation of the 'Rights of Man,' and the more perfect knowledge of the 'law of Nature.' As virtue and religion, and the arts and sciences have gone hand and hand together; so dissipation and destruction succeed each other. These things are observable in the rise and fall of the five succeeding nations—the Jews, Babylonians, Medes and Persians, Greeks, and Romans, who succeeded each other in their turns.

Persecution drove the first settlers to America, and oppression pursuing them still, gave rise to the spirit of inquiry. All that energy of soul with which man is endowed by the God of Nature was roused; and they were determined to enjoy as much of nature's law, as by their exertions they

could secure. From this sprung the outlines of our national character.

As *ignorance* and severity are necessary for the support of tyranny, to keep the people in *awe*, so **LIGHT** and **INFORMATION** are necessary to cut the sinews of tyrannical government, and bring mankind into the exercise and enjoyment of their proper rights and dignity, agreeably to the 'Law of Nature,' to the 'Moral Law,' and to the 'Rule of Practice,' as established by the Governor of the Universe.

The **LAWS**, **PREJUDICES** and **IGNORANCE** of mankind had been such, that there was not a place in the ancient known world, that admitted of the revolution to begin, which was necessary for the emergency of man.

No place was so **RIPE**—no part in the natural world so fitted as America. Because of its infancy, the people would hear instruction as a child who wishes to acquire a perfect education. But those of the old countries of monarchy, imagined themselves to have arrived at the summit of political perfection; of course there is no occasion for further inquiry. Religious bigotry also was another great hindrance, which through the prejudice of Church and State, had mighty influence. Besides, the minds of the people were so degraded, the moral faculty was so debased, they were not prepared to act with that prompt and deliberate firmness, which was required in so great a work. From all these considerations, such persons who had the clearest heads and best hearts which those days afforded, fled to America. Determined not to receive things as matters of fact on the bare say-so of others, when repugnant to common sense; they were men—they had the spirit of inquiry; and took the liberty to think, and judge, and act for themselves. And as that was not admissible in the OLD WORLD, they had energy and enter-

prize enough to come to the New World and enjoy their opinions. Thus the spirit of **INDEPENDENCE** in embryo, migrated with our ancestors, when they emigrated to this happy land.

One thing is worthy of observation, which, though of small beginning, produced noble consequences. **WILLIAM PENN**, the celebrated Quaker, in his regulations for Pennsylvania, contrary to the practice in all other countries, required no particular 'TEST' or religious opinion as a qualification for OFFICE; but encouraged all societies, to settle in the state, making all **EQUALLY** secure, and eligible to any office and dignity which their worth and virtue might deserve.

The persecution of the Quakers in Massachusetts, was the effect or relics of prejudices brought from the **OLD WORLD**. But the death of those four innocent sufferers, tended in its consequences to check religious bigotry, and it lowered away.

The various opinions which emigrated were a check upon each other, and laid a foundation for a mutual forbearance, which were exemplified by Providence and Rhode-Island!

☞ Lord Baltimore also, who was a Roman Catholic, being provoked to jealousy, became liberal towards emigrants of different opinions, and gave them encouragement to settle in his colony. And since the revolution, the oppressive Tobacco Laws have been repealed both in *Maryland* and *Virginia*; which put the established Clergy on a level with other Denominations. *New-Hampshire* and *Vermont* have likewise laid aside the Clerical yoke. But **MASSACHUSETTS** and **CONNECTICUT** retain a tincture of the old **W—**; which is a departure from the '*Law of Nature*,' and a violation of '*Moral obligation*;' and an infringement upon '*Natural Justice*!' Though



some of their laws have been modified in a small degree.

And the *liberal spirit of Penn*, so agreeable to the 'Law of Nature,' the 'Moral Law,' and the 'Rule of Practice,' prevailed in the land, until the 'Law of Nature,' established by the Governor of the Universe—that is, an universal liberty of conscience was established.\* This done, nothing further is wanting, but that the 'Moral Law' of Love should be written in every heart. 'Thou shalt love thy neighbour as thyself,' and the 'Rule of Practice' be seen in the conduct of each and every individual, 'As ye would that men should do unto you, do ye even so unto them,' that golden 'Rule of Practice,' which was the 'Law of Moses,' the spirit of the 'Prophets,' and the injunction of Jesus Christ.

Before all things can be right in the Human family, the 'Moral Law' must reign in all parts. Before that can exist universally, the 'Law of Nature' must be revived and restored, to reign in all nations; and that it may be so, the 'Rule of Practice' must be attended to from *principle*; because they are connected with, and mutually dependant upon each other. Therefore, there is need for a general reform in the world, both in the head and heart. For the whole *head is sick*, and the whole *heart is faint*—from the crown of the head to the sole of the foot, is full of wounds, bruises and putrifying sores.

The discovery of America after her dormant state, with the concomitant circumstances attending it, began to cast great light on the dispensations of divine providence, and shed a new lustre on the aspect of human affairs.

The spirit of the Gospel, or the 'Moral Law'

\* By the Confederation in the 'CONSTITUTION' of the Federal Government.

of Love, the 'Law of Nature' and the 'Rule of Practice,' have begun to revive, and some are running to and fro, and knowledge is increasing. But all things are not right yet, nor can they be, until the 'Personal, Social, and Moral Rights' of mankind are restored. When this is done, there will be an end of 'Tyrannical power,' and established religion will cease, and universal liberty of conscience will be enjoyed in the love of the Creator, and of mankind. Then the *Wolf* and the *Lamb* will dwell together, and there will not be any more war.'

The Almighty had long borne with the nations of the earth, but now His controversy has begun, and happy will it be for those who are prepared for the storm.

It is a matter of rejoicing with the upright in heart, that they have an asylum in the day of trouble. But where will the wicked and proud oppressors hide their guilty heads? The day of vengeance is near, and the *five swords of the Almighty*, are so visible in the earth, that no considerate man can deny the hand of GOD. Destructive insects, earthquakes, wars, pestilence, and famine. Though people account for these things on *natural principles*, yet *nature* emanated from the POWER of GOD, still is under HIS controul, which, to the discerning eye, is visible in all HIS works. Hence the words of *General Washington* are pertinent to the case in hand 'But this seems to be the age of wonders, and it is reserved for intoxicated and lawless France, for purposes of *Providence far beyond the reach of human ken*, to slaughter her own citizens, and disturb the repose of all the world besides.'

## OF FORMS OF GOVERNMENT.

We have no instance of an elective monarchy established upon proper social principles. To

avoid perpetual civil commotion, it has been found necessary to make the electors hereditary. Of course, to confine the right of suffrage, in the most important of all elections, to a few overgrown individuals.

An hereditary monarchy is both dangerous and absurd. And an absolute monarchy, where an individual is endowed with both 'legislative' and 'executive authority,' is still much more to be feared. He that is not accountable to any body for his conduct, should be intrusted by no body. Besides, 'hereditary monarchy' in any form, runs an equal risk to have a FOOL as a wise man for a governor; and more so, considering the effects of limited intermarriages.

An 'Aristocracy' may secure to the counsels of state a larger fund of information; but at the same time, it places the people under many tyrants instead of one. Besides, as they must also be hereditary, and be supported by entailed property, they are *disqualified* for 'Legislative and Executive,' and even for 'Judicial trust,' inasmuch as the 'Law of Nature' is violated in their very raising. They have become unnatural brothers, who consider their brethren as beings of an inferior grade and rank to themselves: and of course, from the spirit of their education, they are contaminated with prejudices and partiality, which wholly *disqualifies* them to judge with equity and humanity agreeable to the 'Law of Nature.'

'Democracy,' in small and petty societies may apply and answer many valuable purposes to mankind; as in days of old, where the whole voice of the people could be obtained, or at least all of those concerned. But in a large and extensive country, it would become too unwieldy. But as the 'Law of Nature' on social principles makes them equally interested and entitled to a voice in

the formation of those '*prudential rules*' made for the regulation of the *whole*, a '*Representative*' form of government presents itself as most appropriate to answer every purpose. By this method, the *voice* of the people is made over to their Representative. And hence, there is a '*personal and social compact*,' agreeable to the '*Law of Nature*;' which may be made to suit the greatest nation. And provided the world of mankind were more enlightened, it might forever exclude the necessity of an appeal to *war*. Wars are neither more nor less than national quarrels; and when both parties are sick and tired of the contest, they settle their differences through the medium of a convention of Delegates. Why not take this course in the first instance, and spare human blood?

This mode of government will best guard the people against tyrannical imposition of both '*Church and State*.' The Representation being only for a limited time, and then the Delegate returns to his former sphere, and becomes a private citizen, and of course, feels the effects of his own legislation as a member of society. This exchange of public for private life, like the ebbing and flowing of the sea, will tend to keep things pure, so that the affairs of the nation may at all times bear investigation. Moreover, it stimulates people of all classes to search after truth and to communicate knowledge. And the interest of the Commonwealth is made secure, whilst the rights of individuals are safely guaranteed, and sacredly kept by chosen men in trust, who as faithful Executors, must give account.

## RIGHT OF PROPERTY HELD UNDER MONARCHS.

In '*Monarchical Governments*,' in cases of '*rebellion or treason*,' the '*real estates*' are forfeited

to the monarch, and the widow and fatherless child is turned out of doors, and the poor culprit himself suffers death. Now considering the punishment to be proportioned to the crime the conclusion must be, that the *Land* properly belongs to the Monarch; otherwise why disinherit the wife and children, seeing there is no natural justice in making the innocent suffer for the guilty? But as *real estates* are made hereditary in a particular branch of the family, and subject to forfeiture to the Crown in cases of rebellion or treason, it is manifest that they must have been derived from the government, and are only held during good behaviour. Of course all lands originally were considered Crown Lands, no doubt made so by conquest or usurpation; and then parcelled out to a few, who should hold them as tenants to the Crown. These tenants had their tenants also—and thus the whole was dependant on the will and pleasure of one individual.

### OF REPRESENTATION.

All men being considered free and independent in their individual capacity; but dependent in their social capacity, the rights of each are equal. The first by virtue of existence; the latter by virtue of being a member of Society.—Our personal and social rights being equal, neither of them can be taken from us but by our own consent, without infringing upon natural justice. Except only when forfeited to Society by some misdemeanor, or taken by the laws of the Creator who gave them. Our rights being equal, so are our privileges—of course our rights, privileges, duties and obligations are the same in each and all. Therefore the neglect of the right of suffrage in any individual is a violation of social duty—that is a breach of one of the obligations we owe to society. By neglecting our so-

cial duties, we involve ourselves in a violation of natural justice, which requires a proper use and improvement of those social blessings, conferred upon us by the Supreme Governor of the World, who will hold us accountable for the neglect of every relative duty. These are considerations not sufficiently weighed by many.—All are deeply interested in them, though many remain ignorant of it. And to excuse ourselves by concluding that these things do not concern us, though our well being is deeply concerned, is all of a piece with the supposition, that the *will of a Tyrant* is the order of Providence and the delegated power of God.

As individuals and as members of society, we have a right to claim a voice in all public deliberations, and to see to it that we have justice done us. Because our ‘social rights’ grow out of our ‘personal rights’—Our own power as individuals, not being equal to our wants and necessities, we exchange a part of our ‘personal rights’ for ‘social rights,’ by casting a part into the common stock by delegation; and hence our power and will is made over to our Representative, and we take the arm of society of which we are a part, for our protection, in addition to our own. So that Society grants us nothing—but we draw on the capital as a matter of right. Hence it is self-evident, that Social or Civil distinctions can be founded only on public utility agreeable to the rules of equity.

## NATURE AND DESIGN, AND ENACTION OF LAW.

‘Social Rights’ when protected by ‘general rules’ and applied to a nation or people as a body, are called ‘political;’ but when applied to individuals, are called ‘civil.’ Hence the distinction between ‘Political and Civil Law.’

The end of all *political associations* is the preservation of the *natural and imprescriptible* 'Rights of Man;' and these rights are 'Liberty, Property, Security, and resistance of Oppression.' The people are essentially the source of all sovereignty; nor can any individual or body of men be entitled to any authority, which is not expressly derived from them. 'Civil Liberty' consists in doing whatever does not injure another. And the LAW is an expression of the *will* of the community for individual instruction.

The Law, of course, ought to prohibit such actions only as are hurtful to society, and to impose no penalties, but such as are absolutely and manifestly necessary for the welfare of society.

And all Citizens have a right to concur, either personally, or by their representative, in the formation of those *general rules*, which might be properly enough called the Law of '*Prudence*.'

The general rule, or the Law of Prudence, should be the same to all, whether to punish or protect. All being equal in rights, are equally eligible to all honours, places, and employments, according to their different abilities, without any other distinction than that created by their *virtue* and *talents*.

## OF THE LAW OF NATIONS.

Here it is proper to remark, that there is frequently a misapplication of terms, which gives improper conceptions, leading the reader or hearer to ascribe effects to causes which could never produce them. And so setting out in error, they must forever continue to be wrong. Thus, says one, '*Reason* teaches me this or that,' when the information was derived through the channel of *tradition*. Again—'*Nature* works' so and so, when there is no principle in nature to operate it;

but is wholly the effect of ART, or the works of Nature's GOD.

To ascribe that to nature which belongs to ART is certainly wrong, and leads to confusion! Every effect should be ascribed to its original and proper cause, in order to come at the true knowledge of things, as they are, or as they should be, in a relative point of view.

Islands, for example, may originate three ways. First—From *Nature's GOD*; Secondly—From *Nature herself*; Thirdly—From ART. Thus, the Island of Great-Britain was formed by *Nature's God*, at the creation. The island of New-Orleans, near two hundred miles in length and about twelve in breadth, was formed by nature. The flood-wood and mud washing down from the Missouri and other rivers into the Mississippi, having formed this island, and divided the water that was once an arm of the sea, making Lake Poinchetrain and Tuckepaw Bay. And an artificial island is formed at New-York for the erection of a battery, at the junction of the two rivers.

I have now hinted at our rights, as existing by the 'Law of Nature,' established primarily by our Creator, as we individually stand related to each other; and also at the 'Law of Nations,' which is improperly called the 'Law of Nature,' and is evidently the effect of ART; and such as prudence dictates as necessary for general rules, for the regulation of the whole, and may with greater propriety be called the 'Law of Prudence.' These last being received in some degree among the nations, are therefore called the 'Law of Nations.' And indeed it might be well, if they were received more generally among the Human Family.

### RECAPITULATION.

We have derived from the God of nature cer-



tain unalienable rights. It is necessary to have those rights guaranteed against an Usurper.

Civil Government is therefore necessary.—Prudence dictates the propriety of delegating to suitable persons so much of those rights as may be necessary for the formation and execution of that political machine which is called Government.

Government, when formed, is under obligations to act only for the public good and general welfare. And the principles of natural justice and Moral obligation will sanction the same, when considered in relation to the Moral Governor of the World.

By way of explanation, from what hath been observed, as *one* of the *whole*, I have certain personal rights which cannot be taken from me on the principles of natural justice, without my consent. I am naturally interested in their security; of course prudence requires my consent. I give it, and by virtue thereof, I have a right to expect and claim in conjunction with others, certain privileges at the hand of my government—that is my bounty, viz.—Protection of my person, character and property; and peaceably to enjoy without interruption, the use of my liberty, and the privilege of seeking happiness in an innocent way—that is, where no man's right is invaded, nor the public peace disturbed. I have also the right and privilege of private judgment in matters of opinion and moral duty in the things of God and eternity—things which can concern no one but myself.

### A CONTRAST.

Let the foregoing reflection be contrasted with the present state of the world, and we shall distinctly see that all things are not right in the world, and of course that there is need of a great and general reform, before the Head and

Heart, the motives and conduct of men will correspond with the 'Moral Law,' the 'Law of Nature,' and the 'Rule of Practice.' And it will be well to remember that all men are accountable to the Supreme Governor of the World, not only for their motives and conduct toward each other, but for their disposition of Heart towards HIM, whether they be Rulers, Subjects or Citizens, if they would meet the approbation of God upon their souls. Let them therefore take heed how they suffer considerations of interest or popularity to lead them astray. Lest they sell their eternal peace for a transitory object. Upstart Governments may take heed and tremble, and so may all oppressors and workers of iniquity, seeing their eternity is at stake !

### OF PUNISHMENTS.

It is the certainty of punishment, more than the severity of it, that will have the greatest effect upon mankind. Vigorous laws, properly apportioned to the nature of crimes, and well and faithfully executed, are best for the well being of society. But as the degrees of punishment must bear some analogy to the circumstances of the crime—so the heinousness of the offence with its magnitude, must be taken into the account, to judge properly what degrees of chastisement shall be inflicted in any case. Very few, if any persons should be punished with death, because it is taking that which cannot be restored. And to take that from another, which we did not bestow, and which cannot be restored, is running near to the precipice of doing unnatural injustice.

An innocent person being suddenly cut off, is injured irreparably beyond all possible calculation; for his eternity may depend upon it. But the variations of crimes are so great and numerous, that a variety of punishments is necessary to meet eve-

ry case; hence the *Penitentiary System* presents to view, as proper for the subject, by admitting of degrees, both of time and solitude.

The institution is humane, both in its nature and consequences. The culprit is prevented from further injury to society, and has opportunity for reflection—and by learning or improving some trade, he may become an useful member of society—and if innocent of the charge, may yet be restored to his privileges, which has been exemplified in several cases.

In many cases the Judge or Jury, from strong presumptive proof, may believe a man accused to be guilty of the charge, and as a dangerous man to society and to his neighbourhood, would feel free to send him to the Penitentiary, when neither the crime nor the evidence would justify them to take his life. Hence under sanguinary Laws many offenders would escape through humanity.

A few plain Rules, properly enforced, will prove of more consequence, than tyrannical barbarity, or despotic cruelty. This is self-evident, to those who reflect on the various modes of family government.

Those parents who threaten much, and perform but little, and promise some and do nothing; but by fits and starts, dealing out blows without rule or reason, and then only when in a pet or passion; have children who have no confidence in what they say. For their inconsistencies they are cordially despised by their children, who wish to get from under their government. And such children become mere pests to society. On the other hand, such parents as use few words, and are firm, who act deliberately, perform their promises or threats, are generally blest with obedient children, who afterwards are a blessing to the community,

The design of punishment is,—1st, to reform

the person who suffers it—2dly, to prevent the perpetration of crimes, by deterring others—3dly, to remove those persons from society, who have manifested by their tempers and crimes, that they are unfit to live in it.

The reformation of a criminal can never be effected by a public punishment, for the following reasons,

First—As it is always connected with *infamy*; it destroys in him the sense of shame, which is one of the strongest out-posts to virtue.

Secondly—It is generally of such short duration, as to produce none of those changes in body or mind, which are absolutely necessary to reform obstinate habits of vice.

Thirdly—Experience proves, that public punishments have increased propensities to crimes. A man who has lost his character at a public whipping post, hath nothing valuable left to lose in society.

Pain has begotten insensibility to the whip, and shame to infamy; these added to his old habits of vice, he probably feels a spirit of revenge against the whole community, whose laws have inflicted his punishment upon him—and hence he is stimulated to add to the number and enormity of his outrages upon society.

Therefore public punishment will harden the heart, and tend to qualify men to be a nuisance to society, and a pest to mankind. For a man who hath neither moral virtue, nor a good character, nor property to influence his actions and conduct, hath nothing to lose by misconduct but his soul—the company of his friends, and his liberty and life.

Hence the punishment should be fitted to his case, and the degree to the nature of his crime which the Law of Equity requires. The difference of crimes and the variations are such, that

the Penitentiary system seems best fitted to it, and appears the most suitable on the principles of humanity and common sense, to answer the purpose.

First—It admits of degrees both of time in the duration, and also in the confinement.

Secondly—It prevents the stupefaction, or insensibility to every sense of shame, or duty and moral obligation and character, which the ignominy from the Pillory or Whipping Post beget—and also it prevents the resentment or desire to revenge the public infamy.

Thirdly—It prevents his bad example from corrupting society, and gives him no opportunity of injuring others, was he disposed to do it.

Fourthly—It gives him time and opportunity for reflection and repentance; and must naturally prove a stimulus to the mind. The loss of friends and their company, the loss of liberty, the idea of which is more painful than the thoughts of death; and the idea of regaining or being restored to them again, which is so animating and pleasing, have a powerful operation and influence upon the mind to produce a reformation. And he may yet become an useful citizen by his trade: the injured also may be indemnified, and likewise the public expenses paid.

The practice of hanging for ‘horse stealing’ under the idea of proportioning the punishment to the crime—is to suppose, that a man is of no more value than a horse, degrading mankind down to a level with the brutes.

The frequency of public executions and gibbets in British Europe, tend to harden the people, and contaminate the human mind. It eradicates those soft principles of nature, implanted in the human breast by the Creator, which are so visible in childhood, until they are erased by a long course of evil habits. Thus people becoming hardened, are qualified for every evil work, so as to sport

with death, and scoff at damnation—and hence the many pick-pocket robberies, and other evils which transpire while viewing the awful scene of execution, and which, if detected, would expose them to a similar fate.

There are upwards of one hundred and sixty offences, which are punishable with death, according to their code of criminal laws.

Now to consider this subject properly, there appears not that distinction observed between vice and virtue, which the nature of the case admits of, and requires to be made for the welfare of society;—and of course, if the human mind is not properly informed, and impressed with just views of Right and Wrong—good society cannot be cultivated, and the world will remain as a bedlam under the curse of ignorance. For according to the fountain so will be the stream. Hence if the principle be bad, the fruit must be bad also. Therefore the axe must be laid at the root, and the rubbish, dissipation and darkness, arising from ignorance, must be removed. General information must be promoted, and proper ideas cultivated and implanted in the mind, that people may practise *Virtue* from principle, as rational agents, who must give account.

The propriety and importance of a good and early education, is not considered by many. But let it be remembered, whatever is learned in youth, remains fixed for life; whereas what old people learn, is like writing on the sand, which is washed out by the first rain. Therefore bend the tender mind, like a young branch, the way you would have it grow, otherwise it will be hard to effect by art, what would become easy and natural, if timely performed.

Provided we are not to be governed on such principles, as ignorance and terror compose, then we must insist on the opposite theory, viz. gene-

ral information and proper motives. Such as are noble in their nature, and calculated in their consequences to promote the welfare of Society.—And every one must strive to do his part, both in cultivating and practising the **WORK!**

This subject properly digested, shews the propriety of inculcating the doctrine of First principles—our relation to God and man!—Without this how shall people judge of Natural Justice and moral obligation? Or how perform their moral duties? In proportion to the ignorance of the people, vice and imposition have ever abounded—whilst on the other hand, in proportion as light has shone, true dignity of soul has appeared in a line of virtuous conduct. Natural Justice attended to, and the Moral government of the Supreme Being acknowledged. In proportion as any Nation or People have been just and good, so prosperity has attended them, whilst the arts and sciences have flourished. But when their conduct has been reversed, though God may have borne with them for a season, the day of their visitation will come at last !

### OF POLITICAL EXISTENCE.

God, as the Creator and supporter of man, hath a right to govern his creatures, and prescribe the rule of their actions. Man, as his creature, has a right, and it is his duty and privilege to obey. In eternity people must be judged and rewarded as individuals only. But in this world as we exist socially, we have social privileges, which are called Political ; and National Political privileges abused, becomes a political evil : and a political evil must be cured, or it must become remediless. And as these privileges are for time only, when abused, the personal rights of mankind are infringed upon, contrary to the ‘ Law of Nature,’ and Natural Justice calls for a remedy. Of



course there must be 'a reform,' or else an 'overthrow!' It is perfectly consistent with propriety to demand the former—the latter is the just visitation of a righteous JUDGE!! The first is a duty which is in our own power—the latter always a just dispensation of the Almighty. As it is no where said, that Nations in their political capacity, shall be judged in futurity—political evils must be punished here.

Therefore, when a Government is overgrown in Tyrannical power and wickedness, dissipation, luxury and oppression abound; and unheard of cruelties prevail. All manner of debauchery—drunkenness and revelling, with other concomitant vices and evils, so great and so many abound that it may be said, 'Moral Evil' reigns triumphant in the land, and virtue cannot be found. Justice is trampled upon—moral obligation is despised! and mankind become like Bedlamites, and the doctrine of Atheism is the order of the day.

Hark! Let reason ask, 'Does it not seem to comport with the Moral Government of the Supreme Being, who is just and wise, to overthrow such Political Existence, as being unworthy, and thereby open a door for another such an one as will secure to the people the enjoyment of their right, agreeable to the order of things, and acknowledging HIS government, live agreeable to the 'Moral Law,' the Law of Nature,' and the 'Rule of Practice?'

If all our ideas of 'Good and Evil,' of 'right and wrong,' are not chimerical, we must answer in 'Reason,' that it would be Just to overthrow them as a social and political body, as unworthy of their privileges, and it would be a mercy to the people and to rising generations, by some revolution to be restored to their 'Just Rights.'

The history of the Egyptians, from the time of Joseph to Moses, with their conduct towards the



Jews; and the overthrow of the Egyptians, with the consequent deliverance of the Israelites, the former being necessary for the accomplishment of the latter, are examples of this truth. How Just and Merciful, and yet how wise are the dispensations of Divine Providence, in the Social and Political existence of human affairs.

The history of the Jews from the time of Moses to the present day, is a further continued example of the same. And taking 'Moral good and Evil' as the rule or criterion by which to judge of expected dispensations, according to DEUTERONOMY, xxviii<sup>th</sup> chapter, any considerate man may foretell the probable fate of any nation. The present state of the Jews is a living and standing monument of the dispensations of Divine Providence. The overthrow of Babylon, as unworthy of a political existence, was Just; and yet it was a mercy to the Jews, whose deliverance was connected with it. And the same observation would equally apply to the rise and fall of Kingdoms and Empires in different countries and ages of the world; provided we had light and information enough to view the hand of the LORD. For these things happen not by accident or chance, neither do they spring up from the dust; but they happen under the wise and superintending hand of the providences of God. And these things will continue, until Universal Rights, obligations and duties are universally regarded; and HIS kingdom rules over all.

### OF THE SPREAD OF THE GOSPEL.

To judge correctly of things, we must view them as they ought to be, as they are now, and then inquire how they became so.

First. The Gospel was commanded by Jesus Christ to be preached to 'all Nations,' and to 'every creature;' promising to be with his Her-

alds to the 'end of the world.' When the persecution arose about Stephen, the Brethren were scattered, and were travelling abroad, preaching the word. The blessing of God attended their labours, while the 'Apostles' still abode at Jerusalem. Hence the command and promise, for the Spread of the Gospel was not confined and limited to the 'Twelve Disciples,' but extended to all the ministers of Jesus Christ through all ages to the end of the world. Therefore if all things were right, the gospel would be received in all lands and in all hearts. But it is not so; a small part only of the world hear, and enjoy the heavenly tidings, and that in a very dark degree!

In Asia, which contains, as is computed, five hundred millions of people, what darkness and ignorance prevails? But a few, very few, who have even the outward preaching of the Gospel. Not even excepting those countries and parts of Europe and Africa, as well as Asia which are contiguous to old Jerusalem, where the Gospel was first propagated and substantiated. Turkish darkness and 'Mahometanism' triumph, and the name of 'Christian' is held in contempt. Of 120,000,000 of 'Christians,' nominally so called in Europe, how few have just and proper notions and ideas of things pertaining to religion? For the greater part are almost as ignorant, even of the doctrines of Christianity, as the Indians of America, and of experimental religion they are as ignorant as the Hottentots at the Cape of Good Hope! Of seven or eight millions of people in North-America, though most of them have the Bible or Testament in their houses, how many are unacquainted with experimental religion; and even ignorant of the very first principles of the doctrines of Christ? Though America is favoured with the greatest share of 'common Learning' amongst the common people, of any nation in

the world ; probably as three to one. Yet how dark and ignorant still ? What selfishness prevails, and how little is Natural Justice regarded in Social life. How little is *moral obligation* considered in the various transactions and concerns of life.

How few are living for eternity, and conducting as they expect to answer at the bar of the Supreme Judge ? In short, how few attend to the 'Moral Law' '*to love the Lord with all their Heart, and their neighbour as themselves.*'—And to the 'Law of Nature,' which coincides with the 'Rule of Practice,' as 'ye would that others should do to you, do you even so to them ?' for this is the 'Law and the Prophets,' and is sanctioned by Jesus Christ.

Until the gospel is preached to all mankind, there is some body who *ought* to preach that does not ; and there are grand causes, enough to provoke the God of Love to anger, towards those who hold the people in the darkness of ignorance, by *cruel and wicked LAWS !*

*Quere.* How happens it, that *Mahomedanism* rooted Christianity out of the *Eastern World* ?

Doubtless Christianity was abused, perverted and so corrupted, that the substance was lost in the shade ; and the name of the thing only remained. Hence *Mahomedanism* which admits of no 'idolatry,' was preferable ; therefore the Nominal Christians, who were not worthy of a political or social existence, having forfeited their right and privilege by sin, were justly scourged—deprived of the gospel, and removed out of the way, that a better 'ism might follow.

'These ideas will 'justify the ways of God to Man.' When a social existence is forfeited by abuse, the people constituting it, stand in the way of their betters ; and of course, the being who 'gave, hath a right to take away,' and bestow it

on such as are more worthy. Justice is then administered to the former and mercy to the latter. And that people who possesses the most 'moral virtue,' or will answer the best and most noble purpose, are the most preferable.—Therefore, to remove the vicious out of the way, as being hindrances to righteousness, is good. Of two objects, *goodness* and *wisdom* will prefer and chuse the *best*, to answer a good and important purpose, and accomplish a noble end.—Hence of two 'isms supported by the arm of human power,' one is 'old in evil and *very bad*;' the other young and more hopeful; and therefore, it is consistent with wisdom, justice, goodness and mercy, to prefer the latter.

Many people talk about the 'plans' of the Almighty! If *man* was perfect in *wisdom* he would need no plan. And that which argues imperfection in man, will not, cannot argue perfection in the *Deity*. Therefore such expressions are *perfect nonsense* if brought for any thing more than a comparison or an illustration!

'Morally' speaking, whosoever is *right* must be *just*—and whosoever is right and just must be *good*; and whosoever is right and just and good, must be *wise*; and whosoever is JUST and RIGHTEOUS and GOOD and WISE must be most NOBLE in the Superlative degree!—Therefore we must unite these ideas of Justice, Righteousness, Goodness and Wisdom, in the *Moral character* of the Almighty, in order to have any proper conceptions of his *Moral Government* and of his *noble dispensations* to the social bodies of mankind.

Some people, to exalt his justice, destroy his Goodness and mercy, and represent him a mere *Tyrant*! others speaking to exalt the power of God, destroy his justice and mercy. Another exalting his *Mercy* destroys his *Justice*. Thus they split up the Almighty into parts, ascribing

to him certain ideas which they call ‘Attributes,’ formed in their own conceptions—And by extolling his *power*, or his ‘*mercy* or *justice*’ improperly bear false testimony, and give the Almighty a *character* which is far from the truth, as manifested either in his ‘dispensations’ or the ‘*written word*.’ For instance, says one—‘God is all *mercy*’ he is *so* good. If he be all *mercy*, where is his *Justice*? A Governor is so good, as to be all *mercy*; and therefore will pardon every culprit; and will suffer none to be punished, however dangerous to Society. Thus the innocent must suffer, and the guilty escape and go free!—Now to let the *Guilty* escape and the innocent suffer, without any possible remedy, exhibits the executive power, as possessing neither *mercy* nor *justice*, nor *goodness*, in his procedure—and of course he cannot be *right* or noble in his nature or dispensations. A being without *mercy*, who is *unjust* and not *good*, but destitute of every *right* and *noble* principle; and is not in possession of any true and genuine *wisdom*! This is the picture of the very *Devil* himself.

But the true *character* of **JEHOVAH**, or the manifestation of God in Christ—is uniformly consistent with itself, agreeable to the principles of ‘*Justice*’ and ‘*Righteousness*’ and ‘*Goodness*’ and ‘*Wisdom*’ and ‘*Mercy*’—*Mercy* to proper objects of *mercy*—but to let the innocent suffer and the guilty escape, is an unjust tyranny. But ‘*Mercy*’ is always dispensed consistent with, or agreeable to the principles of true ‘*Justice*,’ when administered by the Most High. If a person hath sinned, pardon without *repentance*, could never excite gratitude: therefore it would be a thankless act, or favour bestowed upon any culprit who remained *impenitent*. Religious privileges are the *graces* of God—and as a wise Governor HE expects and requires a proper use

of them. Some people abuse these privileges by *stealing a power*, without a *right*, which is *assumption*; and a *power* possessed without a *right*, is an unjust tyranny. Now here is an abuse of social rights: so that the innocent must suffer, by being oppressed and deprived of their rights, who have not merited such treatment at *their* hands. Natural justice is infringed upon, and the government of the Almighty is despised. God is said to be 'jealous for His glory, and will not give it to another.' Therefore, for the *honour* of His *government* and the *mercy* of the *injured*, justice demands the removal of such power. And such removal would bring *mercy* to the *injured*, *justice*, to the *guilty*, and *honour* to His own *moral character*.

As 'Natural evil' is the effect or consequence of 'Moral evil;' as nations have flourished in proportion to their virtues, and as judgments have pursued them on account of their wickedness—and hence, 'Angels sinned, and are reserved under chains of darkness to the judgment day to be punished.' Sin drove Adam out of Paradise.—Sin brought destruction on the *Antediluvian world*. Sin was the cause of the overthrow of *Sodom and Gomorah*.

Of the *Canaanites*, God said 'the iniquity, &c. is not yet full.' He had a right to demand their obedience, and to dispose of their lives in any manner he chose. God waited, and bore with them near five hundred years as a political body, and then destruction to the full, overtook them as a nation. Sin brought calamities on the Jews as a nation, and they are a standing monument thereof to this day!

Again; as political evils in social bodies, consequent upon 'Moral Evil' in them, brings national destruction; so a social *repentance* and political *reform* is necessary, to avert the Judgments of God, which threaten impending dan-

ger over a guilty Land. The case of *Ninevah* is a striking example of the dealings of God, with a sinful and repenting people. The Jews frequently experienced *deliverances* in their social capacity, when a reform and repentance took place among them. If ten righteous persons had been found in Sodom, the place would have been spared for their sakes. *Isaiah* said 'except the Lord had left unto us a small remnant, we should have been as Sodom and Gomorrah ! Jesus Christ calls the Righteous the 'SALT of the EARTH.' And if it were not for the Righteous that now are, and those that will be in succession, it would be inconsistent with the Moral character of the Almighty, and the *nature* of his moral government, to continue the world in existence!

The Jews were to attend three *feasts* a year, 'Pentecost, Tabernacles, and Passover,' by the special command of God—All the males who were twenty years of age and upwards, were to appear thrice annually before the Lord, in one Congregation at Jerusalem, which would leave all their borders defenceless, and exposed to an invading foe. Their enemies in their absence might have laid their country waste, and captivated their wives and children, unless restrained by the Providence of God. Here would be a trial of faith, and a proof of Providence; who for their encouragement promised that their enemies should not desire their Land at such times which argues the superintending hand of Providence over *nature*, and over human affairs.—The xiv chap. of *EZEKIEL* is pertinent to the same point of doctrine. When a nation or people have forfeited their political existence by sin, and the sword of the Lord, either Beasts, Famine, Sword or Pestilence, was drawn for their extermination —' Though Noah, Daniel, and Job, stood before me, saith the Lord, they should deliver neither

son or daughter but their own souls.' The escape of Lot from the overthrow of Sodom, and by the warning of Christ, the escape of the Christians from the destruction of Jerusalem, are striking examples of Salvation, and remarkable proofs of the providence of God.

### OF GOD'S REPOSITORY.

There was but one generation between ADAM and NOAH—in as much as Methuselah the oldest man, connected them both in a line—again SHEM connected NOAH and ABRAHAM, from whence a connect chain, down through *his* posterity was transmitted, recording the dispensations of Divine Providence.

God as a wise and good being we may apprehend, has *actions* and *ends* worthy of *Himself*.—Hence the Righteous disposer of events and the universal Governor.—What he doeth must be *right, just, good* and WISE. And hence Righteousness, Justice, Goodness, and Wisdom, reigning together, goodness will bestow MERCY where it can be done agreeable to *Justice, and Wisdom* and *Righteousness* are perfect and will not err, for here is perfect and complete harmony in the attributes of God, in every case whatever. The fewest means are employed to accomplish the most important and noble ends; in the display of his *Justice* against the impenitent; and in his warnings to Rebels. Hence privileges revert to the objects who were injured—whilst the greatest possible good and mercy is extended to future and remote generations of mankind.

'MORAL EVIL,' being universal in a social capacity, there was no 'moral virtue' but in individuals; and hence the necessity of *virtuous society*. Therefore, as every thing must have a beginning, Abraham, the fifth life from Adam, Methuselah, Noah and Shem, having come in be-



tween, to connect the chain of tradition, by having a personal acquaintance with each other, until the invention of letters should furnish a record. Abraham lived in *Chaldea*, feared the Most High, and was enjoined to quit that part of the country, and come to the land of *Canaan*.—And God made a ‘covenant with Abraham.’—Christ was on the side of GOD. The nature and object of the ‘covenant’ was ‘*HOLINESS*,’ which *Abraham* was to ‘receive, practise, teach his family, and transmit to his posterity.’—‘*FAITH*’ was the condition on which the promised blessings were depending; and ‘*Circumcision*’ was the seal; and the blood of Christ, to which it looked forward, and which was comprised in the blessings, was to purify the heart; through the faith of Abraham, which was in fact, the faith of the gospel.

The eternal covenant between the *Father* and *Son*, to divide the world between Christ and Satan, is no where to be found in scripture; but the covenant with Abraham was real. The covenant was frequently intimated, but never confirmed, until it was actually done with Abraham. The Apostle calls it a ‘*MAN’S COVENANT*’; yet as Abraham was brought into it by faith and obedience, so must we. For we are to be ‘justified by faith,’ and ‘without faith it is impossible to please God.’ ‘He that cometh to God, must believe that He is, and that he is a rewarder of them who diligently seek Him.’ Hence, in this manner of seeking through faith, there is a moral conformity to the whole will of God, from the heart, which necessarily implies resignation and dependence. Of course, there is an agreement between the will of the creature and the will of the Creator; at which time and place, the blessing of pardon and holiness is given by Christ, and received by the suppliant, which is the ‘*New*

Covenant' of grace wrote in the heart, and a confirmation of the covenant made with Abraham.

Thus Christ is the MERITORIOUS cause of our redemption.

But FAITH is the instrumental cause of our SALVATION.

'Abraham believed God, and IT was counted, or imputed to Him for Righteousness.'—Thus Abraham was justified by faith and he was called the friend of God. And Abraham was circumcised, and those males of his household also, which was the beginning of the Church of God, established by faith upon EARTH, as a Spiritual Personal, Social Compact.

From the family of Abraham originated afterwards, what was called the 'Congregation of the Lord,' and the 'Church in the Wilderness,' thro' whom the 'Oracles' were transmitted to posterity. As bad and as rebellious as the Jews were, God chose the best people the world furnished at that time, to prove and shew his mercy and display his justice, in a visible and providential manner, to bring about universal righteousness, as a precious seed in reserve, and as a REPOSITORY for Himself, to be manifested as a standing and living monument and credible proof through all ages of the world, as a reasonable evidence against infidelity. To this day in Hindoo, there are found black and white Jews. One class of them is called 'Children of Israel,' from the Ten tribes; the other is called 'Jews' from the tribe of Judah!

On account of 'National Sins,' the 'ten tribes,' were permitted to separate, and become a distinct nation.

The Lord promised them his blessing, and an establishment and a sure house, if they would fear, obey and love him. But they did not; but were vain idolators, until they became unworthy

of a *political existence*. So the justice of God removed them into captivity by the Assyrians, who scattered them into all countries; and of course, they carried the writings of Moses and the Prophets with them.

And it proved to be a mercy to succeeding generations, who thereby had their *minds* impressed and prepared with expectations of the *Messiah* to come, as the *Saviour* of men, which was remarkably exemplified in the language of the *Woman of Samaria*, who said, 'when the *Messiah* cometh, he will tell or teach us all things.'

The writings of Moses, and the Psalms, and the *Prophets*, which were dispersed and conveyed by means of the *ten tribes*, who were generally scattered all over the then known world, prepared the way for the dispensation of the *Gospel*, and the spread thereof, from the persecution which arose about Stephen, and is an incontestible proof of its divine authenticity. As they were scattered at such an early period, and were a people who were held in detestation among the *Nations of the earth*; which is also the fact at this very day, there was not the same temptation to *counterfeit*, alter, and *impose*, as there might otherwise have been. And moreover, if they were disposed to do it, there was not the same opportunity, considering the *enmity* between those at Jerusalem and those of the Samaritan mountain, and the dispersed. Besides, the great number of *copies* which they must have had among them, must have enabled any one who chose, to detect an attempt at an imposition.

And although twenty six *false Christs* have appeared in different ages of the world, the folly of each quickly became manifest; for error and falsehood can never become truth. But the *true Messiah*, although he met with every opposition, and although he appeared not in any worldly pomp

or grandeur, and although his gospel was contemned, and every method used that human ingenuity could invent, to abolish and destroy it out of the world, it still stands unshaken. And why, unless it had its foundation in *Divinity*? Truth will bear investigation, and carry its own conviction with it, when properly understood. And hence we have sufficient cause to be thankful for the repository which *Divine* Providence hath favored us with, by transmitting the account of his former dispensations for our perusal, reflections and benefit, inasmuch as we may become the 'heirs' of the inheritance, through the 'Covenant' of grace, which by 'FAITH' are partakers of the happy realms in the paradise of God.

God is declared to be a *Spirit*. His worship is required to be of *that* NATURE, viz. in 'Spirit and in truth,' i. e. in the HEART, and REALLY! For HE is said to be 'the God of Abraham, the God of Isaac, and the God of Jacob.' Thus making a discrimination amongst men, and confining his spiritual favours to his faithful worshippers. Thus also, PAUL declares that all are not 'Israel' that are of Israel, neither because they are the seed of Abraham, are they all children.' They must become spiritual children by an action of FAITH, under the influence of love divine, inspiring the heart with peace and joy, running through all their conduct. Or as the scriptures declare, 'If ye are Christ's, then are ye Abraham's seed, and heirs according to the promise.' Or, as said Christ, 'If ye were the children of ABRAHAM, ye would do the WORKS of ABRAHAM.' 'Abraham rejoiced to see my day, and he saw it and was glad; for before Abraham was, I AM.' JOHN VIII. 56, 58. Compare Genesis XVII. 1, 8, 14. Rom. IV. 9 to 13, &c. Galatians III. 6 to 15. shews 1st, Abraham is called 'the FATHER of the FAITHFUL,' and the 'HEIR of the world.'

*Secondly.* Abraham was justified by FAITH, while in uncircumcision; and to HIM was made the first\* promise of the Messiah to come, 'In thy SEED, [CHRIST] shall all the families of the earth be blessed.' 'Abraham believed God, and it was imputed to him for RIGHTEOUSNESS. Now it was not written for his sake alone, that IT WAS IMPUTED TO HIM, but for us also, to whom it SHALL BE IMPUTED, if we BELIEVE ON HIM that raised up *Jesus our Lord* from the dead, who was delivered for our offences, and was raised again for our JUSTIFICATION, Rom. iv. 23 to 25.

*Thirdly.* The promises of the blessings in Christ the seed, are by FAITH, through which the blessings of the SEED are to be received and enjoyed; and hence,

*Fourthly.* 'If ye be CHRIST's, then are ye ABRAHAM'S SEED, and HEIRS according to the PROMISE.' Galatians iii. 29.

Thus the true light of moral virtue came by Revelation, and is enjoyed by divine inspiration, operating on the heart, which all men are under the restraining influence of, in a greater or less degree, until the day of their visitation be past.—But when they become incorrigible, they are unworthy of a social or political existence. Hence, said Jesus, 'O Jerusalem! Jerusalem! how often would I have gathered thy children together, as a hen doth gather her brood under her wings, but ye would not. Behold, your house is left unto you desolate, and ye shall not see me, henceforth, until ye shall say, *Blessed is he that cometh in the name of the LORD.* And they were des-

\* The thing was intimated and hinted, but never confirmed till the time of ABRAHAM. Gen. iii. 14, 15. was not a PROMISE, but a threatening against the SERPENT. I will put ENMITY between THEE and the woman, and between THY seed and her seed; it shall bruise THY head, and thou shalt bruise HIS heel.

troyed and dispersed, like the *Ten Tribes*, abroad amongst the nations of the earth, by the *Roman army*; like as a curse for disobedience, entailed on them to this day.

The abuse of moral privileges, by luxury and and dissipation, tends to sink the human mind into brutality, and destroy every principle that is kind, noble, generous and humane. The present state of the natives of *Africa* and *America*, are striking examples, and shew to what a *low ebb* the moral faculty can be reduced. We see them prefer a toy or trifling trinket to useful arts. In them we see every unkind disposition indulged toward their fellow-creatures; and *strangers* considered as *enemies*; so that almost every *family* becomes a *village*, and every village becomes a *nation*. And these are almost continually at war, destroying each other, so as to prevent their population from extending.

'The love of money' is said to be '*the root of all evil*.' The spirit of it is '*moral evil*,' and the effect is '*natural evil*,' as the necessary consequence entailed. The '*love of money*' led the nations of Europe to enslave and destroy the poor Blacks of Africa, and the miserable Indians of America. And within the space of three centuries, they have destroyed and enslaved together, as many of those unfortunate creatures, as now exist in those two quarters of the World. *Nine Millions* have been enslaved from Africa, which is computed to contain twelve millions of inhabitants. And an incredible number also must have been slain. The Spaniards in South America, enslaved and destroyed alone, *twelve millions*—besides the millions which fell in the *Isles*, of which Hayti itself contained 3,000,000. But the superintending hand of Providence, which overrules the actions of men and devils, will no doubt bring good out of evil. Most of those unhappy wretch-

es, after being in slavery a term of time, will be affronted at the idea of being sent back to their native shores; and many are rejoiced at their situation, miserable as it is, and express gratitude that by this means they have found the *faith of Abraham*, in the gospel of God's dear Son; to bring them the *peace and joy of the kingdom*.—And why should it be incredible to believe, that one day the gospel shall return to their native shores, and spread through *Afric* regions, and that wilderness blossom like the rose?

The *natural abilities* of the European and the Africans, perhaps admit of improvement equally *alike*. Yet while one is now rising to its highest *excellence*, the other is but a little superior to the *brute beasts*. Doubtless it is the providence of God, attending the *improvement of one*, while the other is *justly* visited with the entailment of ignorance, stupidity, and sloth;—whilst moral evil fills their hearts, and governs all their actions.

America, adorned and enriched with some of the most lofty *mountains*, extensive *rivers*, *natural canals*, and numerous fresh inland *seas*; situated between two *oceans*, nearly divided in the centre, and yet connected by a narrow *isthmus*—enriched with almost every species of valuable *treasure* in the bowels of the earth, as if to invite the foreign emigrant to pay a friendly visit; nevertheless, lay undiscovered for several thousand years, as if reserved for the *era*, when ‘*common sense*’ began to awake up from her long slumber. As if the Creator's wisdom and goodness had a ‘*NEW WORLD*,’ in reversion for a new *theatre* for the exhibition of new things.

Here a new *philosophy*, both in *nature* and in *divinity* was to be taught, and embraced. False notions respecting the figure of the earth and the spurious *Viceregency*, were both to be rejected together. The doctrine of ‘*passive obedience* and

non-resistance,' was then to be suspected and go down the hill. There seemed to be no place in the *political world*, nor any part of the *natural world*, that admitted of the change to begin, so thoroughly as in America. The state of the country, and the prejudices of the people were both so favorable for it.

And three things are the result, which are worthy of reflection.

*First.* All religious opinions are protected, and universal rights of conscience established; and also a government of representation, which is elective only.

*Secondly.* The dirty slave-trade, in which almost all Europe, as well as America, was engaged, is now forever at an end—No nation protecting it. And in those countries where slavery exists, they are used more humanely than formerly; and instead of death for mere trifles, the penitentiary system is adopted.

*Thirdly.* The spirit of inquiry, the spirit of missionary is prevailing, together with the translation of the scriptures into so many new languages. Bible societies are forming to disperse the holy scriptures. Priestcraft is falling, and the power and influence of the established, corrupt, and wicked clergy, is broken and tumbling down. Crowned heads are going out of date. The whole world is in commotion, and peace taken from the earth! The animal creation is proving a scourge in many parts, to the human family. The wars may be considered as the sword of the Lord; as if 'the Devil had come down in great wrath, knowing that he hath but a little time.' This brings scarcity, which produces famine. And famine will bring plague, which already prevails in many parts of the world. Besides, such general and repeated shocks of earthquakes—so that sixteen cities were destroyed in a very short space



of time, in South-America. Thus, so many extraordinary things as have transpired of late, and are transpiring, has not been known in the annals of history. And there never was a time, except the era which gave our Saviour birth, that was so pregnant with important things, as the day in which we live.

May not the '*seventh trumpet*' now be sounding, and the '*seven last plagues*' be pouring out? Is not the '*harvest of the earth ripe for the reaper with the sharp sickle*?' Then we should swell the cry, '*Thy kingdom come—send forth more laborers into the harvest.*' Is not the '*vintage of the earth* ripe also for to be gathered, and cast into the wine-press of the wrath of Almighty God?

Are not all the governments of the old world tyrannical, and repugnant to the '*Law of Nature*?' Is there any government in the world, except America, that is framed so as to admit of amendment? Being contrary to the '*law of nature*,' and not admitting of amendments, are not those governments in their very *first principles*, of a pernicious kind, and of an INCORRIGIBLE nature, founded in '*moral evil*,' so as to perpetuate the same, without any possibility of redress? Why ought they to exist? By what right can they exist? Are they worthy of an existence? Does not *injured innocence* cry against them for redress to the Governor of the World, whose tender care is over all his works? Does not JUSTICE in the '*Law of Nature*,' demand a satisfaction against them? Would not *mercy* be extended from the Divine Governor to the *injured*, by undertaking their cause, and restoring to them THEIR rights, which are unjustly withheld by those evil governments? Do not these reflections lead the mind necessarily to conclude, that a powerful and JUST JUDGE will undertake the cause of the

oppressed, and overwhelm the oppressors with an everlasting destruction.

### SUMMARY REVIEW.

The '*Law of Nature*,' is that relation which man originally stands in to his Creator and to his fellow Creature.

In this state, all men are *equal*, and naturally *free and independent*, in their individual capacity, and endowed by their Creator with certain unalienable rights, as life, liberty, enjoyment of property, pursuit of happiness, and the privilege of private judgment. In these they are *equal and independent*, as much as if there was none other person upon earth, but the individual himself alone. But when taken in a social capacity, they are *dependant* upon each other. The king is dependant on his subjects; and the governor on the governed; the master on the servant, and the servant on the master; the blacksmith upon the carpenter, and the carpenter upon the blacksmith, and both of them upon the *farmer* for their *bread*; and the farmer in his turn, is dependent on *them* for his mechanism. Thus *social privileges* are *reciprocal*; being connected mutually, they are necessarily dependent upon each other.

A *hermit's* life in solitude, is the most independent of any; and yet what could he do in sickness? He would then be dependent upon others for their assistance, to do that for him, that which he could not do for himself. Therefore, the idea of *social independence* is a *solecism*, which has no place in *common sense*.

As a *whole* is composed of *parts*, and the *parts* collectively form one whole; so the human family are, and must be considered socially related, and collectively dependent upon each other.

Hence, our *rights and necessities* being *equal*,

so are our *obligations* and *duties* likewise; and therefore, considering the rights of man as an individual, they are called *personal rights*. Considering them in his relation to his fellow creature, they are called *social rights*; and considering them in his relation to his *Creator*, they are called *moral rights*.

*Personal rights* are by virtue of *existence*, as life, liberty, and all the intellectual rights of the *mind*; of course, religion is one of those rights, as also the pursuit of happiness, &c.

*Social rights* are by virtue of being a *member* of *society*; and as one of the whole, who is interested in the *security* of those personal rights against usurpation, he hath a claim in conjunction with others, for protection of his person, property, and character. The *right* itself, is *good* and *perfect*, by virtue of *existence*; but is imperfect in point of *power*; both in each and all, in their individual capacity. And hence the *power* which is called government, is made up or composed of all those *rights* which are surrendered by the individuals *themselves*; and cast into the common stock, for the better regulation of the whole; which is made up or consists of the aggregate of those rights, which though perfect in the individual personally; yet *socially*, answer not his purpose for the want of *power*. And therefore, for the want of personal power, for the security of personal rights, the right *imperfect* in power is surrendered and cast into the common stock, and so the arm of society, of which he is a part, is taken in preference, and in addition to his own.—The aggregate of those *rights*, *imperfect* in *power* in the individual, is surrendered to *trustees* in trust, as the *delegates* of the people, to act as their *representatives* for the benefit of the whole.—This delegated *power* is called government, and can never be applied to invade those rights, re-

tained, which are sufficiently perfect in the individual, and for their proper exercise need no political strength. Of this kind are the rights of life, limb, liberty, and all the intellectual powers or rights of the mind, as study, pursuit of happiness, private judgment, &c. These things can never be invaded by the power of the government, without infringing upon natural justice. Because the power delegated, is to be applied for the benefit and welfare of the people ; and not to oppress, domineer and tyrannise over the people, and make them miserable.

These observations shew the origin of government, and the necessity of a CONSTITUTION, to point out, what may, and what may not be done. To make the rulers responsible for their *trust*, and conduct, and to secure the admission of improvement, as *experience* may point out wherein the *Constitution* is defective ; and all the *laws* which are founded upon this, as a charter given to the delegates or *trustees* in trust, should be an *expression* of the *will* of the *people*. And those laws should be as few as is possible—*consistently* with the nature and state of things—And should be founded on such principles of justice as will admit of the greatest *humanity* in the suppression of *VICE*, in the maintenance of *equity*, and in the promotion of *virtue* in the land. Therefore a proper *distinction* between *vice* and *virtue* should be made : and punishment fitted and apportioned to the nature of crimes. Torture, barbarity, and every thing which has a tendency to harden mankind, should be cautiously avoided. *Private* revenge should be discountenanced by *civil law* ; and the *ABUSE* of *servants* ought not to be passed over with such *impunity* as it is in many parts of the world, but there ought to be some restriction upon *Masters*, so that *justice* may take place in the administration of corporeal chastisement.—

Ought not a responsibility to be secured in this as well as in any other exercise of authority? There is something here, which deserves to be seriously weighed, when we reflect on the universal rights of man.

*Moral rights* are the result of *moral law* :— And as a Creature dependent upon the Supreme Governor of the world, who enjoins the obligation and prescribes the Law, and rule of practice, man has a *right* to *obey*, by attending to the law, and by keeping the *rule* : And human governments, have no right to interfere by assuming a power to *tolerate* man to pay his devotion to his God. For before any human government existed, in the world, there was a *compact* between *Man* and his *Maker*, which cannot be altered by any human laws. Therefore, all laws ought to be made in conformity to this pre-existing compact ; otherwise they do mischief by making encroachments upon the rights of conscience, and cause confusion in society by creating broils and animosities—consequently all denominations of *Religion* should be protected in the *peaceable* enjoyment of their *rights*. And *universal* rights of *conscience* ought to be established in every land, agreeable to the Creator's Law, primarily established by HIM.

Rights imply privileges ; and a *privilege* implies duty, when taken on the ground of the '*law of Nature*,' or the '*moral law*,' or the '*rule of practice*.' And duties imply obligation.—Therefore, if by the '*law of nature*,' one is favored with the Rights of *equality* and *independence*, it is his duty to enjoy, maintain and improve them. If it be my right to enjoy life and liberty, it becomes my duty to preserve and improve them ; If I have a right to enjoy property and pursue happiness, it is my duty to do it properly. And also in matters of private judgment, in matters which con-

cern me, it is my duty to investigate and judge rightly. Why is it my duty to maintain my equality and independence; and to preserve my life and liberty; and to enjoy property and pursue happiness and also to judge in matters of moral duty?—Equality, independence, life, liberty, property, happiness, and the *things* of private judgment in moral duty, are the gifts of the God of Nature; and designed by him to answer a purpose worthy of *Himself*. Therefore, to neglect them, is to treat them with indifference; and to be indifferent is to undervalue them; and to undervalue such important gifts, is to undervalue the Giver; and of course to treat him not with neglect only, but with a degree of contempt also. Because our all is connected with it. Not only our *eternity* hangs upon it, but also, all the things of *time*! And hence the *omission*, or neglect, prevents our accomplishing that *noble* purpose for which we were designed by the Creator. Therefore we infringe upon the '*law of nature*,' by departing from Her Rule, which is the *Law of God*; and violate our *moral obligation* to the MOST HIGH, who, as a righteous JUDGE, will call all people to an account, '*and reward them*,' each individual, '*according to the deeds done in the body*.'

Consequently, our equality and independence is given us, as individuals, that we may be capable of thinking, and judging, and acting in an individual capacity, and not to be accountable for the misconduct of others, but live in conformity to the '*Moral Law*' of Love. Hence *Life* is the gift of God, which is our *right* to enjoy.—But man has no right to destroy it. To destroy our life, is to infringe on '*Nature's Law*,' and violate the obligation we are under to *Nature's God*. Of course also, as *means* are necessary to be used for the preservation of life, they must

be attended to accordingly. *Liberty* also is one of our *rights*, but it must not be abused, but used agreeably to Natural Justice and moral obligation. The pursuit of *property* is a *right*, and become a duty, that we may not be dependant on others, but have wherewith to help ourselves, and afford assistance to a fellow mortal in distress. Man was designed by his Maker to be happy, and the pursuit of happiness is enjoined upon him—and it is his duty to promote the same in others. Hence the *object* and the *right*, and the *means* and the *duty*, are all connected and stand in relation to each other. The *duty* demands the use of the means to improve the right, to obtain the object—*Happiness* ! This duty is a moral obligation, because enjoined by the Moral Governor of the world.

Consequently, all the intellectual powers of the man, are called upon, and employed to act as a *rational* creature, who must give account. The *understanding* to collect evidence that it may judge correctly. The *memory* to reflect and recollect, for the benefit of *Judgment*. The *will* to consent only to what is right, agreeable to his best *Judgment*. For man is led by inclination sometimes contrary to his *Judgment*, and then he comes under condemnation of which he is always *conscious* in a degree, conformable to his judgment.

Man is required to act as a *rational* creature, and to act from proper *motives*, and of course to act from a well regulated *Judgment*. And that the *judgment* may be correct, the *understanding* must be well and properly informed. This implies a duty to search for truth, and weigh every evidence, and give it just and proper weight, in order to proceed righteously—as for eternity.

‘Moral Evil,’ is an improper motive or bad principle at heart. So says Christ—‘he that

looketh on a woman to lust after her, hath committed adultery with her already in his heart.' The desire being indulged, and the consent of the mind being given to a thing contrary to a better judgment, against the '*Law of Nature*.' Sin is a transgression of the Law—and the will of God is the Moral Law. By going contrary to it, a person must forfeit what I choose to call his INFANTILE JUSTIFICATION, mentioned *Romans v. 18 to 20* And thus goes out of the Divine favour by his own personal sin, into personal condemnation and the kingdom of Satan, and led captive by him at his will.

Hence there must be a personal repentance for personal sins ; and a moral conformity to the will of God, to be reinstated in the Divine favour, as one of the divine family. This conformity is through 'the door—the way' to God, which is Christ. Here is pardon and peace to be found in such conformity, and faith, or what may be termed an assent or conformity to the proper moral evidence—evidence given to the mind, (but not to the bodily sense) is the power by which it may be done. This act of conformity is the ACT OF 'FAITH,' which is 'imputed for righteousness.' Thus, 'a man is justified by faith, and hath peace with God, through our Lord Jesus Christ.' Being justified by faith from the guilt of his own sins, and having peace with God through Christ, he has a sensible love to God from obligation, and a sense of the love of God towards him, in the gift of Jesus Christ, by whom he hath acceptance, and for the Holy Spirit through the same Divine channel, from whom all blessings flow.

After Justification by faith from the guilt of his own sins, he is required to prove his Love to Christ, by walking in the Light, and keeping his commandments. Hence the commandments to



‘Love one another’—‘Love your enemies’—‘do good to them that hate you’—‘pray for them that despitefully use you and persecute you.’

Again, ‘Thou shalt love the Lord thy God with all thy heart, soul, mind and strength, and thy NEIGHBOUR as thyself.’ Which implies that from the *Heart*, we should devote our whole *soul, body and substance* with all our time and talents to the glory of the Most High which is a resignation to the will, disposal and service of God only—and hence thou shalt—‘Love thy neighbour as thyself.’ Who is thy neighbour? Thy friend, enemy, acquaintance and stranger, and whosoever is in distress, no matter who. He is God’s creature, and thy Brother by the ‘*Law of Nature* ;’ and the ‘*Moral Law*,’ commands to ‘Love thy neighbour as thyself ; and also enjoins the ‘*Rule of Practice*’—‘As ye would that others should do to you, do you even so to them.’ Thus Moses, the Prophets, and Jesus Christ, teach the same doctrine. Hence the ‘*Moral Law*’ and the ‘*Law of Nature*,’ and the ‘*Rule of Practice*,’ on the principles of *equity and obligation* are a UNIT!!

Therefore, said Christ, ‘if ye love me keep my commandments.’ And one command is, ‘to do good to those who are our enemies,’ and ‘Love thy neighbour as thyself.’ The conduct of the ‘Samaritan towards the man who fell among the thieves, is enough to prove who our ‘neighbour’ is. The Samaritans, who, taught to consider the Jews as enemies, and hence the woman questioned Christ why he asked her for water.

The Samaritan proved a nurse, a servant, and benefactor, by providing an assylum, and taking him to the Inn, paying the expenses, without expecting any reward from man. And the command was ‘go and do thou likewise,—But ‘if a man doth not love his brother whom he hath seen, how

can he love God whom he hath not seen ?" Again, 'If a man seeth his brother stand in need, and give not wherewithall to supply his wants ; how dwelleth the love of God in Him ?' Therefore we are commanded to 'love in deed and in truth, and not in word, and in tongue only.' Consequently, to say, 'be ye warmed and be ye clothed,' and like the 'Priest and Levite pass by on the other side,' with perfect neglect or composure, is a departure from the '*Law of Nature*,' and the '*Moral Law*,' and the '*Rule of Practice*,' seeing our rights and wants, duties and obligations are equal in both LAWS and in the Rule !

We are to prove our Faith and Love to Christ, by walking in the light and keeping His commandments ; and hence the injunction, 'AS ye have received Christ Jesus the Lord, so walk ye in him.' And thence our actions, flowing from 'FAITH' and 'LOVE,' are the evidences or *fruits* of faith---hence said James, 'shew me your faith without works, and I will shew you my faith BY my works.' Then he makes mention of two, who were justified by works flowing from faith, and adds, 'as the body without the spirit is dead, so faith without works is dead also,'---therefore, we conclude that a man is justified by WORKS and not by faith only.

Let it ever be remembered, that faith will never be called in question in the day of Judgment ; there will not be any need for faith then, because Christ who then will be our Judge, will have given up the mediatorial kingdom to the Father, and faith will be brought to sight. But the virtue of all our deeds will then be put to the trial, what spirit they were of ; and mankind will be 'rewarded according to their works,' or 'the deeds done in the body, whether they be good or bad.'

Those who 'put away the evil of their doings,

and wash in the fountain for sin, and have made their robes white in the blood of the Lamb,' having continued 'to take up their cross daily, and follow after him by denying themselves,' will stand acquitted, but 'these who will not have Christ to reign over them,' but lead a life of rebellion; the non-conformity disqualifies them for a divine inheritance—hence there must be two classes of different states and dispositions of heart. And of course on the principles of moral justice, they must have different sentences and rewards from a Righteous Judge. How then can it be said to them agreeable to truth, in that day of final retribution, 'Come ye blessed of my Father, inherit the kingdom prepared for you—For I was an hungered, and ye gave me meat, I was thirsty and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; sick and in prison, and ye came unto me and visited me; inasmuch as ye did it unto one of the least of these ye did it unto me:' provided they have never been in the spirit of doing such things to the people of CHRIST, for his SAKE?

The rights and obligations of all men are equal; and so their exposures, and dangers, and necessities, and reverses of fortune, and hence the golden rule of practice, 'as ye would that others should do to you, do ye even so to them.—for the objects of distress are the Representatives of that Lord Jesus—therefore as they are sent to prove our love to Christ, a cup of cold water in the name of a DISCIPLE given to one of his little ones, shall not lose its reward;' and when done from duty and love to Christ, will be so acknowledged by him in the day of judgment, and is as acceptable to the Lord as if it had been done to the person of Christ. For 'God looketh at the heart, and judgeth according to intentions;'—therefore 'he that confesseth me before men,

him will I confess,' said Jesus, 'before my Father and his holy *angels* !'—'And for every idle word that man shall speak, he shall give an account thereof in the day of judgment,'—and 'by thy words thou shalt be JUSTIFIED—and by thy words thou shalt be *condemned*,' Matthew xii. 36, 37.

Therefore man is called to devote all his time, soul, body, and substance, to the love and service of the Lord Jesus Christ in this world, if he would stand acquitted in the day of accounts ! Of course, objects of distress are to be attended to, and not barely those of our own household, tho' they ought not to be neglected ; but objects of *charity* should be sought out. I do not say, that such as are able to *work*, and will not, should receive, nor the man that will take your charity to buy spirits and get drunk—because to give to such, instead of its being a charity, it is hiring or paying for their idleness and wicked conduct, and encouraging them to persevere in evil. But it would be better to give to ten *impostors*, than to deny one real object of *distress*. Therefore remember the good Samaritan, 'Go and do thou likewise,' if you profess to be a follower of Christ, lest you hear the sentence, 'depart ;' with these piercing words—'I was sick, hungry, thirsty, a stranger, naked and in prison, and ye neither visited, nor fed, nor gave me drink, nor clothed me, nor took me in ; inasmuch as ye did it not unto one of the *least of these*, ye did it not unto me—depart ye cursed, into everlasting fire, prepared (not for man) but for the devil and his angels.'—Matt. xxv. 41, 42, 43 and 45. For those only 'who have washed their (not Christ's) robes, and made them white in the blood of the Lamb, will stand before the throne of God.'—Rev. vii. 14, 15. Isaiah i. 17. Zach. xiii. 1. ¶ Therefore attend to the Two LAWS and the rule !

## CONCLUSION.

‘Personal Rights’ are by virtue of *existence*, ‘Social Rights,’ by virtue of being a *member* of society. ‘Moral Rights’ by virtue of Moral obligation to the Moral governor. *Equality* and *independence* being the ‘*Law of Nature*,’ from them government should spring by delegation and Representation. But from *assumption* sprang tyrannical governments. And ‘religious establishments by *LAW*,’ founded on *ignorance* and false ‘Moral obligation,’ was *imposed* on the world, to answer the purposes of ambitious *usurpers*. Hence arose the ‘*Papal Power*,’ as man was *not* suffered to think, and judge, and practice for *himself*; but the *nonsense* of others must be believed before his own *senses*; which produced the ‘*seas of blood*,’ which flowed by the intolerant hand of persecution! At length ‘*Light*’ broke in! ‘*Common sense*’ waked up, and embraced a new theory of ‘*Philosophy*,’ both in ‘*Nature*’ and ‘*Divinity*!’ The Old World being chained, did not admit of a general and thorough reform; hence *America* was the only place, both in the *Political* and *Natural World*, that opened a fair prospect for a beginning. And such as began to *think*, and to *judge*, and to *act* for themselves, and felt the spirit of ‘*independence* and *equality* of man, which is the *law of nature*,’ arose from their depressed state, and felt the spirit of enterprize.— They ‘*flew* to the wilderness of *America*, pregnant with the *spirit* of freedom in *embryo*, in their emigration, which then laid the foundation, and still marks the outlines of our national character. Moral virtue came by *revelation*, and is enjoyed by *inspiration* in the heart, called ‘*restraining grace*.’ Hence the necessity of a ‘*moral, social compact*.’ *Abraham* and his successors formed the beginning of the true Church of God; thro’

whose succession the promised *Messiah* came. The *Jews* are a standing monument of the just dispensations of Divine Providence. Justice, when administered in the removal of societies corrupted through '*moral evil*,' who are unworthy and unworthy of a political existence, proves mercy to rising generations. And such revolutions will continue, until it appears whose right it is to reign, and his kingdom come, and reign over all ! The sword of the Lord is drawn against the *five* scourges of the Almighty, and is directed in the Earth; and O ! that the people would be Righteousness ! ! !

A cause of a cause, is the cause of the effect, so which that cause produces. And those who injure others by slander or misrepresentation, are responsible for all the consequences attending it; and must answer it before the supreme JUDGE of the world !

By what right or authority may any man, or a body of men, raise a persecution against another ? It is not authorised in the records of Liberty, either by his '*commands*' or his '*example*.' And of course, such a right or power was never claimed or sanctioned by him. Man could not assume the right, because he does not possess the power to do it; unless it be '*assumed*,' which is TYRANNY.

'PERSECUTION' for differences of opinions and modes, &c. in religion, is an ANTI-CHRISTIAN SPIRIT; and is contrary to every '*rule of truth*,' and repugnant to every '*moral obligation*.' Of course it is a violation of the '*LAW OF NATURE*,' as well as of the '*MORAL LAW*,' and of the '*STATE OF PRACTICE*.' Of course, '*NATURAL AND MORAL JUSTICE*' must condemn it.

Those people who usurp the liberty to attack the absent CHARACTER of others, in an unjust manner, to weaken their influence, by destroying

their good *reputation*, and sinking them into CONTEMPT in public estimation; rejoicing at their *misfortune and calamity*, as if a very great victory was gained, do not know what *spirit* they are of! It would be well for such persons to study the '*law of nature*,' with the '*Moral Law*,' and reconsider them by comparing them with the '*Rule of Practice*,' examining their own SPIRIT and conduct, and then see how they agree and comport together, according to LOVE and UNION, which is enjoined by the gospel of Jesus Christ. For if the PRACTICE flows from an unjust and an unhal- lowed spirit of *jealousy*, from ambition, pride, and self-will, the SOUL is surely destitute of that *heavenly principle*, that *noble mind*, which was in CHRIST; and which was designed to reign in the HEART and PRACTICE of His Followers; to be made manifest in their spirit and tempers; and shine forth in their example continually. And hence they are to be called '*the light of the world*,' and as a city set on a hill which cannot be hid. And it would be proper for such persons as those to attend to Luke xi. 35th, with the context. And Matt. vii. 3, &c. as a looking-glass.

Therefore 'let all those who name the name of Christ, be careful to depart from *iniquity*,' and never take the *devil's tools*, with which to do the *Almighty's work*.

But said one, 'Master, we saw one casting out Devils in thy name, and we forbad him, because he followed not us.' Why do you forbid him?— 'He followed not with us.' Wherein does he differ? 'In name, mode and opinion.' But do you believe he is a good man, and that the essence of the matter is in him! O yes, 'but he followeth not with us.' Take care! forbid him not!

The lowest sense in which one can be supposed to 'cast out devils in the name of Christ,' is to

be instrumental in the hands of Christ by preaching the Gospel, to the AWAKENING and conversion of sinners, from the errors of their ways, to serve the Living GOD. Now if such fruit evidently appears, and it be manifest that the pleasure of the Lord prospers in his hand; who durst set himself up as inquisitor general? and as the accuser, witness, judge, and jury, to condemn such as being nothing, but '*shameless intruders, and most daring impostors?*' But '*he followeth not us!*' Hark! Hear what the master saith—'*forbid him not; for there is no one who shall do a miracle in my name, that can readily speak evil of me; for he that is not against you, is for you.*'

It is not enough barely to say, I will let him alone; for there is no NEUTER in this war!—Therefore, if you are a follower of Christ, you must prove your LOVE to HIM, according to your ability. '*For he that knoweth to do good, and doeth it not, to him it is sin.*' And in the day of final decision, you will hear the sentence, '*inasmuch as ye did it not unto one of the least of these, ye did it not unto ME. Depart.*' &c.

Consequently, that the cause of Christ be not hindered, but that his gospel take an universal spread, instead of being actuated by a short-sighted, mean, sinister, low, contentious party spirit, we should have a heart full of love to God and man,' to expand the mind with that '*Charity which never faileth, and thinketh no evil, but suffereth long and is kind, is gentle, and easy to be intreated.*' And look at the universal and most extensive GOOD; and encourage such ~~social and~~ institutions, as are most likely to accomplish the most noble ends and purposes to mankind, and hence, not like the Jews, who long looked with expectation for the Messiah, and when he came, rejected him. Or, as some others, who pray to God to revive his work, and send forth more la-



bourers into the harvest; then oppose both the work and the *means*, which the wisdom of God is pleased to make use of to accomplish it. God doth work and accomplish great and important ends, by simple means, which are noble and worthy of himself, to exhibit his 'finger, hand, or arm,' of *Power* and *Wisdom* to mankind; whilst his mercy and goodness is magnified, and his Justice displayed to the most ordinary understanding. And thus, out of the mouth of BABES and sucklings, God will perfect praise!

The Apostle rejoiced, that the Gospel was preached; and even if Christ was preached by those who were of a different \*\*\*\*\* he did rejoice. Therefore forbid not those whom God hath sent to preach the Gospel of HIS dear SON, lest you be found fighting against God, and it cause you tears of sorrow and repentance when it is too late. For the cause is the LORD's, and the Eternity of mankind is connected therewith, and hangs upon it; and 'he that sees the sword coming, and *blows not the trumpet*—the man is taken away in his iniquity, but his blood or soul is required at the Watchman's hand!' Therefore 'the Gospel is to be spread into all nations, and preached to every creature,'—and the Ministers, i. e. Servants, should 'be instant in season, and out of season, to reprove, rebuke, exhort, with all long-suffering,'—and swell the CRY, 'THY KINGDOM COME,' that 'more labourers may be sent into the harvest—and many run to and fro, and knowledge be increased;' that people may be informed, and turn from their idols;—'Satan be bound, that the nations be deceived no more; but the House of the Lord be established in the top of the Mountain, and exalted above the hills, and all nations flow unto it; when the Wolf and the LAMB shall dwell together, and the

Leopard shall lie down with the Kid.—The Watchmen shall see eye to eye; and the knowledge of the Lord shall cover the earth as the waters do the sea.' When they shall not hurt nor destroy in all the holy mount; the Nations learn War no more; when the light of the *Moon* shall become as the light of the *Sun*; and the light of the Sun shall become *seven-fold*, as the light of *seven days*.' And then the vice of *superstition*, and the barbarity of *IGNORANCE* and *Tyranny* will hide their deformed faces, being swept with the besom of destruction from the human family.

'Natural Evil' is the effect or consequence of '*Moral Evil*.' And ignorance, superstition and tyranny, with impositions and wicked laws, have been and still are the chains by which 'social privileges' are curtailed. They are the means also, which have brought what is called '*Natural Evil*,' as the necessary consequence of '*Moral Evil*,' upon Society, in the different ages and nations of the world, which hath been and still is such a curse to the world of mankind.

General information, and the spread of '*Moral Virtue*' are a necessary antidote to such obnoxious PRINCIPLES; that the '*moral faculty*' may be repaired, and peace and righteousness reign in every clime.

While inventions are increasing, and the arts and sciences are improving, it may not be amiss for all the well-wishers of Zion, to watch the openings of *Providence*, for the furtherance of truth, and the spread of knowledge valuable to society among mankind. And provided some suitable point should some-day be taken on the *Isthmus*, which connects the NORTH and SOUTH of the '*NEW WORLD*,' now probably held in reversion, as a mercy to rising generations, to be a *Theatre* for great things to be displayed, worthy of its *AUTHOR*, and there should be the proper arrange-

ments made for the spread of the true Knowledge through the whole World. How long a space could be required to circumnavigate, and circumscribe such knowledge of the *Causeless Causator*, as would inspire all nations with sensations of gratitude to the Redeemer of Mankind; whose commandment we have for our encouragement? 'Go ye into all the world, and preach the Gospel, and lo I am with you!!!'

Buckingham County, Virginia.

August 21, 1812.

## DIALOGUE

**BETWEEN THE**

**CURIOUS & SINGULAR.**

SEVENTH EDITION.

**Curious.** **F**RRIEND Singular, how and where have you been for a long time?

*Singular.* If you are CURIOUS to know, I have been in different parts, and striving through Grace to do as well as I could.

C. That is well ; but it is a great thing for one to say he does as he ought ?

**S. True---but nevertheless we should act at all times, and on all occasions, as in the immediate presence of God---as the ship on the Ocean, let the course of the wind be as it may, the ship's head is aimed for the port of destination, so we should conduct for Eternity, as one who must give account.**

**C. What makes you so *Singular* in your looks, dress, and conduct, from every body else?**

S. As it relates to my looks, no two persons are exactly alike. And even your looks are peculiar to yourself, and no one is just like you. And as it relates to dress, if your's were flung into an heap with others, you could pick out your own from all the rest—And with regard to singularity, I am conscious I am never singular, merely for singularity sake.

C. Why do you act and travel in the manner that you do—what are your *motives* and *reasons* for so doing?

S. My *motives* are the glory of God in the salvation of immortal souls! My *reasons* are a consciousness of duty to my God and my fellow mortals—for I wish for *peace of mind*!

C. Do you suppose that all mankind are in the wrong, and none are right but you?

S. I suppose many are right in many things; and all are liable to err—some are more right than others. And as it relates to myself, no man should be our pattern further than he follows Christ. Also proper behaviour should vary according to times and circumstances.

C. Then I suppose you conclude you are the most right—and how is it that none have found out so right a way before?

S. We are given to understand that there are *various gifts* in the *Christian Church*; and yet all by the *same Spirit*—and every man in his *own order*, at the coming of Christ. Of course we should have the spirit of our station in the Church of Christ. And this *sphere of action* I believe to be mine; in it, God gives me inward peace; out of it, I believe I should lose my usefulness to others.

C. Then you are for an inspired ministry, and a Spiritual Church? What do you think of all the religious societies; are not some of these; the Church of Christ?

S. 'To stile one sect, 'the Church of Christ,' is to save *that party* at the expense of all the rest; and of course savors of *religious bigotry*, tyranny and superstition—as the preceding ages have horribly exemplified.—Whereas the Book of Truth informs us, that 'God is no respecter of persons, but in every nation he that feareth God, and worketh righteousness, is accepted with

him,' and shall join in the song of salvation, with the Society above, 'out of every nation, kindred, tongue, language, and people;' of course there may be bad and good people among all *sects*.

C. Suppose all Christians should do like you, there would be no form or order in the world; and of course, confusion would come in at the door.

S. To say 'if all should do like me,' you might as well say on the same principles, where would be the Carpenters if all were Blacksmiths? It is no just mode of reasoning. As the different branches of mechanism are necessary for society, so these different gifts are necessary, as the eye, hand and foot, &c. to constitute one perfect body. As a whole is composed of parts, and the parts collectively form one whole.—As to confusion---what is termed confusion with and by men, may be order with God, who sees not as men see.

C. In what do you believe and preach?

S. I believe in the Divinity of Jesus Christ.\*

\* It being both idolatry and blasphemy to give Divine honours to a mere creature; JESUS CHRIST must be viewed in a more noble light.

ETERNITY, *Immensity* and *Infinity*, are words we have heard and can repeat; but who can fix any definite meaning to them? though they are in common use; yet they are words fit only to be applied to the Deity; and, ought not to be applied any where else; for they cannot be otherwise used without palpable absurdities, and nonsensical contradictions. And such abuses have too long been existing in the world already!

An Infinite, Eternal Being of Immensity! Who or what can *Man* know of HIM, the CAUSELESS CAUSATOR, but by Revelation, Inspiration or Manifestation?

How can man *worship* his MAKER with his understanding, provided he be in the darkness of ignorance, so far, as neither to know nor understand any thing about it?

'The world by wisdom know not their *Maker*.' 'He is a Spirit and is spiritually discerned.' 'What man knoweth the

C. Do you feel willing to depend your everlasting welfare on Jesus Christ?

S. To see one malefactor put confidence in another, who is under the same condemnation, to save him, exhibits great faith; and also a noble opinion, as exemplified in the instance at Calvary. To trust in a *creature* to save me, I cannot; but to trust in *Christ*, according to the Gospel, gives me peace, and brightens up the *prospects of eternity* before me.

C. But supposing Christ was a *deceiver*? then he was only an impostor, and of course you are under a delusion.

S. The worst of opposers to Christianity admit that Christ, as man, was a good man, of course no real good man will be a *deceiver*? if so he

things of man; save the spirit of a man which is within him? And how shall a man know the *mind* and *will* of his Maker, but by *Revelation*?

If the *Maker* of man be a spirit, How shall His will be revealed, so as to be understood but by *Inspiration*?

Should His voice be heard from the sky, over the whole world, who could bear the sound? The clash of ten thousand pieces of artillery re-doubled, would be comparative silence! Well might the *Jews* at *Mount Sinai*, request Moses should speak to them, the voice of the Lord being so dreadful in their Ears! The human family is so numerous, and their *cases* so many and so *various*; and their *Languages* so different; as twenty in New-Orleans; hence there could not any thing be heard distinctly, but all would be nonsense and confusion!

Hence the tender care and goodness of God the *Maker* and Governor, over man his creature in sending the influence of His Holy Spirit, to operate upon the mind and guide man upon the road to *Jerusalem*; so that without terror he may be enlightened to understand his *Maker's* will, and *inspired* with evidence and conviction on the all important subject.

The *ANGEL* of the *Covenant*, was not a created Angel; but was termed '*Jehovah*,' which Name the *Jews* consider as implying all the Divine attributes; and therefore will not speak it, lest it should not be done with suitable reverence; and so take this Majestic Name in vain, and not be *guiltless*.—And hence they will write it only.

The word '*LORD*,' printed in small capitals in the *Old Test.*

was no impostor. Therefore, according to this admittance, his religion may be genuine and real. Again, it is too uncharitable to suppose and conclude, that all who have died so *happy* and *triumphant* in the love and religion of Jesus Christ were under a delusion. And if it be once admitted that it was a reality with even but one instance, the point is gained.

C. How do you know that there ever was such a person as Jesus Christ upon earth?

S. Observe the account of *Josephus*, of Pilate to the Senate of Rome, our dates, with other histories, as well as scripture. Also, the many circumstantial proofs, as the letters of Pliny to Tra-

tament should be Jehovah; which the Jews understand, to imply the Divinity of the *Messiah*, to be manifested in the world as the Saviour of Men!

Whatsoever God, the *Causeless Causator*, does,—it is done in and through Jehovah—the Lord Jesus Christ, who is called the Son of God!

Thus—He existed in the beginning as the word;—‘I AM;’—God, hath appointed Him Heir of all things—by whom He made the Worlds—by Him all things were made, and without Him was not any thing made that was made!

Man was in the hand of *Christ* before ‘*Moral Evil*’ was in the World. And when man fell he still was in the hand of Christ, ‘who called unto him in the cool of the day’—which exhibits the beauty of those words,—God so loved the World, that He sent His Son into the World—that whosoever believeth in Him should not perish but have everlasting life—for God sent not His Son into the World, to condemn the World, but that the World through Him might be saved’ Hence, ‘We love God because He first loved us. No man knoweth the Father save the Son, and he to whom the Son will reveal Him.’—

CHRIST is the manifestation of God, through and from whom the *Holy Spirit* proceeds, to enlighten by his *quickening* influence, and guide, comfort, and sanctify mankind.

Thus there is an inward *manifestation*, by a Revelation of CHRIST in the Heart: corresponding to the outward manifestation given in the days of His *Flesh*!

And it is not possible that any man should sincerely pray to God to be taught by Him, and if He hath a Son, to Reveal Him, in his heart; and not find a solution of the Query to his own satisfaction.



jan, which Christian opposers admit to be genuine ; with the many efforts to root out Christianity from the earth in vain ! Christianity has, does, and will prevail !\*

C. Admitting that Jesus Christ did exist, and was a good man, yet the resurrection may be fabulous, and Christianity of course a deception.

S. On the *resurrection* and *ascension* of Jesus Christ turns the whole affair. The body was entombed and missing, all agree.

C. The body of Christ being gone from the vault, possibly he played the *possum*, and only feigned himself to be dead, and deceived them, and at night made his escape ; and hence a false report was circulated that he was risen from the dead.

S. Nay, such talk will never do ! Consider the loss of blood from the thorns, the scourge and nails, &c. These wounds so long undressed must have terminated in dissolution. Again, the orders were to break his legs ; but when they saw he was dead, forbore to obey, lest they should be exposed to ridicule for breaking the legs of a dead man to prevent him from running away. And yet to put it beyond all doubt that Christ was dead, one of them up with a spear and run it through his heart ; which puts it beyond all dispute he was really dead. Moreover, consider for a moment, a cell or prison hewed out in the centre of a rock, and there in prison confined, with a stone door, so large and weighty that three females thought they could not roll it away ; and this door confined and sealed ; and also a military guard placed to keep the same with all safety, and if any thing was amiss, must pay the forfeit with their lives ! Hence it is obvious the na-

\* There is *Divine* witness in my own soul.

tural impossibility of such deception, imposition and escape.

C. But the Apostles stole the body of Jesus Christ, and hid it, and then propagated a lie, that it was risen and ascended.

S. It was naturally impossible for such a thing to exist, if we, in conjunction with the foregoing circumstances, consider that the apostles could have no access to the vault ; second, no temptation to steal the body ; third, they were not moneyed men to bribe the guard ; fourth, though an individual may be bribed, yet I do not recollect to have read, or heard of a whole guard being bribed ; fifth, it was death under the Roman law, to sleep on guard ; sixth, if the guard had been sleepy, the natural conclusion is, they would have set or lain on the stone door, or contiguous to it, so that no one could approach without giving alarm. Now for the seal to be broke, and the stone removed, without waking the soldiers when in such heaps and piles, would argue an unnatural sleep, and of course a miracle. Therefore, to obviate the idea of one miracle on one side, you must admit and argue one on the other side ; of course your argument proves too much, like the Indian's tree ; it was so straight it leaned a little *over the other way*. (P What is a miracle, but something unnatural, providentially ?

C. But the vault was undermined by the Apostles, and the body taken away through a subterraneous passage !

S. Nay, but it would have taken a longer space of time to undermine the vault by digging through a rock than the space of time the body was in the tomb.

C. Some other body arose, and not the body of Christ.

S. Nay, for man before was never there en-

tombed, of course none could arise therefrom but the body of Christ.

C. The account *contradicts* itself: "For as Jonah was in the belly of the Whale three days and three nights, so shall the Son of man be in the heart of the earth, whereas he was not in the vault seventy-two common hours.

S. We should not contend for *words*, but seek for *facts*; of course take people as they mean.—The Jews did not divide time as we do, into twenty-four hours: but the day light into twelve hours, and the night into watches. Our time begins and ends at midnight; but the Jews at *sun-set*. 'The evening and morning was the first day.' Any circumstance which we express by 'day,' or include any part of what we call the twenty-four hours, their mode of expression included the 'day and night.' The body was entombed before sun-set on our Friday, continued there on the Jewish Sabbath, (our Saturday) which ended at sun-set; the third day had commenced before the body arose. Therefore, take their meaning, according to their mode of expression, and the account will hold good, and of course may be received and held as sacred truth.

C. If the resurrection of Jesus Christ be real, who saw him after he arose?

S. The apostles and hundreds of others.

C. If *faith* in *his* ascension be so necessary for salvation, why do we not have better proof thereof than the say-so of a few poor fishermen?

S. A fisherman can tell the truth as well as any one else, and of course relate what he saw. Reasonable evidence should be considered and received as proof to a reasonable mind. Therefore, if in the most consequential cases, even between life and death, two or three substantial witnesses, where there is no evidence to the reverse,

is considered sufficient ; then the evidence of the fishermen may be credited as reasonable and proper testimony.

C. They did not believe their own testimony, and of course were not sincere ?

S. Look at the circumstance impartially.-- They could not be prompted by either honour or lucre to bear such testimony, but to the reverse ; their personal safety would be in jeopardy thereby. The only reason they assigned for their testimony was *duty* ; and they evidenced their sincerity therein by perseverance, and sealing the same with their *blood*. What greater evidence can we desire ?

C. Why did not Christ ascend in the view of all the inhabitants of Jerusalem, and so have city testimony, instead of a few individuals.

S. Admitting he had ascended in the view of the people of Jerusalem, that would not have mended the matter, for the people of Rome, who then exceeded three millions, might have made the same objection ; ‘Jews we know to be deceitful, why receive it only on their say-so.’ And if all people then living had beheld the sight, we were not living, and of course we might make the same objection. ‘Why receive it on the say-so and tradition of our forefathers ; why not we favoured with the sight ?’ Thus to satisfy an unreasonable mind, Christ must come a second time, to die, rise, and ascend, and then you might upbraid God with cruelty to his Son. Thus the objection leads to error, being only founded in error, and of course is an unreasonable objection, and plead for but by unreasonable men. There is not a circumstance of *antiquity* so well authenticated and substantiated with concomitant circumstances, as the resurrection of the Lord Jesus Christ—of course, if we are not to give credit to

the same, we must bid adieu to every thing which we have not personally *sensible* evidence of!!!

C. What do you think about the *covenant* made between the *Father* and the *Son* from all *eternity*?

S. *From*, implies a starting place; as the American Independence was dated FROM the year 1776, so of course, if your covenant (which is not to be found in scripture) be *from eternity*, then eternity is to be dated from the time of the making that contract or bargain; in which God, you say, gives the major part of mankind to Satan, and only leaves a few for his Son.

C. What next?

S. Moral Evil, Moral Good, accidental (or providential) evil, accidental (or providential) good, natural evil, natural good!

C. What is the difference?


S. *Moral Good* implies good motives—a pure intention to do good only—here is virtue in the mind!

*Moral evil, evil motives*, an intention to do wrong—to commit that which is not agreeable to right reetitude; but repugnant to equity and the law of righteousness, by following the *inclination* contrary to the dictates of a better judgment.

Accidental evil—evil consequences unforeseen, and unavoidable; of course, can be accounted for only on the doctrine of Providence—‘is there any *evil* in the city, and the Lord hath not done it?’ Not *sin*, but afflictions and calamities, &c..

Accidental good—which can be ascribed only to a superintending Providence, as exemplified in the instance of *Joseph*. Moral evil in them, but *Providential* good resulted to him. (P)ALL ye who love and trust in God, be resigned, remembering it is written, ‘In all thy ways acknowledge thou him, and he shall sustain thee.’ ‘For thou wilt keep him in perfect peace whose mind is staid on thee.’—God.


‘Natural good,’ good comparatively—as the difference of dispositions, &c. Some dispositions are more sweet, even, and agreeable than others. Not that one is more holy by nature than another—for all are alike by nature fallen; but the difference of disposition is rather arising or occasioned by the various differences of connexion between the soul and body, effects produced from parental sensations.

‘Natural evil,’ such evil as will accrue or follow us whether we be good or bad, not as the effect of our own conduct, but the necessary consequence of the fall, as head-ache, tooth-ache, &c.  In children, some things which some call sin, is only natural evil, but not moral evil, until they come to mature years to act from motives, and are capable of reflection for themselves!

C. What about the doctrine of *Justification*?

S. There are four distinct *justifications*\* spoken of in scripture.

C. What are the differences?

S. The first is *Infantile justification*—acquittance from Adamie guilt by the gift or merit of Christ.—The second, *Adult justification* by Faith, i.e. acquittance from the guilt and condemnation of personal sin; third, justification by Faith and works together, after pardon. Fourth, *Justification* by works in the day of Judgment, without faith, but only as the evidence, or fruits of it;  As ‘every man is to be rewarded according to the deeds done in the body’—evil deeds, moral evil, will have a bad reward—but good deeds, moral good, (flowing from the love of God, through faith, which purifies the heart in this life,) shall there and then in the day of judgment have a good reward—‘for God hath appointed a day to judge the world in righteousness, by’—Jesus Christ.

\* “Justification” signifies acquittance with approbation.

Thus by Christ, God was pleased to create the world; and secondly, by Christ to redeem the world; and thirdly, by Christ to judge the world in righteousness. (P. 'And shall not the Judge of all the earth do right?')

Compare Heb. i. 2. John i. 3. with iii. 16, 17. Acts xvii. 31.

C. What state are infants in by nature? Pure as Adam when he came from the hand of his Creator, or as graceless as devils?

S. Neither; Adam was made, or created in the image of God—he lost it by sin; of course if restored it must be by divine inspiration, or infusion—all who have divine nature, must receive it by inspiration—Man is but a man, he can propagate his own species only—he cannot propagate Divinity, any more than a stream can rise higher than its fountain, or an effect be more noble than the cause which produced it; for holiness is not an inherent principle of parentage, but is derived from God only.

Devils receive no favours from the hand of God, which cannot be said in truth of infants,—but 'as judgment came upon all men to condemnation, by the disobedience of one; even so the free gift came upon all men to justification of life,' 'by the obedience of one, Christ Jesus,' Rom. v. 18.

C. What about Justification by Faith?

S. We no where read about 'the robes of Christ's imputed righteousness,' in all the Bible; of course, it can be found only in the imagination of those, who talk and tell about a 'Covenant made between the Father and the Son from all Eternity,'—as if they were there present, and heard the bargain made, and was a personal witness to the affair.

We read that 'Abraham believed God'—and his faith was counted or imputed to him for righteousness.

Here observe—God spoke to Abraham—it was Abraham's duty to give credit to the Divine testimony. Abraham did so, and acted consonant therewith—this act of Faith (which was an act of the mind) was right, and Abraham was justified in it; his faith, i. e. the act was counted or imputed to him for righteousness!

C. Why was the act imputed to him for righteousness?

S. Because the *principle* and *act* were right, and it was the lowest and only act that he could do that was Right, in consequence of the fall; he is liable to mistake in Judgment, and from thence to err in practice. Therefore by the deeds of the Paridistical Law shall no flesh be justified; that it may be by *Grace*, through *Faith*. And hence the 'Law of FAITH' is fitted to Man's necessity.—Christ as the *Meritorious cause* of Man's *Redemption*, but *Faith* the *Instrumental cause* of Man's Salvation. So God can be Just, and the justifier of him that Believeth; as the equitable Ruler and governor of the world, who Judgeth in Righteousness. Rom. v. 1 to 4.

C. Have we any account of any more being justified by faith?

S. Yes. Rom. v. 1. 'Being justified by faith, we have peace with God, through our Lord Jesus Christ.'

C. Why need an adult be justified by faith?

S. Because he hath forfeited his infantile justification, by his own personal sin, by not acting and obeying at all times the light of grace.

C. How am I to be justified by faith?

S. Submit to the righteousness of God, for in the act of submission there is Dependence implied, and where there is dependence there is reliance, and where there is reliance there hope springs up, as the fruit or effects of faith.



C. Am I to merit salvation by my own works ? or shall I sit on the stool of *Do Nothing* ?

S. If one should tell another to “pull up mulling stalks one day, he would give him a thousand dollars,” he cannot say he has merited the thousand dollars, for he has not earned it—therefore he will not claim it on the principle of his own merit, but by the other’s grace and promise ! Therefore we are not to sit on the ‘stool of *Do Nothing*,’ but up and do the will of God, for—‘Blessed are they who do his commandments, that they may have right to the tree of life.’ All we have, we received, of course we owe the whole ; therefore we have nothing that we can call our own—consequently after we have done all, we cannot bring God into debt. Hence we must say, we are unprofitable servants ; because we can do no more than is our duty to do—

C. What about *justification* by *faith*, and *works* after *pardon* ?

S. We must prove our *faith* and *love* to Christ by keeping his commandments, and walking in the light, the duty to our fellow mortals according to our *ability* and *opportunity*, so we should act the part of the good Samaritan, ‘doing as we would be done by’—also, *suffer*, as well as do the will of God ; and thus, ‘by *works* shall *faith* be made perfect,’ and ‘a cup of cold water, given in the name of — shall in no wise lose its *reward*.’

(P) A man who hath a *wife* like Peter, and is called to preach, must undertake it by *faith*, the practice is *work*—thus his works flow from faith, as all Christian works should do, and we should then be justified in them ; as Christ said, No man hath forsaken houses, ‘Wife,’ &c. for my sake and gospel, but he shall receive an hundred fold (i. e. ten thousand per cent) in *this present world*, beside the promise of the life to come.

Thus he is 'Justified by works, and not by faith only,' James ii. 24—and so, 'He that endureth to the end shall be saved,' saith the Lord Jesus.

C. What about Justification by Works in the day of Judgment *without faith*, but only as the *evidence or fruits of it*?

S. Matt. xii. 36, 37. we are given to understand, that 'for every idle word, man must give an account thereof in the Day of Judgment,' and 'by thy words thou shalt be JUSTIFIED, and by thy words thou shalt be Condemned!!!' (P It is no where said in all the Bible, that *faith* shall be called in question in the day of Judgment, but only our *deeds, works, &c.*

Therefore our own past sins must be *pardoned*, and after pardon our conduct flowing from the *Love of God*, will meet the Divine approbation.— (P Thus the moving principle being good, the conduct flowing from it is good, hence the Judge will say, 'Well done, good and *faithful* servant, enter thou into the joy of thy Lord.' But remember, the Judge will tell no lies, of course he will not pronounce them good unless they are such in a *moral point of view*; for God looks at the *heart*, and judges according to *intentions*. He will not pronounce them faithful, unless they are such in reality. (P Therefore, prepare to meet thy God!!!

C. Friend Singular, are the Christian's robes *his own*, or Christ's?—Can a Christian loose them?

S. Rev. vii. 14, and 15. 'These———have washed *their robes*, and made them white in the blood of the Lamb.' T-H-E-I-R, does not spell CHRIST, therefore the robes were their own.—Chap. xvi. 15. 'Blessed is he that *watcheth and keepeth his (not Christ's) garments*, lest he walk

naked.' Why pronounce him *blessed* for keeping his own garments, if he could not lose them?

C. I thought our own robes were only as filthy rags?

S. Admitting that our own robes were as filthy rags, what could be the cause of such *filth* but *sin*? And what can it argue but the need of a *washing* or a *change*? (P) *Justification by faith* is what God does ~~for~~ us, by the death of his Son? but *Regeneration* is what he does ~~in~~ us, by the operation of his *Holy Spirit*. The *first* is the *pardon* of our sins, the *latter* is the *sanctification* of our nature to God.

C. Where and how are our robes to be cleansed?

S. Zach. xiii. 1. we read that 'a *fountain* is opened to the house of *David* for *sin* and *unclean-ness*!'—and in the first chapter of *Isaiah* and 16th verse, 'Wash you, make you clean; put away the evil of your doings from before mine eyes,—cease to do *evil*; learn to do *well*.' (P) By the command, 'Wash you, make you clean,' &c. certainly cannot mean to sit still on the stool of *do nothing*!

C. Have we any account in all the Bible that somebody got to heaven in their own robes by washing them?

S. Hark!—*THESE* are they which came out of great tribulation, and *have washed their robes* and *made them white* in the blood of the Lamb, *therefore* are they before the throne of God, Rev. vii. 14, 15.

C. But do you not suppose that *IF* I am one of the *ELECT*; if I get drunk, cheat and steal, that as Jesus Christ was temperate, honest, and benevolent, my sins will be '*imputed*' to him, and his *ACTS* of righteousness will be '*IMPUTED*' to

me, and be as acceptable to God for me, as if I did it?

S. No—for 'Jesus Christ' did not come to 'save his people' IN their SINS, but 'FROM their SINS.'

C. How am I to be saved FROM my SINS?

S. By hearing, obeying, and partaking of the Spirit of God! for such as *hear* and *obey*, are pronounced *wise*, and except ye partake of the Spirit of God, ye cannot be happy, for God is the only fountain of *lasting happiness*.\*

C. It is hard to give up *Reason* to *Faith*!

S. What is *sound reason* but *good sense* improved! and for matter of *fact* to be embraced or admitted, is not repugnant to sound reason. And the Gospel requires you to believe nothing but what is truth.

C. I admit the idea of a God, but not of *Miracles* or *Inspiration*!

S. To smell, see, taste, feel or hear God by the *bodily senses*, you cannot—and if he be not *revealed* to your mind, how and why do you admit or believe he exists?

The existence of a world is not the effect of *Nature*, but of God's power. To deny the doctrine of miracles is to deny the *work* of Creation, (because to *create* is an act of divine power,) and to deny the work of Creation is to deny the Creator, because the ACT gives the *character*.—

☞ Hence you must be an *Atheist*! Again; as no body was present when God made the world, we have not so much as *lawful* or *human* evidence to adduce; of course, the subject of Creation is a doctrine of miracles, Revelation and faith.

C. Will not the doctrine of *Universalism* do?

S. We read of some who hath never forgiveness, but is in danger of eternal damnation, Mark iii. 29.

\* Rom. viii. 9 and 14.

C. 'Christ preached to the spirits in prison?'

S. True—viz. 'While the ark was preparing,' but said God on *that* occasion, 'My spirit shall not always strive with man,'—but during the three days that the body of Christ was in the vault, his *soul* was not among the *lower* inhabitants, but as he said to the Thief on the cross—'To-day thou shalt be with me in *paradise*'—and the passage in Acts, 'Thou wilt not leave my *soul* in *Hell*,' &c. was only the accomplishment of what the Psalmist saw prophetically of the reunion of the soul and body, before the body putrify!—*Hell* is not the eternal torment of the damned, but is the *intermediate* space of *time* which passes between death and the resurrection; as yesterday swallowed up in following time as to-day commenced.

¶ The 'lake of fire and brimstone is to be the place of their torment (into which hell will be cast or lost) originally 'prepared for the *devil* and his angels.' A bar of steel heated with a roll of brimstone added, will run down like melted lead!—If this be but a *comparison*, what must be the *reality*!

C. What about the doctrine of once in grace always in grace!

S. Though we read that 'none can pluck them from the hand of God, or any creature separate them from the love of Christ, &c.' yet we do not read but what they may go off themselves, and separate themselves by their own sins, from the love and favour of God.

N. B. If a man can believe himself but everlastingly elected unconditionally—and then fall into disgrace—he might be a dangerous man—How? ¶ The *human law* will not deter him from his deep laid scheme, and the *law of honour* will not influence him; and the *divine law* cannot punish him—of course he may be a dangerous

man as he can give no assurance of fidelity. Thus this doctrine hath a baneful influence on society, by destroying Moral Oligation.\*

C. Friend 'SINGULAR'—I must soon leave you, have you any pertinent advice to give?

S. Friend 'Curious'—as you have asked 'many questions'—I would here remark—that *contempt*, when defeated, begets wonder and admiration; which through prejudice, degenerates into *envy*; and when indulged, begets malice and revenge; the most baneful and detestable of all dispositions contaminated with '*Moral Evil*.'—Therefore remember that reports are as the rolling snow-ball, enlarging as it goes; but do you be cautious neither to add nor rejoice at the misfortune of others; nor busy in circulating '*REPORTS*;'—lest it cause you shame or tears afterwards—when it is too late to prevent the consequence which may follow—but live for eternity by '*WATCHING unto PRAYER*.'

\* It is the sister doctrine of the Pope's "*indulgencies*," i. e. pardons, not only of sins past and present, but those which were to come—by giving ten shillings and sixpence to the Cardinal!

## JOURNEY

FROM

*Babylon to Jerusalem:*

OR THE ROAD TO PEACE.

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 SECOND EDITION.
 

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**T**HE '*Journey of Life*' is an important Theme. All mankind are equally interested in it; and the *Happiness* or *Misery* of every individual, necessarily depends upon it.

TIME may be considered as the *Road*, and every *Day* may be compared to a *Mile*, cutting off some part of the distance!

ETERNITY is the country to which all are travelling; and sleeping or waking, they progress with unremitting speed.

CHILDHOOD and YOUTH is the *Morning of Life*; the perfection of Manhood is the *Meridian*; and the declension of age, may be called the *Evening Shades*—when the Sun is lowering in the Western sky, and sable glooms prevail!

The '*Journey of Grace*,' should be connected with the *Journey of Life*; as in *Eternity*, there are two *places* of destination, the *states* of which are very different both in their nature and en-

joyment—one being attended with ineffable pleasure, the other with weeping, wailing and gnashing of teeth!

As one of the human family upon the great *Journey of Life*; travelling the ROAD of TIME to Eternity; I am now upon the way. More than Twelve Thousand miles are already gone over. The Morning of Life is passed away.—The Clock strikes twelve—And the Evening Shades will soon come on apace.

Are all these things a Fancy and but a dream? Can imagination only suggest all this as credible? Impossible! *Life and Existence* are more than *Fable*.

Hearing, seeing, smelling, tasting, feeling, with talking and walking, are things which cannot admit of proof; being '*self-evidence*,' they do not admit of doubt.

Sensible *Existence* excites reflection—whence inquiries come! Casting a look in different directions, and, behold! NATURE, with all her parts, and their relative concomitants, presents to view, in an impressive and august mode! The Mind which constitutes the Man, is ever an inquirer, in search after truth; when properly employed upon a noble theme! Sensations of different kinds excite their peculiar inquiries, and the mind on reflection, seeks for Names, fitted to the nature of things; intending to employ them, in its investigation of CAUSES and EFFECTS!

An INQUIRER, observing Day and Night, Seed-time and Harvest, Summer and Winter, Months and Years, to succeed each other in their turn, finds himself asking this important question;—Where am I, and whence the origin of all these things?

Truth, some times is '*self-evident*,' and can admit of no doubt, being an object of *sense*; but



at other times, Truth is more *latent*; and can only be *inferred* from circumstantial things. In the first case, the evidence received is positive '*knowledge*,' but the latter is only '*FAITH*' in the solution of queries. Hence the difference between the terms '*KNOWLEDGE* and '*FAITH*.' The first refers to things *present*, which are grasped by *sense*; the latter alludes to *absent* things, which always admits of dispute.

The Sun in the centre, and all the '*Host*' around both of a first and second order, and their Eclipses and Conjunctions are calculable to a Mathematical demonstration. Hence, a few degrees *East* and *North* of the Metropolis of *Columbia*; in the third *Planet* from the Sun in rotation; on the Terraqueous Theatre of Human existence, *Inquirer* found himself; and commenced his *career*.—First, in sensible Existence; and then in reflections, in search after '*Truth*'!

The *sensations* felt on beholding a compound of various and different reflections of those rays of light some times visible in the Clouds opposite the sun is termed *colours*; and under certain shades and figures is called '*Beauty*.' The *power* to behold them is called '*SIGHT*.'

The *sensibility* by which we discern the qualities of nutriment, arising from the different *shapes* of particles, exciting the sensations of bitter, sweet, sour, &c. is called '*TASTE*.'

The *power* by which we discern *Odours*, whether good or bad, is called '*SMELL*.'

The vibration of the Atmosphere when striking upon the *Ear*, is called *sound*, and the *power* to discern the sound is called '*HEAR*.'

And the *power* to discern objects by the touch, is called '*FEEL*.'

These things being objects of *sense*, give immediate '*knowledge*;' which of course is *self-evidence*; and cannot possibly admit of doubt.—

But the **ORIGIN** and **CAUSE** of all those things remained a *secret*; which gave **INQUIRER** great uneasiness, in painful suspense, from conviction of interest in the important relation of things: And nothing short of a solution of the query could give him proper satisfaction on the subject.

‘Is it possible,’ says **INQUIRER** to himself, ‘that these things are so? Have I an existence which shall continue here but for a limited period; and then must I moulder to dust and become food for worms; and have only a name remaining above ground! Solemn reflection! Awful thought!’

But to *soothe* those sensations, which give uneasiness, the study of *Nature* presents itself to call off the mind, from *Moral contemplation*, to natural investigation.

### REFLECTIONS ON NATURE.

The *Canopy* of Nature, appears to shut down in a *concave* form; through the limitation of sight; while the *water* exhibits a *convex* shape, through the globular form of the Earth. Thus the large and lowermost parts of a ship first disappear as she sails from the coast.—But the uppermost parts, which are smallest, first appear as she returns to the shore.

The **MIND** makes the man, and is connected with its **CASKET**. Which being corporeal, confines him to the Earth, as a prison, through the power of *gravitation*; which principle prevails in all material things, and is called *attraction of gravitation*:

This *prison* to which Man is confined, revolves with almost incredible swiftness, in an *annual* revolution, at the rate of more than sixty thousand miles an hour, whirling its inhabitants imperceptible of motion, more than a thousand miles,

in the *diurnal* revolution on its own axis, at the same time.

The different kinds and grades of Beings, are so many, and so nearly related to each other, from the most *intelligent creature* to the lowest animated matter, the exact line of distinction between the Animal and Vegetable commonwealth, is difficult to be determined.

The *Ourang Outang*, appears to possess the organs of speech in his formation, and yet for some cause he is deprived of that faculty, though he differs from Man in anatomy, in the lack of the pan of the knee only.

The sensitive plant has some of the appearance of animation; while some of the sea Fish scarcely exhibit life of any kind. Some are in shells, located, growing upon Rocks. Others, called 'Sun-Fish,' and 'Portuguese-men-of-war,' are floating on the water or near the shores, &c.

The perch, in embryo, has been known to produce more than twenty-eight thousand at a time. And the cod upwards of three millions.

Eight thousand different kinds of insects, and six hundred species of Birds, with the various Animals on land and in the water, of so many different shapes, forms, and sizes, with nature's so diverse; and yet abundance of food is suited to the demands and situation of the whole; all of which exhibits a parental tender care, marked with wisdom, goodness, and power, displayed through every part of Universal Nature. But the Origin and Cause of all those things still remained a query with INQUIRER, whose research for important truth was not, could not pass over things so interesting, with a stoical indifference!

The SUN near an hundred millions of miles from the Earth; and but a step in comparison of the distance to one of the 'fixed stars,' which

is allowed by Philosophers to be so immense, that the velocity of a Cannon Ball, would require at least seven hundred thousand years to reach from one to another. Admitting it; and that seventy-two millions of those stars are within the sphere of Astronomical calculation. Moreover, admitting each Star to be a Sun like ours, in the centre of a *system*, with an equal number of Planets of a first and second order, and each planet to be a world, with as great a variety of Beings as inhabit this earth; what must be the aggregate number of the whole? And what or who could be the *Author*, and Upholder, Governor and Provider of this stupendous display? was the *Inquirer's* question still!\*

### MISCELLANEOUS REFLECTIONS.

The '*five senses*' of the Body being avenues or inlets of knowledge to the MIND; the things of Nature may be examined, contemplated and reasoned upon; but never to satisfaction. Although inferences and conclusions may be drawn from causes to effects; yet there remains an *hungering* in the MIND, which continues unsatisfied, until a proper object can be found which is perfect both in its nature and degree; which alone can afford moral consolation.

Should the SUN be annihilated, the effects produced by him would cease; and what would be the consequence but unbearable Frost and perpetual night! The rays from the Sun but an inch diameter, when brought to a focus, is equally unbearable, producing a flame! What a strange dependency on the Sun!—Whose benign rays are wisely dispensed and withheld, in such a proportionable manner, as to answer every purpose.—Surely this declares an over-ruling HAND!

\* See the '*Chain*.'—CAUSELESS CAUSATOR.

From those circumstances, the *Sun* is *Deified* by many in the *Heathen World*; yet we have not evidence that he can quicken an inanimate substance, and cause it to possess the power and principle of '*Sense*' and '*Reason*.' For the Being who is capable of such power and generous donation, must possess the principles of all *innate* substance; and in the nature of the case must be an Omnipotent *Author*!

Hundreds of *Comets* in their various orbs, with all the Heavenly Bodies, move in rotation; and have no infringement in their conjunction; but each in order keeps its course, and harmonises with the whole!

Could a drop of water, or a grain of sand go out of existence, but by the will of its Author, by the same rule, the whole Fabric of Nature could annihilate itself, and sink into a state of non-entity!

If every thing which had a beginning must have an end; then that which had no beginning can have no end; consequently, if Nature exists by emanation, from the will of its Author; by the same rule it must continue to exist, or go out of Being; but when agreeable to His pleasure.

Those people who plead for the perfection of Nature, independent of its Author; saying '*Nature* does this or that'—as Luck, Fortune, or Chance would have it, &c.—necessarily ascribe *Omnifia Power* and *Omnifarious* principles to Matter: And this would argue the omnipotence and omnipresence of nature; abstract from its Author also, inasmuch as there is a *band of union* throughout the whole;—which Bond of union prevails, as far as Nature is explored and understood; as the Laws of electricity and magnetism, exemplify on this globe—and as the laws of gravitation manifest throughout universal Nature!

But to ascribe those powers to nature, is not to make a proper distinction between *Mind* and *Matter*—moreover it imputes effects to causes which could never produce them.

**MATTER**, when moved by another cause, cannot stop of itself; and when stopped it cannot move of itself. Hence *matter*, when put in motion, is always indebted to some *other cause*.

Consequently, those heavenly bodies, which play in their different orbits, harmonizing together; have not existed for ever in their order; but must have emanated from a Higher Cause, who prescribed their spheres, and gave them their Laws dependent upon himself; as their *author* and support—of course, the *Causeless Causator* must be considered as the *centration*, and *Bond of Union* throughout the whole of universal nature. Otherwise, how can man account for any thing in Nature; even how a particle of *sand* or a drop of *water* coheres together!

### MORAL INQUIRIES.

Inquirer *feeling* an *hungering* in the *Mind*, and being unsatisfied on various accounts, went to a school in the environs of 'BABYLON,' in order to be taught.

The *Tutors* with their *Ushers*, who constituted *Masters* of different grades; taught doctrines, which may be inferred from their expressions.—Such as 'seated upon a *topless throne*'—'an eternal decree'—'go down to the *bottom* of the *bottomless pit*'—'from all eternity a *Covenant* was made'—'an *infinite number*'—'boundless space'—'the creature *Man* is an *infinite Being*.'

Thus by *starting* wrong, they must forever continue in error. Those expressions being contradictory, must be considered as nonsensical; and hence they ought to be turned out of doors, as beneath contempt.

For how if a Throne be *topless* can one be seated on it? If a decree be passed, there was a *time* when it was done; if so, how could it have been *eternal*? If the pit be *bottomless*, where is the bottom? If the Covenant was made, there was a *time* when they made it; consequently a time before they made it; if so, how could it have been eternal, unless eternity is to be dated '*from*' the period of making *that* contract? As '*from*' implies a starting place, or place of *beginning*.—An infinite number to be enlarged by *units*?—Space which always implies limitation, as the space of a mile, the space of an hour or a day, &c. and yet is boundless, as some say? And man a creature, *infinite* when he is limited? He had a beginning, which may be considered as the **FIRST** and *beginning end*. From thence, the time down to the *other end*, where he is now, may be calculated and measured to a mathematical demonstration. His futurity is a non-entity to him, and at best can only be a subject of *Faith*.

Hence those *Masters* gave but little satisfaction to *Inquirer* on the all-important subject, which still specially occupied his attention in his researches after *Truth*!

### OF HYEROGLYPHIC BABYLON.

'As Men journeyed from the East, in the days of *Nimrod*, the mighty hunter' of men, they came to a plain in the Land of Shinar, on the river Euphrates; where they built the memorable '*Babylon*,' which was begun in that of *Babel*.—In this great city stood the celebrated *Temple* of *Belus*, denoting the Religion of the Land.

**BABYLON** was inclosed with a *wall* of Brick, three hundred and fifty feet in height, and eighty feet thick. The bricks were taken from a ditch, afterwards filled with water, to add to the strength of the place; the circumference of which

was not less than sixty miles. It was four square, with twenty-five brass gates on a side, making one hundred in all. From each gate there was a street leading across the city, from gate to gate, so that the streets intersected each other at right angles, and divided Babylon into five hundred and seventy-six squares, besides the spaces for building next to the walls, which were defended by several hundred towers, erected upon their summit.

Now there was a very wise 'Prince' of age and experience, who reigned over Babylon--his name was *Jupiter*--and he was the author of the 'WINE' of *Bacchus*; which wine is 'Moral Evil.' With this wine the people of Babylon were stupidly intoxicated, so as to be almost insensible to those important things, in which all are greatly interested! And there was a great confusion of 'tongues,' insomuch that there was not less than seventy-two languages; which have since increased to more than one hundred and twenty.

There were many things in the environs of Babylon, more than could be well enumerated which were very troublesome and painful; and which are called 'Natural Evils,' all of which are the effect or consequence of *Moral Evil*.—For this was the cause of their introduction into the world!

There were also certain associations, which may well be denominated the 'SCHOOLS OF BABYLON.' So great the influence of their example, and the progress of their Pupils!

Men of ability and spirit, being intoxicated with the Wine of *Bacchus*, volunteer their services; pleased with the idea of becoming *Masters* in those schools, which by the by is considered as an important distinction, and constituting them great and mighty men!



The first is the '*Military School*.' Here is taught the art of war. Its object is *fame* and *glory*. Although it is attended with such *horrors* as tend to harden the heart, yet *many weak* men are so infatuated as to be delighted at the sight.

The second is the '*Dancing School*.' Here is taught the important art of hopping and jumping about, at a signal made by a **BLACK MAN**, who, as their captain, with his noisy instrument, directs their movements, whilst they turn backs and faces to and fro, without either *sense* or *reason*; except indeed, it may serve to shew fine shapes and cloaths. But *consumptions* are dated, and *serious impressions* are driven away!

The third is the school of Lawyers. The nature of this association will be discovered by the following lines;

"Should I be a *Lawyer*, I must *lie* and *cheat* :  
For honest lawyers have no bread to eat ;  
Tis rogues and villains fee the lawyers high,  
And fee the men, who gold and silver buy."

The fourth is the school of Music. Intending to divert the mind, and touch the passions. And is admirably calculated to be a substitute for penitence, and the prologue to forbidden indulgencies.

In the fifth, is taught the Art of Dress. This is intended to hide deformity, and please the eye—To gain a fanciful pre-eminence and wear the bell, as first in fashion; glorying in their shame. For dress was ordained in consequence of Sin, and may be considered as a badge of fallen nature.

The sixth is the school of Quacks. These have had success in imposing on the ignorant by high sounding words. But the poor deceived sufferers at length detect the imposition, and die—to warn their survivors not to partake of their follies.

In the seventh is taught, the fascinating art of

Theatric representation. This is called a very moral institution by its advocates, who affect to consider it very corrective of every species of vice. But matter of fact sufficiently proves, that the Theatre is best supported when vice most abounds.

The eighth, is an establishment for the promotion of Polite Literature. Here lectures are given, upon the barbarity and folly displayed by the writers of the Old and New Testament; and on the sublimity, beauty, elegance, taste, and morality, which are every where found in a choice collection of Romances and Novels. This establishment is exclusively intended for privileged orders. Such as have been distinguished by wealth and idleness, and such as had rather FEEL than think.

The ninth is a very extensive institution, having many united colleges, in which are taught the various arts of picking pockets, picking locks, stealing, highway robbery, house-breaking, &c. And the progress of those pupils who are instructed in these various branches, is really prodigious.

There is also a department, an appendage to the former, where is taught the art of preparing and using false weights and measures—the method of raising false charges; of managing extortion; the excellent art of over-bearing and over-reaching in bargains, and the making of other's extremity their own opportunity to be well served at their expense.

The eleventh is furnished with male and female instructors, for the improvement of tattling, back-biting, lying, &c. Here also astonishing progress is made by all the pupils of both sexes.

The twelfth is a school for match-making.—And considering the motives which seem to govern most people on the subject of marriage; and the many *unhappy families* which are formed, it

would appear that the 'WINE' of Bacchus furnished the stimulus, and Cupid and Hymen the only bands of union. But this is a private establishment, and their lessons are secretly given.

The thirteenth is the University of grandeur. Here pompos show, empty titles, impudent flatteries, haughty oppression, vain ignorance, pampering luxury and wanton revelling, are effectually taught. This establishment is the most popular, and scarcely a family can be found in all the precincts of Babylon, which is not ambitious to obtain a finishing touch to the education of their children, in this grand University.

In this great city is erected the 'Temple of Belus,' called, 'Church established by Law.'—This is a towering building, exalted almost to the lowering sky, intended by its stupendous height to domineer over the *consciences* of all the people.—And so imperious are the Priests, that the 'Temple of Belus' could never be reared but where the 'WINE' of BACCHUS greatly abounds. The rites of this Temple are very pleasing to *Jupiter*, the supreme God of the City, who is called the 'Prince of this world,' reigning in Babylon over 'the Children of disobedience' without control! So much for Mystical Babylon.

INQUIRER having observed all these mysteries, still looking at causes and effects, was convinced that there was such a thing as an *over-ruling HAND*, who superintended the affairs of life, and governed in wisdom and goodness, as well as in mercy and justice, and mighty *power*!

He perceived also, that there were many things in Babylon, which were opposed to the nature of this Supreme Ruler, and therefore could not be right, nor by any means spring from the same original *fountain*—and consequently must have proceeded from a different source. And lo! whilst sorely grieved at the condition of the de-

luded citizens of Babylon, an angelic voice called his attention, inviting him to take a survey of a much more glorious city.

### OF JERUSALEM.

This city is called JERUSALEM, and is the glorious habitation of the '*Moral Governor*,' against whom the PRINCE of this world<sup>2</sup> had revolted, and set up his kingdom in Babylon. '*Jerusalem*' is situated in the '*New Earth*,' where there is no sorrow, nor pain, neither frost nor chilling winds, but all is delight and tranquil, and the inhabitants have pleasure for evermore.

Jerusalem is six thousand miles in circumference, and fifteen hundred miles in height, with a window which extends all round the city, through which the *Light* shines out from within, to a vast distance, even to Babylon.—[P] So that PEOPLE may see how to travel the road to JERUSALEM.

There were twelve gates to the city, with an angel at each gate, to wait upon the heirs of salvation; and on the gates were written the names of the twelve tribes of the Children of Israel.—The wall of the City had twelve foundations, and upon them are written the names of the twelve apostles of the Lamb.

The City—the houses are built of Gold; the wall of *Jasper*, and the foundations between the gates were made of precious stones.

The first foundation was a *Jasper*, which is the colour of white marble, with a light shade of green and red. The second, a *Sapphire*—which is sky-blue, speckled with gold. The third, a *Chalcedony*—i. e. a carbuncle, and of the colour of red-hot iron. The fourth, an *Emerald*—and is of a grass green. The fifth, a *Sardonyx*—red, streaked with white. The sixth, a *Sardius*—which is a deep red. The seventh, a *Chrysolyte*—a deep yellow. The eighth, a *Beryll*—a sea green. The

ninth, a *Topaz*—which is pale yellow. The tenth, a *Chrysoprase*—greenish and transparent, with gold specks. The eleventh, a *Jacinth*—which is a red purple. The twelfth, an *Amethyst*—a violet purple.

The twelve gates are twelve pearls; each of the gates is of one pearl. And the streets of the city are pure gold, and transparent as glass.

The City hath no need of the sun, neither of the moon to shine on it; for the gates will not be shut by DAY, and there is no NIGHT there.

In this City there is a *Throne* belonging to the 'Great King,'—round about it is a *rain bow*; and four 'Living Creatures,'—four and twenty *Elders*, sitting upon thrones, clothed in white, with crowns of gold upon their heads. Next to those were the *Saints*, and then the *Angels* incircled the whole; of which two hundred millions were but a part; and they are of different orders, as the *cherubim* and *seraphim*, *arch-angels*, &c.

From the Throne proceeds a *River*, clear as crystal, which is the *Water of Life*; and those who drink it will never thirst.

This 'City was prepared originally for *Man* from the foundation of the world;' in the order of things, as primarily established by the *Creator*, in his moral government.

### OF MORAL EVIL.

When all things were *inane*; and NATURE but in the sphere of non-entity; all was dark and void;—yet, then existed the *Causeless Causator*; The great Author of dependent beings.

A Cause of a cause is also the cause of the effect which that cause produces. This will hold in Law, in Nature, and in Grace; upon Logical principles; and yet the introduction of '*Moral Evil*;' cannot impeach the Divine character.

First, in Law,—a Man is considered responsi-

ble for all his conduct. Hence, if in attempting feloniously to shoot a fowl, he kill a man beyond, the action being *evil*, he is accountable for all the consequences thereof!

In *Mechanism*, the effects produced by the most remote *Cog*, are dependent upon the first moving cause of the Machine. And hence, the first moving cause produces the effects in a *direct* succession.

In *Grace* it is the same thing. '*Moral Virtue*,' the good principle comes from above; and not from Nature;—Hence its effects of which Man's *free will* is one, are of *GRACE*; as the original and moving cause! and it is equally as necessary for the same cause to continue to operate, in order to produce a continuation of the effects, as it was to put it in motion at the first. Otherwise the effect and cause would cease together.

But a Free Agent, can act freely; not on the principles of mechanical necessity; but upon that of volition, the necessary result of free agency, and the very quintessence of *moral ability*. Admitting this, for upon what principles can it be denied? It being self evidence. Then, if the order of things be inverted, in consequence of a wrong act, intentionally done, by a Free Agent, under those free circumstances; the consequence of this *intention* must have its original and proper foundation in the Agent as the Author, from whom the act and consequently the effect flowed. On these principles Moral Evil could be introduced, without impeaching the Divine character: and includes the ideas, that all the goodness in all Beings, whether in Nature or in Moral Agents, comes from the Good Being, who is the Author of all goodness; and SIN, which is not a creature, nor a principle of Nature, but the base transgression of the Law of the Righteous Ruler of the Universe—of course, the base act of the Agent

who wills it. And it primarily originated in the abuse of Moral power or agency, in a revolt against his Creator's Government.

‘Sin is the transgression of a Law’—‘and where there is no law, there can be no transgression.’ Hence follows the associated ideas of a compact between the Governor and the governed; The will of the one is the Law, which the others have capacity to obey. A law implies a penalty; and of course a time of judgment and retribution; hence the trial is a limited period only, and not eternal, both as it relates to Angels and Man.

Here we see the propriety of the following words—‘Angels—kept not their first habitation, but sinned—are cast down—reserved under chains of darkness, unto the Judgment of the great day, to be punished.’ ‘The Devil abode not in the truth, but sinneth from the beginning,’ &c.

All things were good when they emanated from their Author's hand. Thinking spirits, without earthly bodies, never sleep; but must forever be in contemplation. Before this world existed there were not so many things for the mind to ruminate upon. Looking forward into futurity, or viewing in retrospect they could behold no end; neither could they remember a time when they had no existence. Hence if tempted at all, it must have been self-temptation! and the first act of disobedience, must have destroyed their innocency, and brought misery upon them, even a forfeiture of the Governor's favour, and his consequent displeasure, who is a righteous Judge, cannot approbate a revolt against his government!

Those spirits who constituted themselves *Devils* by sinning, do not multiply; but *each* being *actually* guilty for himself, deserves a personal punishment for his crime!

## OF MAN'S FALL.

But with the Human Family it was far different. Man contained a vast posterity, *seminally*, which must have perished in his loins, had they been immediately subjected to a punishment proportioned to their crime. As they sinned and fell *seminally*, only in their first *Head* !

Jerusalem was prepared for *Man* when he was commanded to *multiply*, before he transgressed. And as a state of trial must be limited, doubtless man would have been *translated*—otherwise the earth would have been overrun with people, as none would have died, neither would there have been any miscarriages, provided man had never sinned.

Man was neither *mortal* nor immortal before the fall ; but may be considered as a candidate upon trial ; for according to his conduct, so should be his fate.

The death with which he was threatened\* was absolute and unconditional ; but not *eternal* in the common acceptance of the word '*eternal death*.' Otherwise how could man be saved, seeing the threatening was irrevocable? Neither was it *temporal death*, seeing that was denounced afterwards, and Adam actually lived more than nine hundred years. If temporal and eternal death were both implied absolutely and unconditionally ; man must have lost half of himself, viz. his *body* ! for as the *resurrection* came by Jesus Christ, through the Gospel ; he dying a temporal death, must have lost his *body*, and as his *soul* was doomed irrevocably to eternal death, how could there have been a *re-union* or an escape ?

But thanks be to the Supreme Ruler of the world, it was not so ! as is manifested in the unspeakable gift of Jesus. The death was spiritual, and was executed as the entailment, as soon



as he ate. For he immediately lost his communion with his Maker, being *guilty*, having lost his innocence by the violation of his *Law*—The tree was good—The evil consisted in the abuse of it; which was a *Moral* evil.

Temporal death was pronounced afterwards in mercy, and he was driven from Paradise—‘lest he should partake of the tree of life and live forever’—become an immortal Sinner, eternally chained to this world of woe! St. PAUL in enumerating the blessings in Christ Jesus—includes temporal ‘death’ expressly; and in his conclusion says—‘all are yours:’ which argues that *temporal* death was denounced in consequence of sin, that ‘life and immortality might be brought to light through the Gospel’ in mercy to mankind, and Man again have a chance for *Jerusalem*, a better opportunity than before; because, ‘if a man sin, we have an *Advocate* with the FATHER, even Jesus, who is the propitiation for our sins, and not for ours only, but also for the sins of the whole world—so that by grace we may repent, and find pardon’ for our PERSONAL CRIMES; whereas the Paradisical law knew no forgiveness.

Thus the ‘Prince of this world introduced the WINE’ of *Bacchus* into the Moral World, so far, that even the Natural world is affected with it; and hence the confusion both in the Natural and Moral World, with all the calamities, curses and miseries; from the Elements, from Vegetable and Mineral Agents, and from the malicious designs of men, against each other.---All combining in ten thousand different shapes and forms, to destroy the peace of the world, as *Hieroglyphic Babylon* abundantly exemplifies---And which may be more fully seen in every quarter of the Globe.

‘Natural Evil,’ is the effect of ‘Moral Evil,’ or is consequent upon it, as a curse or penalty en-

tailed by a righteous and just Judge! Hence, Man should learn the lesson---‘ Having no continuing city here, we should seek one to come !’

## OF THE NEW BIRTH.

*Justification* by *Faith* is what God does **FOR** us, through the death of His Son ; but *Regeneration*\* or the New Birth, also called sanctification, is what God does **IN** us by the operation of His *Holy Spirit*. The first work is Pardon, the latter is purity. One is to Forgive, the other is to make Holy.

Man by *Nature*, though free from guilt, is not *Holy*. Holiness is not an *innate* inherent principle of *Parentage* ; but must be *received* by an operation of the *Holy Spirit*—And hence--- ‘ Ye must be Born again. As Happiness is only consequent upon experiencing this *change of Heart*.

A transitory object can only produce a transient pleasure ; for the effect cannot exceed the cause which produced it. Therefore the enjoyment must perish with the using, and both must cease together.

Of course there can be no permanent fruition of the things of Time ; for all of them are very uncertain, and at furthestmost *death* will end the whole ; and how soon that may come who can tell ?

Here then the aspect ends ; and with this reflection peace is marred ; and the mind is overspread with a gloom ! Consequently to enjoy *perfect Happiness* and solid ‘ *Peace*,’ there must be some lasting Fountain which can afford it. And where can such contentment be found but in *Divinity* ? Every other enjoyment must fail ? Many things will satisfy the body, as food, drink, &c.

\* *Regeneration* is the opposite of ‘ *Degeneration*.’

But there remains an aching void *within*, the world can never fill.

The Love of God shed abroad in the *Heart* which is comfort from the *everlasting fountain*, and never will run dry ; is *fitted* to man's necessity ; and is called the ' Kingdom of God within,' which is ' righteousness, and peace, and Joy in the Holy Ghost'---It is the Moral Image of God, which Adam lost, and which we must receive in order to be happy---called Christ within : the *Hope of Glory* ; and is the earnest of the Saints' inheritance. And hence the distinction between the *outward* manifestation of Christ in the days of His Flesh and the *inward* Revelation by His Spirit.\*

\* The *Soul* which constitutes the Man, (the body being the case, or mechanical part for certain purposes and ends, which with the soul, was derived from the Parents, as Levy paid tythes in Abraham) is not a particle of the *Deity* ; but must be considered as spirit in the abstract ; Divinity cannot be ignorant or suffer both in a moral and temporal sense, as do the human race.

*Conscience*, appears to be the result of *judgment*. And judgment is the conclusion of the *understanding*. For according to the *evidence* afforded to the understanding, conclusions are formed and fixed in the mind ; which conclusions universally modify the judgment. Hence, if the understanding be *mis-informed*, the Mind is deceived, and the judgment will be wrong of necessity. Of course, in point of duty, the understanding being dark, the judgment cannot be sound and clear ; and consequently *conscience* may be silent and not speak at all ; being ' seared as with an hot iron ;' or it may be ' defiled' and tell *lies* ; and prove not to be a sure guide !

The *Mahometan's* conscience will not allow him to drink *wine*, from an error of his judgment ; in consequence of a misinformed conscience. while the conscientious christian feels *bound in duty* on some occasions to drink it. And thus conscience guides people directly opposite to each other in point of moral duty ; and two opposites cannot be right ; of course conscience is not a sure guide ; which argues the necessity of a *regulation*.

The conduct of *persecuting Saul*, who lived in all good conscience, obtained *pardon*, because of his ignorance ; and lov-

## OF REPENTANCE.

Repentance implies three things. First, a *conviction* for sin. Secondly, a *forsaking* of sin.—And, Thirdly, a *Confession* of it, as a *Penitent*.

First, a Man cannot repent of a sin which he never committed. Of course, he must be convinced of his CRIME, before he can feel sorrow for it.

Secondly, if a man sees his error, and still persists in it, he of course loves and delights in it; therefore he is not sorry for it, consequently he does not repent of it; for if he did repent of it, he would *forsake* it with abhorrence and detestation.

ing PAUL, afterwards exhibited a very opposite disposition and conduct, towards the same people, from similar conscientious motives.

But the Spirit from above will direct no man wrong; being the 'Spirit of Truth,' will tell no lies; neither can it be defiled, or seared with an hot iron.'—Whereas the conscience of man, without the aid of Divine Influence, is liable to every species of error.

Hence the necessity of attending to the *light* from JERUSALEM, and to WALK by the light which shines from above.

Conscience, like a nose of wax, may be put into any shape, through the influence of example, and the prejudice of education. And this is one reason why there are so many opinions in the world. Conscience having yielded to *inclination*, vain imaginations bear the sway.

Inclination, through temptation, leads one way, while a better informed JUDGMENT dictates another. Here follows a *Dialogue* in the Mind. The EVIL must consist in giving the *consent* of the mind, contrary to the dictates of a better Judgment. And hence, a consciousness of self-condemnation.

One amongst the many reasons wherefore the world is so given to *Idolatry*, is that through the darkness of the human understanding the moral faculty is weakened, and men are prepared to be satisfied with ceremonies modes and Images, as substitutes for purity of heart, and pure spiritual worship. And thus Religion, instead of being considered a *Moral principle* to be cultivated in the Heart; was at length thought to consist in *Name* and *Form* only; until nothing

Thirdly, a *Penitent* would make restitution if he could. And at least there is a hearty confession, and a sincere *desire* for PARDON and restoration; which causes the *Soul* to hunger and thirst after the SALVATION of the Lord, as the chased HART panteth for the cooling water brook!

Such have the promise of SALVATION; for where there is a *Moral conformity* to the WILL of God, they meet His APPROBATION; and of course, adoption. And hence enjoy His favour as one of the Divine Family. 'For there is no condemnation to them who are in Christ Jesus, and walk not after the flesh but after the Spirit.'---

but Images and Ceremonies entirely made up the Gods and the devotions of such idolatrous worshippers.

Even the Jews were so much inclined to be satisfied with things outward; that in the absence of *Moses* they made their *Calf*, in imitation of the *Ox-God* of *Egypt*.

Hence, 'the Ceremonial-Law was added because of transgression.'—Which ceremonies, however, were so modified, as to be directly opposite to those in use among the *Heathens*.

The Heathen kept the first day of the week, the Jews the last. The Heathens seethed the kid in its mother's milk, the Ceremonial Law said, 'thou shalt not seeth a Kid in its mother's milk, &c.

As man cannot have a proper conception of a Being whose very existence is Infinite, eternal and immense; expressions which imply something incomprehensible; as man can only judge by comparison from analogy: there was need for the *Causeless Causator* to manifest Himself in a '*Character*,' suitable to *Man's capacity*: that Man as a rational being, might worship Him in *Spirit* with the *understanding*, agreeable to the principles of *Truth*.

Hence the necessity of a JESUS CHRIST!! both his *outward* Manifestation, and the inward Revelation to the heart, by *inspiration*!

The will of God is a secret, known only to Himself; except so much only as He is pleased to *reveal*; reason could not find it out, or fathom it; but by the aid of *inspiration*.

A *Monarch* requires the obedience of his subjects to serve himself—but God requires the submission and obedience of His Creatures, that He may benefit *them* that they may be wise and happy. And this is the proper intention of all *Divine Worship*.

Because *Spiritual* things take the lead ; the flesh, the contrast is given up : as much as a man turns his back to the north, when he travels with his face to the south.

Here then is Repentance which needeth not to be repented of. For it is the work of the Lord, begun by the operation of His Holy Spirit. From light cometh sight ; from sight cometh sense, and from sense cometh sorrow, which causes *resignation* and dependence upon the arm of the Lord for Salvation.

But the sorrow of the world, which needeth to be repented of, worketh death, i. e. *misery*. Because it causes a fretting against the dispensation of the Lord---and procures no relief, but makes bad worse ; and brings the soul under condemnation, and finally into *despair* and endless woe !

### OF FAITH.

There is a *distinction* between '*Knowledge* and *Faith*,' which ought to be observed. Knowledge is the *evidence of sense* ; and always refers to things *present*, i. e. within the present grasp and possession of the senses. But *Faith* always refers to things which are absent ; and not within the sphere of the senses. And hence, '*Faith cometh by hearing*.'

Faith and knowledge, are both derived from *evidence*. But the evidences are different. One is '*self-evidence*:' being an object of '*sense*,' the other is '*circumstantial evidence*,'---being *inferred* from circumstantial things.

'Self-evidence is sensible knowledge,' which can admit of no *doubt* ; but '*circumstantial evidence*' is always *uncertain*, and consequently is only a subject of Faith.

Evidence must always be agreeable to the nature of the subject. In Arithmetic, it must be numerical ; in courts of Law, it must be Human testimony under certain regulations, and modifi-

cations. And in Divine things we need Divine evidence, in order to obtain a moral certainty.

The subject of *Creation* is a doctrine of **MIRACLES** and **FAITH**; and so is Christianity; which many condemn as an unreasonable thing. But the reverse is *Atheism*. For whatsoever is produced out of the common course of Nature, by the immediate power of God, must be considered a *Miracle*. And such is the doctrine of *Creation*. And yet it is a subject of *Faith* only, not of knowledge. We did not *see* it, of course we do *not* know it; and yet we *believe* it. We have not *human* evidence of it. For who saw when the work was performed?

But to deny the doctrine of *miracles*, is to deny the work of *Creation*; and of course the *Creator* also; because it was the *Act* which gives the *Character*. Hence we must say with Paul, ‘By, (or through) *Faith* we understand that the Worlds were framed by the **WORD** of **GOD**!’

The difference between ‘sense and reason’ may be discovered by considering, first, the nature of a *spirit* having the power and use of ‘*Reason*,’ without a fleshy body; then secondly that of an *Idiot*, who has the ‘*five senses*,’ without the power of reasoning. And then, thirdly, that which would be the probable result of the two properties, concentrated in one complex *object*: and of course possessing the united-powers of *Sense* and *Reason*;’ or the ‘*seven senses*,’ if you will.

Some deny any sense but the *Botily* *Senses*, and plead for the perfection of these. But the question may be retorted; whether either of the five bodily senses are so keen as either to *hear*, *see*, *taste*, *feel* or *smell* the Deity? If not, how can HE be known, unless by the *inward* feeling of the Mind? The *body* cannot feel grief nor joy, nor anger, &c. Those emotions are peculiar to the *mind*. Hence there must be an *inward feeling* of

the mind, which may be considered as the sixth sense; and *common sense* may be considered as the SEVENTH.

Common sense is that principle and power, by which man can discern, understand, and judge of matters, agreeable to the truth and propriety of things; which requires the *art of reason*; and is common to mankind.

That which is obvious to sense, we *know*.... Hence, we do not say that we *believe snow is white*, but we know it.

Whatsoever the senses grasp is '*self-evidence*' to us; which *knowledge is positive*; and cannot admit of doubt. '*Self-evidence*,' when derived through the *avenues* of bodily sense, is called '*sensible*;' but when it exists in the mind without the Body, being particularly considered, it is called '*Moral Evidence*.'

But *Faith* is derived from circumstantial evidence; and refers to absent objects and things future; but never to things present; except where a degree of KNOWLEDGE from *self-evidence* gives the assurance to FAITH, so that '*we see and know in part*,'---but what remains is embraced by *Faith* in things future. And hence, '*we stand, and walk, and live, by FAITH*?'

There are degrees of faith, according to the degree of EVIDENCE, which are distinguished by different names, according to the things to which they relate; as '*HISTORICAL Faith, Faith of Heathens, Faith of Devils, &c. &c.*'

The lowest degree of Faith is *conjecture*; the second is *opinion*; the third is a firm *belief*.

*Conjecture* is an inclination to assent to the thing proposed, but is slight or weak, by reason of the weighty objections that lie against.

*Opinion* is a more steady and fixed assent, when a man is almost certain; but he still has some fear of the contrary, remaining with him.



*Belief* is a more full, and assured **ASSENT** to the truth.

**BELIEF**, is the *assent* of the mind, to any truth or proposition. No matter what the arguments or propositions may be. If we admit the evidence; we give our *assent* and receive it as a truth. And hence we *Believe* it.

But if we *reject* the evidence, which is only circumstantial, we do not assent to it, nor believe, of course, we are *unbelievers* in the thing.

'Self-evidence,' which is knowledge, is '**IRRESISTABLE**. But, 'circumstantial evidence is not. A man may continue in unbelief two ways: first, through a careless indifference; and, secondly, he may wilfully *Reject* proper evidence.

Hence, *unbelief* is **AVOIDABLE**; otherwise, how or why should he be commanded to believe; or be *condemned* for unbelief, or not believing?

Here then is the proof or trial of **Man**, on which depends his eternity!

He is not adequate by his *natural* ability to keep the **Adamic** or **Paradisical Law** of works; which requires a perfect obedience. Through the frailty of fallen nature, **Man** cannot do it.---- 'Therefore, 'by the deeds of the Law, shall no **Flesh** be **Justified**'---that it may be by **GRACE**, through **FAITH** in the Gospel.

**Man** can **BELIEVE**, if he cannot work. He can admit the **TRUTH**, by an *assent* unto it, and receive it, when the Spirit of Truth reveals it unto him. And by giving *assent* heartily, he admits it, and thereby receives it; and this is an **ACT** of *faith*. This act is right. And it is the lowest, and only act that man could do that is right. And hence this act of Faith is accounted or *imputed* unto him for *righteousness*. Of course, the Penitent soul who feels condemned by the *Moral Law*, which he has broke, and thereby forfeited his *infantile* Justification, feels the need of a **REDEEMER**

or a SAVIOUR. And hence the *Saviour*, as offered in the Gospel by the *Spirit*, is gladly embraced; where, the soul finds a resting place; even the virtue of that *Name*, inspires the soul with the evidence of pardon and *peace*, whereby he can rejoice with joy unspeakable and full of Comfort; which is the earnest of the saint's inheritance. A degree of '*faith* and *hope* attends Repentance.---- The Ninevites had a degree of Faith and Hope, which, by Repentance, brought *Salvation*.

The judgment of God hung over the City for '*Moral Evil*,' which they were ignorant of. *Faith* coming by hearing; and hearing by the Word of God.

The word of God was preached unto them; and 'they Believed God,' and said, 'Who can tell but the Lord will be gracious?' They fasted, and humbled themselves; which shews that they were saved, first, from their carelessness; secondly from their practices; and thirdly, from the destruction denounced.

A soul Believes there is a God, and that *salvation* is necessary; or it would never seek for it. Also, there must be a degree of '*hope*,' or else the soul would feel no heart to seek, but must sink into despair.

'Without Faith it is impossible to please God,'—Faith is the way to come—(P) 'For he that cometh to God, must believe that He is, and that He is a rewarder of them that diligently seek Him.'

All the Blessings of God are attained only by Faith in Christ.

First, to apprehend there is such a Blessing attainable; and then *seek* in fervent expectation; Believing, first, that God is ABLE to give the Blessing, secondly, that He is willing to bestow it; thirdly, that He WILL give it—because He hath promised it, saying—'Whatsoever ye ASK,

Believing that ye receive, ye shall have.' Here claiming the blessing by Faith. Fourthly, claiming it 'NOW,' as now is declared to be the acceptable TIME, and day of Salvation: '*to-day* if you will hear His voice,'—'Come, for all things are NOW ready,'—God is in Christ reconciling the world unto himself—therefore be ye *reconciled* to God.—We love God because He *first* loved us.—He FIRST loved us, before we loved Him. We need not do something to pacify God, to make Him willing to receive us. He is willing already; the *hindering* cause is on the side of the Creature—his *will* being *opposed* to the Will of God—as Christ saith,—'O Jerusalem, Jerusalem; how often *would* I have gathered thy children together as a hen doth gather her chickens under her wings; *but ye WOULD* not!'

Knowledge, as before explained, being the effect of 'self-evidence,' is therefore a *sensible* or *moral* CERTAINTY; which of course cannot admit of doubt: a man can TESTIFY no further than he *knows*.

A Man who hath FELT *conviction*, can testify, as a witness of it, and give evidence to that truth. So one who hath experienced *pardon*—i. e. Witness of justification by Faith; can justify, saying, '*we KNOW* in whom we have *believed*—because to him *faith* has been brought to sight—he has the inward divine Witness to the '*sixth sense*' of the Soul; and the testimony corresponds with the demands of his '*seventh* or *common sense*,' whereby he is able to give a rational account of it to others.

The Man who has experienced the *blessing of sanctification*, can testify what he knows, and no further; so the *glorified* Enoch and Elijah can testify what glorification is, for they *know* it; but we do not; and yet we firmly *believe* it and *hope* for it—yet when we obtain the same state of ex-

joyment, then *faith* brought to *sight*, and hope to the Fruition, and *these* two will then cease, being swallowed up in the knowledge and enjoyment for ever!

Then let every Inquirer, who wishes to escape to *Jerusalem*, from the overthrow of *Babylon*, strive in earnest for Salvation, in fervent expectation of the blessings of pardon and purity. And if you cannot believe as you would, believe as you can—‘Lord, I believe, help thou mine unbelief.’ And if you cannot pray and seek as you would, pray and seek as you can—resigning, submitting, and depending upon His bounty for deliverance; and never rest, until you find the Lord precious to thy soul. Christ was in earnest for thee: O be in good earnest for thyself;—and may God for Christ’s sake speed you on the way.

### OF HOPE.

An ‘*Hope*’ of Future glory, is composed of *Desire* and *Expectation*, predicated upon *Faith* and *Repentance*; which were produced by a *Divine Conviction* in the MIND, of the reality of the invisible World, through the operation of the Holy Spirit of God.

*Conviction* being thus wrought in the *Heart*, the consequence to such as persevere, is a *reformation*; a forsaking of sin, and a conformity to the will of God—who is ever ready to receive and forgive returning *penitents*, for Jesus’s sake;—when the Mind finds a resting place, and the Inquirer finds a *Home*.

A Man may desire a thing which he never expects to enjoy; of course he has *no hope* of it, but is in *DESPAIR*. Again, a man may expect a thing which is not desirable; and hence he does not hope for it, but is under a *dread* on that account.

Hence neither a desire nor an expectation, considered abstractedly, can constitute a ‘*Hope*’;—

they must be taken in conjunction; in order to remove the dread, avoid despair, and afford a consolation in the Mind.

The Christian hopes for Heaven and Glory.--- His hope is composed of desires and expectation. Heaven he desires, being convinced it is a desirable place. He *expects* to get there, because there is a prospect before him. He has *repented*, and is forgiven. He enjoys a sense of the Divine Favour: and feeling the evidence of pardon by the Witness of the Spirit of God in his soul; which witness is Righteousness, and Peace, and Joy in the Holy Ghost; which is styled the '*assurance*' of '*Faith and Hope.*' For the *aspect* is animating, and the prospect is cheering, whilst looking through Hope, the perspective, by which we look into another and a better world.

Hence, said one '*Mark the perfect man, and behold the upright; for the end of that Man is Peace!*' Another, '*Let me die the death of the Righteous, and let my last end be like His.*' '*For the Righteous have hope in their death.*'

### OF CHARITY.

Charity consists in something more than giving away a few old worn out clothes to a beggar. For thus saith Paul; '*Though I give ALL my goods to feed the poor, and have NOT CHARITY, it profiteth me nothing.*'

And though a man had all Knowledge and all Faith; so as to remove mountains, and talk like an angel; and have not Charity, he would be only as sounding brass, and a tinkling Cymbal.'

Charity does not consist in NAME, nor in outward form; but is a suitable disposition of heart, which is begotten by the Spirit of God. And hence those who are endowed with this precious grace are said to be '*born of God,*' and are called '*New Creatures.*' They are new in many res-

pects ; first, they have new views and discoveries of things : their judgments are new, and so are their motives and desires, as also their objects and ends.

The term *Charity* is frequently misapplied, and thereby abused. Hence, says one, I have no charity for such and such persons---but such and such are *very charitable*.' In the first case, **FAITH** or belief is intended, and in the latter, kindness.

For a bountiful act is an act of kindness ; but every act of kindness is not an act of Charity ; because it does not always flow from a charitable motive ; but often from pride, ostention, and vain glory.

As the religion of Christ is summed up in one word, ' Love ;' to say, ' I have no charity :' is to say, I have no religion : for there can be no religion without Charity, which is Love : which principle causes its subjects to attend to the '*Moral Law*,' in point of duty : ' Thou shalt love thy neighbour as thyself :' Secondly, the '*Law of Nature*,' which considers the '*Equal* rights, wants, duties, and obligations of Man :' and thirdly, the '*Rule of Practice*,' which is, ' as ye would that others should do unto you, do ye even so to them ;' for the Law of Moses, the Spirit of the Prophets, and the example of Jesus Christ concur in enjoining them upon all Mankind.

Hence the importance of *Charity*. And the idea of a Christian without Charity, is a complete solecism ; like an honest Thief, a Chaste Harlot, or an Holy Devil.

' Charity never faileth ;' being the Divine Eternal principle---but ' suffereth long and is kind'---suffer wrong rather than do wrong ; and instead of ' being overcome with Evil, overcome with Evil with Good'---by returning good for evil.

' Charity--thinketh no evil,' i. e. is not jealous and evil-eyed, surmising evil ; but '*hopeth* and

*believeth* all things;’ for the best, by making proper allowances, and putting the most favourable construction upon men and things, that the *nature* of the case will *justly* admit of.

But Charity is not a *fool*; she must have legs to stand upon-- knowing that *justice* should be done to every thing; and hence desires that God and man, and all beings should have their *due*--- and feels determined to render the same to every Creature, she is ever ready to act in every case agreeable to the ‘*Moral Law*’---the ‘*Law of Nature*,’ and the ‘*Rule of Practice*.’

And upon this disposition hangs the eternity of Man; seeing he is to be *rewarded* according to the deeds done in the body.

### OF FASTING.

‘Then shall they fast in those days,’ which words of our Lord concerning His apostles and followers, came to pass in the Gospel dispensation, as exemplified in the Acts of the Apostles, and in Paul’s writings.

The practice of fasting, and the benefits derived by it, are exemplified in the cases of the Ninevites; of Queen Esther in the deliverance of the Jews from Haman, who was executed upon his own gallows which he had prepared for Mordecai; and in the case of Daniel.

Our Lord mentioned a kind of Devil which was to be expelled only by fasting and prayer.

God does not require murder for sacrifice. A person instead of fasting may starve, and injure their health; while others do not fast at all, but in attempting to avoid one extreme, run into the other.

Jesus fasted, and afterward hungered :---Daniel fasted three full weeks, says---‘I eat no pleasant bread;’ which implies a degree of abstinence, and bread of a coarser kind.

A person who lives to the full, would find it to the health of his body as well as his soul, at times to use a degree of abstinence, from a principle of duty. And moreover, by being acquainted with a degree of hunger, he would the better sympathize with others, who are objects of charity and in distress.

Fasting is enjoined; but there is no general rule laid down how often, or to what degree it shall be performed; the reason is obvious; because the states and situations of men are so various, that no general rule could be laid down to suit every case. One is confined with sickness, and it is as much as can be done for him to take the necessary food for the support of life, while others are strong and in full health.

Thus as things and circumstances vary so much, no general rule is laid down; only the duty is inspired to fast; but man as a rational being, is required to act according to his judgment, and clear his conscience.

The 'Prince of Darkness' is more busy to buffet and tempt the mind upon our Fast days, than at any other time, to prevent the exercise of Faith. But as 'the Kingdom of Heaven suffers violence, and the violent take it by force,' we should spend, *more* time in private devotion then, than what we commonly do.

### OF PRAYER.

The prayer of the profligate for damnation is an abomination to the Lord; and it is a mercy that he does not take them at their word. The prayer of the Hypocrite is wrong, and his hopes shall perish.

Some are like the Gadarenes, who prayed Christ to depart from their coast. Others only say their prayers, like a parrot says his borrowed song, without as much form as the Ox, which



kneels when he lies down, but like the Hog in the sty, falls down, and before they get half through, the Devil lolls them to sleep!—Thus they satisfy themselves by saying prayers and asking God to save them from their sins; when they do not consent to part with them.

But the commandment is to pray without ceasing, which is called mental prayer; being the language of the Heart, properly disposed towards God, to do His will. And let one lay down with such disposition of the heart and wake up any time and appeal to the inward testimony, he still feels the same disposition to do his Maker's will!

In order to live in this frame of prayer it is proper and necessary to attend to ejaculatory prayer, like Abraham's servant, when he went to seek a bride for his Master's son; as all things are sanctified through faith and prayer. We need God's blessing upon all things we do, and all things should be done to the Glory of God.—Therefore, we should ask his benedictions on all we do: and such things as cannot be done to the glory of God, in the name of Christ Jesus, we have no right to perform; for we are not authorized to take the Devil's tools to do the Lord's work with! of course all engagements upon which we cannot look to God with a degree of expectation for his blessing to attend them, are forbidden fruit, with bitterness at the bottom. We ought not therefore to touch the accursed thing.

Private prayer was the custom of the Patriarchs, Prophets, Christ, and the Apostles.

Jesus said 'enter into thy closet, and shut to thy door, and pray to thy Father who is in secret, and thy Father who seeth in secret shall reward thee openly,' &c.

When you retire, don't hurry it over as a burthen and feel satisfied with the mere performance,

like the school-boy who repeats his lesson as a task ! But look in expectation, believing : first, that God is able to bless me now—secondly, that being unchangeable, He declares His willingness, and now is the accepted time ; thirdly, if you are ready, close in now and take the promise, and prove the veracity of God. ‘ Whatever ye ask believing, that ye receive, &c. ye shall have. For God cannot deny himself, neither can nor will he deny our Faith !

Also there is public prayer—even if but two or three meet in His name, He is with them !

### OF WATCHING.

‘ What I say unto you, I say unto, all, *Watch.*’ Was the injunction of the Saviour of men, to His followers ! And hence the duty of watching is obligatory upon all mankind ; and there is a positive necessity, as every christian feels and knows from experience, to attend to this important duty of watching by reducing it to practice, considering the dangers and difficulties of this transitory and unfriendly world, which is so full of flattery and deceit that nothing can be depended upon as permanent here below ; but snares and temptations accompany every lane of life !

As temptations generally come in through the medium of thought, there is need to watch over our thoughts ; and keep our minds composed and solemnly stayed upon God, otherwise, the soul will be as a ship, which having slipped her cables, is liable to be carried away by the tide, and stove against the rocks. Examples also should be watched over, lest we corrupt society by our misconduct.

Children should be watched over, from an early period in a tender manner, and diligently restrained from apparent evil.

Our weaknesses demand that a double guard be placed at every weak place, that we be not overtaken unawares, by any sudden or unforeseen event.

The World, the Flesh and Satan, should be watched against with unwearied diligence.

First, the World. The riches and cares of this life are both captivating and deceitful; the mind being overcharged, the soul is surfeited; and hence disqualified for devotion. Therefore says one 'save all you can, and get all you can, and give all you can, that the things of this world may prove a blessing and not a curse.'

Watch against the love of the riches of this world; against the spirit of the world; and also the practice and fashions of the world; by not conforming to those which are wrong and improper; but be transformed by the inward renewing of the mind, and so have the adornings of truth and virtue!

The 'Lusts of the Flesh, the Lusts of the Eye, and the Pride of Life,' must be watched against and conquered.

The Devil, called the 'Prince of this world,' will flatter the imagination, with promises which he never can perform, endeavouring by vain allurements to attract from the path of holiness. And moreover he will exhibit all the difficulties and trials of the cross of Christ, to deter the traveller from the happy road to Zion; saying, 'Mercy is clean gone, the day of grace is passed, of course there is no hope.' And thus strive to drive the soul to despair, and if possible to suicide. But those thoughts should be resisted, with a hope in the merits of a Redeemer for acceptance with God. For while the desires remain, the Spirit strives, and of course mercy may be sought and found by conformity to the will of God, depending upon *His Son* for salvation.

The *Tempter* also, after pardon is received, strives to destroy all our confidence in God, by reasoning in the mind, so as to give way to doubts and be filled with unbelief. For this abiding Witness in the soul, is to be kept by a constant exercise of Faith in God, under the operation of *His Spirit*; and hence it is obvious that this mental exercise is the reaction of the *Soul* upon God. Therefore, a person heaven-ward bound, is as one rowing up against the stream; by diligence there is progression; but if the exertion stops, the boat will float with the tide. So we must diligently keep our minds as we ought, continually looking to God and depending our all upon him. When people backslide from God, it is not by giving away to great sins at first, but gradually little by little; from an omission of a thing of small beginning, until conscience is lulled to sleep, and enormities can be committed without remorse. And hence their fall from their steadfastness is so gradual, as to be almost imperceptible; and when they are become poor, and blind, and naked, they still are ready to conclude, that they are rich and increased in goods and have need of nothing, and like Samson, though shorn of his strength, and wist it not, they go out as at other times; but fall an easy prey to his conquerors.


*And thus many strong men have fallen !!!*

And therefore we should remember the caution to 'shun all appearance of evil.' For it is easier to keep out of a snare, while one is out, than to get out after we once get in.

Instead of reasoning with the tempter, we should betake to the strong hold in prayer, knowing that the Devil cannot counterfeit the Love of God, and a delight to do his will. For those sensations come from God alone.

Watch for opportunities for meetings, private

devotion, family instruction, reading the Scriptures, and strive to get all the good you can, and extend all the good within your power to others, which Christ will consider as done to himself, and will so acknowledge it in the day of Judgment, if they flow from a spirit of obedience and love to him.

 Watch for the hour of Death!! People are taken by him suddenly and unawares.

In such an hour as ye think not the Son of Man cometh! Blessed are those that are found Watching. But those who say in their heart 'My Lord delayeth his coming;' and are eating, drinking, quarrelling, and sleeping, &c. such will be taken by surprise and appointed to their portion with hypocrites and unbelievers, where will be weeping and gnashing of teeth.

Watching without prayer, or prayer without watching is of no account. For they are mutually connected and dependent upon each other.—Hence being joined by the God of grace—that which God hath joined together, let not man put assunder. For if one is a drunkard habitually, and prays to be kept from it, and yet will not be guarded nor watch against it, what can his prayer avail? And on the other hand, if one will watch but not pray, the resolution is soon broken, in consequence of the want of power to cope with the temptation and evil habit. Then we must 'Watch and pray, that we enter not into temptation.'

Sometimes watching and praying will not avail and make headway against the foe; then Fasting or a degree of abstinence must be used—as our Lord said, 'This kind goeth out but by fasting and prayer.'

And the spirit of prayer, which is the spirit of devotion, is the spirit of Christ, the enjoyment

of which is a blessing. And those people, even if it be but the Husband and Wife who meet together thus, have the Lord Jesus with them!

### OF THE NIGHT OF DEATH.

Death! What is it? Dying, simply considered, is but the changing of states! To leave the Prison and prison yard; the body, the house of clay, which confines man to the Terraqueous ball through the power of gravitation. The Laws of Nature being reversed, what scenes present to view! Man, who was an inhabitant of time, is now disembodied and become an inhabitant of eternity! How great those realities now, which once was viewed but darkly through the glass of Faith!

How dreadful and terrific to a guilty mind!—What awful horrors must seize the condemned soul, who hath sinned against a righteous God!

Those who 'Love the Lord,' and feel the powers of the world to come, whilst inhabiting the house of clay, and live for eternity, by denying themselves and taking up their daily Cross, and so follow after him in order to be his disciples.—How soon will all the scenes of life be over, and their eternity commence!—Then those important realities will be more fully understood which now at best are faintly known! But soon we shall be unveiled to see as we are seen, and know as we are known.

As it relates to the agonies of death at the time of our departure—pain of body is generally gone, at or near the last moments. The greatest pain most universally subsides, some few hours if not some days before the dissolution. In scripture the DEATH of the *righteous* is called SLEEP.—Hence '*Stephen fell asleep,*' &c. &c. Now the last sensation in slumber, before the senses are locked up in sleep are very sweet and agreeable;

and by the same parity of reason, if we have the due *preparation* in the MIND, why not possess an agreeable exit at the hour of death ?

Death is called the king of *terrors*, and is justly said to be a terror to Kings ; But why ? The *sting* of death is personal *SIN* ! And the strength of sin is the Law. For sin is the *Transgression* of the Law, which is the revealed will of God ; and hence the soul comes under the divine displeasure ; and the person is afraid to appear before a Righteous Judge ; being conscious of self-condemnation !

A person with a *Bee* in his hand might be afraid of it ; but if the *sting* be pulled out and is gone ; why should the man fear ? So if the sting of death be removed by the *Pardon* of all Personal *sin* ; then being restored to the favour of God, as one of his Family ; dread must be removed and terror be gone ; what then should one have to fear ? There must be a *joy* in God, and a rejoicing in the prospective hope of Eternity, from possessing an *earnest* of their inheritance in the kingdom of God.

Thus the Lord gives suffering grace in a suffering day ; and dying, or supporting grace in a dying day !

## OF HELL AND PARADISE.

Neither *Hell* nor *Paradise* are the eternal home of any Beings ; or their places of final destination at the consummation of all things.

But rather they are the intermediate states and periods of *time*, which departed souls inhabit between the dissolution and the resurrection of the Body, before the general Judgment.

The souls of Mankind do not sleep in the graves with their bodies, until the resurrection ; but exist in a *separate* state, in a *sensible* manner.

St. John saw the *souls* of those who were be-headed for the testimony of Jesus, under the *Altar* ; and the *Rich Man's* body was entombed in grandeur, yet we read of him ! ‘ In Hell he lifted up his eyes,’ &c. ‘ saw Abraham—and cried, and—said unto him—I am *tormented*.’—‘ *Lazarus* is COMFORTED ;’ which cases evince the realities of future sensation.

The term ‘ *Hell*,’ or *Hades* is to cease at the consummation of all things ; when all the dead must be given up, and the ‘ *Lake of Fire*,’ receive those who are doomed to it ; and *Hell* and *Death* be cast into the *Lake* ; which shows that *Hell* is something distinct from the *Lake*. And hence the former will be swallowed up of the latter ; like yesterday in the following time, when this day commenced.

The idea of a *purgatory* or restoration from Hell to Heaven is a delusion. For that Christ did not go to the *lower inhabitants* to preach repentance to the damned, is evident from what he said to the thief on the cross—‘ To-day, shalt thou be with me in *Paradise*.’

And the prediction, ‘ thou wilt not leave my soul in Hell, nor suffer thine *Holy One* to see corruption,’ was a prophecy of David, concerning the resurrection of Christ ; so that he should not corrupt, according to the common cause of human nature before the re-union of the soul and Body !

## OF THE DAY OF JUDGMENT.

At the Consummation of all things, the *states* of all mankind will be made perfect ; and become complete, and not before.

The ideas of *right* and *wrong* supposes two sides to a question ; with certain consequences entailed on the principles of Moral Equity.—Hence the subject must pre-suppose ; a governor



and the governed with laws from the former, as governor, to regulate the latter who are the governed, and laws imply penalties annexed; and of course a JUDGMENT, that *justice* may reward or punish; as the case may require.

Consequently upon those *premises* the conclusion must follow, seeing mankind are conscious of a right and wrong, that a Day of Judgment must take place, in which the world shall be judged in Righteousness. And hence the beauty of the expression—‘God hath appointed a day to judge the world in Righteousness by *Christ Jesus*;’ who as man knows what allowance to make for human infirmities; but as God he cannot *err*, as some of our finite Judges do.

Christ, the Judge upon His throne! The mediatorial office being then given up.

The Angels—called the clouds of Heaven, of which two hundred and two millions are but a part. And all the dead from the days of Adam to that time; from the King upon the throne to the *Beggar* upon the dung-hill, both great and small, with those who will then be alive, must appear in the grand assembly, not as curious and idle spectators, but as responsible creatures, who must be judged and rewarded according to the deeds done in the body, and to receive their sentence accordingly, whether it be good or evil, it will be done according to sound justice. The Devils also who are reserved under chains of darkness unto that day to be punished, and will appear to receive their doom.

And such will be the Majesty of the Judge upon the throne, that the terrestrial Heaven and the Earth will flee away; and the Books will be opened and the witnesses will appear.

First. The Book of Nature, in which the wisdom, goodness and power of the Supreme Governor of the world, may be read.

Secondly. The Book of God's remembrance will be opened.—Mala. iii. Rev. xx.

Thirdly. The Book of Conscience; and these two will exactly tally.

Fourthly. The Book of Truth; and those who have the written word will be judged according to it—And fifthly, the 'Book of Life' will be opened, and happy are they, whose names are written in that book?

The witnesses—'Thus saith the Lord, I will be a swift witness against the Adulterer, and False-swearer, and such as oppress the hireling in his wages, and turn away the stranger from his right, and fear not the Lord of Hosts.'

Angels who were our guardians, will be witnesses and so will the Saints of God and particularly His Ministers. The Devils also will be witnesses, and so will companions in sin and wickedness, witness against each other. Yea, so plain will naked truth appear, that none will deny the facts, but must acknowledge their sentence to be just.

Jesus Christ being appointed heir of all things shall judge in righteousness. The kingdom of Heaven being prepared for men from the foundation of the world, which first was attainable by obeying the Paradisical Law; and after the fall, the 'Law of Faith' was substituted through a Redeemer. But the 'Lake of Fire and brimstone' was prepared for the Devil and his Angels primarily; but not for man, who is an intruder there—and hence the danger of eternal damnation! Mark iii. 29.

The Righteous, who are justified by Faith in this world—i. e. have received the pardon of personal sins by conformity to the will of God, and then have proven their obedience and love to Christ, by keeping His commandments, and walking in the light; these, in that day of final retri-

bution, will not only stand acquitted, but will receive a reward, not of debt but of grace, called a 'crown of glory which fadeth not away.'

Thus *Faith* is brought to sight: what was a subject of faith once, has now become a subject of knowledge.

The righteous are Heirs of God, and '*joint heirs*' with the Lord Jesus Christ, who said—'To him that overcometh, will I give to sit with me in my throne. Hence the sentence 'Come ye blessed of my Father, inherit the Kingdom prepared for you, from the foundation of the world; for I was an hungered and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; sick and in prison, and ye came unto me, and visited me: inasmuch as ye did it unto one of the least of these, ye did it unto me,'—'well done, good and faithful servant, enter thou into the joys of thy Lord!'

But to the opposite characters, who had the power, means, and opportunities of improving, but did it not, being opposed to the Moral government of the Supreme Governor of the world; those rebels must receive their desert on equitable principles, which sentence will be to depart into the Lake of Fire, prepared for the Devil and his Angels.

The righteous, the joint heirs with Christ in his throne, will judge Angels, by acquiescing in the will of God, and say Amen to his justice, when he pronounces upon the Devils their final doom.

Three ministers appear—the first preached for money and popularity. The second preached from contention, or backslid after his labours were attended with a blessing. The third preached from conviction of duty, in the Spirit of Love to

**Christ.** What will be the difference of their reward at the Day of retribution ?

The first delivers his Lord like Judas, and must go with him to his place, which is purchased with the reward of iniquity. The second comes forth, saying, 'Lord! Lord! I taught thus and so, and cast out Devils in thy name!' But hark! 'Depart from me, ye workers of iniquity.'

The third, whose principle was love and duty to Christ, will shine forth as the Sun in the firmament for ever.

### OF PROVIDENCE IN NATURE.

There is no such thing as accident in nature; as 'accident or chance,' or chance, commonly so called; in which neither the hand of God directs or superintends, any more than there can be effects without causes, or nothing can produce something.

Nature hath received her laws from God, on the principles of mechanical necessity, still subordinate to, and dependent on himself; who is the centration of Universal Nature; and can alter or suspend those laws at pleasure. And hence the Doctrine of Miracles and Providence.

There is such a thing as 'a primary law of nature,' and also a law of a secondary result of the first. The first, as primarily established by the Creator in His works; the latter as the necessary consequence of art or habit, by the power and agency of man.

When Hezekiah had departed from God, sickness overtook him, with the message, 'Set thine house in order, for thou shalt die,' &c. The King's tears and prayers denote his repentance.—Then God, who knoweth how to resist the proud, and to give grace to the humble, sent the message, 'I will add unto thy days fifteen years.' The sentence was reversed, and as a token the Sun went

back ten degrees in the dial of Ahaz. Yet means were used for his recovery.

St. PAUL, after it was revealed to him that there should not be the loss of any life, only the ship, said to the soldiers, as the sailors were about to flee away in the boat, 'except these abide in the ship, ye cannot be saved!'

Hazael inquired if his Master would recover, received for answer, 'he may recover, but God hath shewed me that he will surely die,' i. e. according to the common course of things in the order of nature, he might recover; but God saw the intention of Hazael to reverse the order of nature by art, and thus he died an unnatural death.

Man sins without permission, by stealing the time, and assuming the liberty and authority to do it, which is not prevented. For should man be prevented irresistably from sinning, he would cease to be that creature of a noble mind, for which he was designed by his Maker, as a responsible agent, who might be capable of a reward.

God permits some of the effects of man's designs to take place, by withdrawing his restraining hand; as exemplified in the instance of Job, when the hedge round about him was removed.

Man can appoint, but God, in Wisdom, and Mercy, and Justice can disappoint, having ways and means and ends worthy of himself, both in the furtherance, and accomplishment, and reward of Virtue, and the correction or chastisement and punishment of vice!

Afflictions to the righteous are from the grace of God, in mercy to wean their affections from the love of the creature, to feel dependent upon the Creator. For some people cannot bear prosperity; they would be as ships with great sails, having no ballast. Sometimes God designs to glorify himself in us, by our sufferings, to prove our

graces, for the conviction of others—and again to prove us, and thereby qualify us to be as instruments of usefulness to others, in some particular sphere of action in his Church—to labour from experience, as well as theory. But above all, the saints are tried, that they may become meet subjects for Jerusalem, the City of the Great King.

### OF SPIRITS GOOD AND EVIL.

It is obvious that not only the Angel of the covenant, Jehovah, the Lord Jesus Christ, who being appointed heir of all things, attends and superintends the affairs of nations and individuals, but created Angels, who also are employed in the important affairs of Man; as the general tenor of scripture will authorise us to believe, both in the Old and New Testaments.

EVIL Angels appear to have a monarchy among themselves; ‘Beelzebub the Prince of the Devils,’—‘The Devil and his Angels,’—‘My name is Legion, for we are many,’—‘Then goeth he, and taketh seven other spirits more wicked than himself,’ which argues degrees of wickedness, even among the Devils. From the principles of ‘Moral Evil,’ Evil spirits are always ready to go upon evil errands, like a dog when his master unchains him. This is exemplified in the case of Job—before the hedge was removed, Satan had no power to touch Job; but when God removed the hedge Satan went to work, and yet he had his boundaries even then.

Satan is said to be the messenger of, and to have the power of death! God is said to have slain the first-born of Egypt by sending ‘evil Angels’ among them. When the Spirit of God had departed from Saul, an ‘Evil Spirit’ from the Lord came upon him. Paul was ‘buffeted by the messenger of Satan.’

For Moral Evil, ‘God shall send them strong

delusions, to believe a lie, that they may be damned, because———.' This is exemplified in the case of Ahab, king of Israel. God sitting upon His throne, (and all the host around said,) 'Who will persuade Ahab to go up to Ramoth Gilead, that he may fall there?' None was found to go, it being contrary to the nature of a good angel to go upon a bad errand; at length one appears, saying, 'I will go and be a lying spirit in the mouth of all Ahab's prophets.' The Lord replied,— 'Thou shalt prosper and prevail—go and do it!' Thus Ahab was deluded and fell in battle, because he let Benhadad go, whom he should have slain, and the Lord said, 'Because thou hast let go out of thine hand a man whom I appointed for utter destruction, therefore thy life shall go for his life, and thy people for his people,' as the sequel proved.

Thus Benhadad, Agag, and the Canaanites lived longer than was the will of God they should—while others do not 'live half their days,' but die sooner than is the revealed will of God they should; for some take their own lives and the lives of others, when it is the revealed will of God, 'Thou shalt not kill.'

Then that we may have angels to guide or bear us away as Lazarus did; and as the Patriarchs, be gathered to our people above; let us lead the life of the Righteous, that we may die their death, and our last end be like theirs.—Mark the perfect man, and behold the upright—for the end of that man is peace!\*

\* Grace is a gift or favor, conferred upon an unworthy object. Debt implies an *obligation*; but God is under no obligation to His creatures. Of course, whatsoever he bestows must be free, unmerited Grace.

'The Kingdom of Heaven prepared for Man, from the Foundation of the world'—was Grace. Man, by grace, was at the first placed in a state of Trial in Paradise, under a *Law of works*, which Law saith, Do, and live—or as Paul saith, If

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## OF THE RESURRECTION.

**The identity of matter cannot be annihilated, but it possesses the innate principle of immortality.**

a Man 'keep the Law, he shall LIVE BY THE LAW.' But the Moral Faculty is so impaired and dark since the FALL, that Man is not adequate to keep the Paradisical Law. And therefore, as says the Apostle Paul, by the deeds of the Law shall no flesh be justified in the sight of God; that it may be by GRACE through FAITH in *Christ Jesus*.

Hence the Law of Faith, requiring righteousness, by grace through faith is fitted to the capacity and situation of fallen Man. Man being capable of *believing*, his FAITH instead of Works, may be *imputed* to him for righteousness; and thus he may be *justified* through FAITH in CHRIST. And so the 'Law of Faith' is brought in as the *condition* of his salvation. And thus he may arrive at last at *Jerusalem*, which 'Kingdom was prepared for Man from the foundation of the World.'—And be admitted according to the original order of things; by Man's free will concurring with the commandments, in the established order of God.

The 'Lake of Fire,' which originally was 'prepared for the devil and his angels,' was never designed for Man. Consequently if man goes there, it is by *stealing* the time, and *circumventing* the liberty to sin; and thereby *inverting* the established order of things, contrary to God's appointment—for God appointed His creatures to serve Him, but never gave them His permission to sin; on the contrary, He positively forbids it. Therefore, by violating the moral order of God, those *Rebels* disqualify themselves for the Kingdom of God, and are thereby *fitted* for the lake of fire. And moral justice demands the execution.

All the Favours of God are *Grace*—but more particularly those in Christ Jesus as a 'Redeemer' and 'Saviour.'

As all titles to every favour was forfeited by sin, Man could not make *atonement* for his crime, but must remain condemned by the Law which he has violated, and stand exposed to all the dire consequences, which at the least must be *privation*; unless there be a RANSOM! Hence, Christ was DELIVERED for our offences, and rose again for our Justification. He suffered, the Just for the unjust—that he might bring us to God. God so loved the world, He sent His son, that the world thro' Him might be SAVED. No man TAKETH my life from me;—I have power to lay it down, and to take it again—Greater love than this hath no man, than that he lay down his life for his friend—and I lay down my life for the sheep. He was WOUNDED for our transgressions—and, the Lord hath laid upon Him the iniquity of us ALL.'



ty. For if one particle of water could be annihilated, the whole fabric of nature might on the same principles sink into a state of non-entity.—Matter may be changed, as it relates to time, place, and quality, yet there may be certain innate principles of matter, the identity of which

We read of the 'Seven Spirits of God;' referring to the different OPERATIONS.

First, the enlightening Grace of God, which is saving in its NATURE: saving mankind from their natural darkness, by 'enlightening every man who cometh into the world.'

Secondly, *Restraining Grace*—by which man is distinguished and prevented from becoming mere Devils incarnate, thro' the principle of 'Moral Evil,' which principle is *restrained* by the Grace of God, and saves man from those consequences which otherwise would follow.

Thirdly, *Justifying Grace*, i. e. 'an act whereby God, for Christ's sake, pardoneth all our sins!' which is *Salvation* from the condemnation of SIN, as well as from the *Love* and reigning power, and *dominion* of Sin!

Fourthly, the infusion of the Spirit, or sanctifying Grace of God, by which Man is *saved* from his privation, and from the *nature* of Sin.

Fifthly, comforting, supporting, and heart cheering Grace: which *saves* from the *gloom* that otherwise would surround the *Mind*.

Sixthly, the Grace which leads, guides and instructs into necessary Truth, and into *Practical Duty*. And,

Seventhly, the *peace* and *joy* of the Kingdom, which brightens up the prospect of eternity; and inspires the Mind with '*Hope*' beyond this life; which foretaste is the '*earnest*' of the Saint's Inheritance of another world; and is called '*Righteousness* and *Peace*, and *Joy* in the *Holy Ghost*.'

As it takes two to make a bargain, so *Grace*, or the operation of the Holy Spirit, requires the *concurrence* of Man's *free will*, in order for him to experience *Salvation* from his sins.—For man is not to be saved in his sins, but must be *saved* from his sins. Hence the propriety of the caution: 'Quench not the Spirit.' Lest it be said in the language of *Stephen*,—'*As your fathers did, so do ye* always resist the Holy Ghost,' and so destruction come upon you to the uttermost. And God says; 'Because I have called and ye have refused, and set at nought my counsel—I therefore will laugh at your calamities, and mock when your fear cometh—Ephraim is joined to his idols, let him alone:—and then the heart reply: '*The Harvest* is passed and the summer is ended, and I am not *saved*.' and the consequence is, to receive the sentence, 'Depart into the Lake of Fire, prepared for the Devil and his Angels.'

can never become a part, or the properties of any other body.

Supposing a person to be dead, and eaten by a fish, which fish is eaten by a man. *Quere.* Could the second person have any of the real particles of the first; and if so, who of the twain will possess them at the resurrection, as both cannot have it?

‘A corn of wheat cast into the ground, remaineth alone, except it die.’ The corn upon the stalk is not the same kernel that was sown, but rather is some of the innate principle of the corn which was sown, and is brought to perfection. It was sown a natural body, it is raised a spiritual body; sown in weakness, raised in power; this mortal shall put on immortality, that mortality may be swallowed up of Life!

Mortality, implies subject to decay. Matter may be changed, as it relates to shape and form, &c. but still it doth exist, though in a different mode and situation. And the innate principle of the identity of man cannot be changed, to become the property of another; then each will retain his own, though the skin and flesh and blood, the coarser matter, which is supposed to change every seven years upon the living, be set aside as acquired, yet the original man remains, the other being the dregs. ‘But it doth not yet appear what we shall be, but this we know, we shall be like Him, for we shall see Him as He is.’ We now see and know but in part, then shall we see as we are seen, and know as we are known!

### OF THE LAKE OF FIRE.

The Lake of fire, originally prepared for the Devil and his angels, into which the wicked will be cast, as their final doom, which is the second death, and burns with fire and brimstone, is dreadful to contemplate.

A bar of iron heated, when touched with brimstone, will run down like melted lead. Supposing a person to be confined, and yet not consumed. How awful is the thought.

In this life, time is divided by days, and months, and years, but in Eternity where years shall cease to roll, how will time be then described?—Suppose a damned Ghost should inquire of Beelzebub the time? Beelzebub replies, 'Eternity!' After a period equal to ten thousand years, multiplied by the number of sands, the waves, the drops, the stars, and then the twigs and spires of grass, and doubled over ten thousand times, and multiplied again; still the reply would be Eternity! Without pleasure, and without slumber, and without end?

A trial implies a limited accountability; at the end of which, Judgment and Justice will take place, and prove final. Therefore, if the original established order of man, and his end, was heaven, his will concurring; but, by non-conformity he inverted his own order and destination, whereby he disqualified himself for the fruition, being contaminated with Moral Evil, and is so hardened as to be incorrigible, and hence confirmed in his vicious disposition of heart, so as to become as the lower inhabitants, and a fit subject for that region only. For any being, being put into a place or situation for which it has no disposition, the state would afford it no pleasure; not being agreeable to its nature, it could feel no union or satisfaction in it, but would rather depart to a place more suited to itself, and be with beings more congenial to its nature. And hence it appears, that the very damned would be in more torment, was it possible for them to get to heaven in their own nature, than to remain in their damned state!

Therefore man must be born again, while the Holy Spirit strives to change the heart by grace, or else remain incorrigible forever, and continue unhappy of course !

### OF THE HEAVENLY JERUSALEM.

Though we say God filleth immensity, yet that is no argument, why we may not suppose with propriety, that there is some particular place, where the effulgent glory of God is more displayed to the view and admiration of His creatures, than in any other place ! Enoch and Elijah were translated ; they cannot be every where, of course they must be somewhere. The body of our Lord was finite, of course it does not fill immensity ; it is not every where, of course it must be somewhere, from which we may infer a located heaven ; and on the other hand, a located ‘ Lake of Fire and brimstone ?’

How different those places, and also the states and situations, and dispositions of those inhabitants !

The hundred and forty and four thousand sang a song which none could learn but they themselves, although there was such a great multitude out of all nations, kindreds, tongues, and people, which no man could number, who were redeemed from the Earth by the blood of the Lamb, unto God, and joined in a song of acknowledgment and thanksgiving.

The situations of individuals are different, universally varying from each other in a greater or less degree, which must vary their experience and enjoyments, and of course the degrees of their reward in the other world, which is to be prepared according to the deeds done in their body ; and this taken in conjunction with their various talents, and the different dispensations they were under.

Of the millions of different complexions and physiognomies, no two are exactly alike in the



whole creation. So also experiences varying from the different dispensations will differ in the same universal degree. Different tempers of mind, and natural dispositions of heart. Different states of the body, health and sickness. Different circumstances too, Riches and Poverty. Different periods of existence, long and short life. Different abilities, whether natural or acquired. Different situations, whether in good or bad society. Difference in the opportunity, power, and means of acquiring information, and doing acts of brotherly-kindness and charity, or being confined to solitude, as objects of want and distress!

From the nature of such diversity of cases, their rewards must vary beyond description; when it is done in equity, agreeable to the deeds done in the body. Hence the expression, 'There are many mansions in my Father's house.' So St. Paul, when speaking of the Resurrection, 'Those who are Christ's at his coming,'—'every one in his own order—compares them to the Sun, Moon, and Stars, which differ from each other in glory,' or magnitude.

The smallest difference there, between two saints, will be greater than the greatest difference possibly imaginable upon earth, between the greatest Monarch and the lowest Peasant. And yet the *Infant*, the smallest CUP, will be perfectly satisfied, being brim-full of the joys of the kingdom of God.

The memory, which is now impaired by the fall, being clogged with a disordered, mortal body, will then be liberated and repaired, being arrived to maturity. Paul compares this life to childhood, and that to manhood, saying, 'When I was a child, I thought, and understood; and spake as a child; but when I became a man, I put away childish things.' 'We now see through a glass darkly; and see and know but in part; but when that which is perfect is come, then that

which is in part will be done away, then shall I see as I am seen, and know even as I am known.' The act of praising God then for redemption here in time, proves the retention of the power of recollection; and hence why not see, and know, and recollect our friends again? Seeing that no power of the soul, which is of utility here, will ever be diminished hereafter; but greatly strengthened and enlarged?

Consequently, the longer our stay below, with proper faithfulness, and the greater our conflict in the Christian warfare, when we shall have overcome by the blood of the Lamb; the soul will be the more enlarged and capacitated for a greater enjoyment in the realms above. Because the greater the trials and conflicts, the greater the deliverance and salvation; which experience must excite proportionate sensations of gratitude.

For God designs His dispensations, whether merciful or afflictive, to prove our obedience, that we may receive a reward at His hand, as Grace, but not of debt, agreeable to our improvement.

Vessels may vary in size, whether a pint, a quart, or gallon; fill them, and each will be perfectly full, according to its degree; so the Infant will be as perfectly happy as its capacity can admit and enjoy—but those who live to the age of fifteen or twenty years, pass through proportionably more trials, and must feel a heart of gratitude accordingly. If so, then look at the old Soldiers of the Cross; and those who have 'turned many to righteousness, shall shine as the stars for ever and ever!'

There to see not only the first, oldest, most patient, strongest, meekest and most perfect men of old times; but all the patriarchs, prophets, apostles and martyrs of the Lord, with all who depart this life in His favor, and join the general assembly and church of the first-born: where they obtain joy and gladness, and sorrow and sighing

shall flee away, and all tears shall be wiped from all eyes, and peace and joy shall for ever flow !!

There the blessed shall have correct judgment of things, and view the expanded works of God, with admiration and wonder.

Therefore, as God sees and knows what will be best for each and all, and in infinite wisdom, grants or withholds the things of this life, we ought to be resigned to His gracious and wise dispensations, knowing that whatsoever is withheld, is for the best, seeing that 'no good thing shall be withheld from them who walk uprightly; but all things shall work together for good to them who love the Lord;' 'For as a father pitieth his children, so the Lord pitieth them who fear Him.'—'For the eyes of the Lord are over the righteous, and his ears are open to their prayer; but the face of the Lord is against the wicked.'—'And the Lord knows how to deliver the godly out of temptation.' Then as 'trials work patience, and patience experience, and experience hope, and hope maketh not ashamed, because the Love of God is shed abroad in the heart.' 'Our light affliction which is but for a moment, shall work for us a far more exceeding and eternal weight of GLORY!' 'For the sufferings of this present world are not worthy to be compared with the joys which shall be revealed:' Consequently, by enduring unto the end, in the ways of righteousness, we shall have all to hope and nothing to fear, for such have the promise of a final salvation; and such, in their last moments, shall be enabled to say with one of old, 'I have fought a good fight, I have finished my course, I have kept the Faith, and am ready to be offered, and the time of my departure is at hand—henceforth there is laid up for me a crown of glory, which fadeth not away, which God the righteous Judge will give me at that day; and

not only me, but also to all those who love his appearing !"

Considering the *WAY*, the *NATURE*, the *means*, the *END*, accomplished by Creation, Redemption and Salvation—the subject is worthy of God himself ! and His creatures ever will have ground and cause of adoration, which never can wax old !!!

### CONCLUSION.

From the conviction brought to my rational understanding by the divine evidence in my own soul, I am convinced and fully satisfied of the following things as Facts.

First. There is such a thing as 'Natural Evil' in the world.

Secondly. That there is such a thing as 'Moral Evil' also ; and

Thirdly. That Natural Evil is the consequence of 'Moral Evil.'

Fourthly. That the New Birth is not a chimaera, but a Divine reality on which hangs the blissful eternity of man.

Fifthly. That Jesus Christ is more than a creature and is the only way to God as the Saviour of men.

Sixthly. That Repentance, Faith and Hope and Love, are experienced by the people of God.

Seventhly. That Salvation is of Grace, Man's free will concurring, which is necessary, in order to be justified here, or stand justified hereafter. But Man's condemnation is of himself by revolting against God's Moral government.

Eighthly. That the knowledge of pardon is attainable here ; the witness first of our own spirit, a consciousness of it ; and then the divine evidence, by the operation of his spirit, which witnesseth with our spirit, and gives the confirmation of it—which

Ninthly. Is the kingdom of heaven opened in



the soul, and is the earnest of the Saint's inheritance ; and inspires the mind with the assurance of Hope beyond this life.

The destruction of Babylon is inevitable ; for the wicked must be overthrown, which they are conscious of upon serious reflection, and in the hour of danger, being alarmed like poor Volney upon the Lake.

But the Righteous have HOPE, in their death, arising from the assurance of FAITH in Christ Jesus.

From more than twenty years experience of the truth of the Revelation of Christ in the heart as the foundation and essence of all Religion, I feel a satisfaction in resting my eternal all upon him ; and by persevering in obedience to God to my life's end, depending on His Son as my Saviour, I believe he will receive me when I die, together with all the Israel of God, who persevere to the end, into that blissful state, where we shall unanimously join to sing the following lines.

And let this feeble body die,  
And let it faint or die ;  
My soul shall quit this mournful vale,  
And soar to worlds on high ;  
Shall join the disembodied Saints,  
And find its long sought rest :  
That only bliss for which it pants,  
In the Redeemer's breast ;—

In hopes of that immortal crown,  
I now the Cross sustain ;  
And gladly wander up and down,  
And smile at toil and pain ;  
I suffer on my three-score years,  
Till my deliverer come,  
And wipe away his servant's tears,  
And take his Exile home.

O what hath Jesus bought for me,  
Before my ravish'd eyes,  
Rivers of life divine, I see,  
And trees of Paradise ;

## A JOURNEY, &amp;c.

I see a world of Spirits bright,  
 Who taste the pleasures there ;  
 They all are rob'd in spotless white,  
 And conquering palms they bear.

O what are all my sufferings here,  
 If Lord thou count me meet,  
 With that enraptur'd Host t' appear,  
 And worship at thy feet ?  
 Give joy or grief, give ease or pain ;  
 Take life or friends away ;  
 But let me find them all again,  
 In that eternal day !

O ye professing people of God, Zion bleeds—  
 her walls are broken down ; therefore bestir your-  
 selves, and let not an hypocrite be found in the gate.  
 But if you love Christ, put on Christ, and prove  
 your love, by walking in the light, as He is in the  
 light, and keeping His commandments. Adorn  
 your profession by your life and conversation, re-  
 membering how many it is to be feared have stum-  
 bled into ruin, over the misconduct of the profes-  
 sors, who have wounded the cause of Religion,  
 more than the writings of the Deists. Get all  
 the good you can, and do all the good to the souls  
 and bodies of men within your power, for the Re-  
 deemer's sake, who will acknowledge the whole in  
 the Day of Judgment.

But, O ye Rebels in heart, take warning—for  
 time grows old, and the Judgments of God are  
 abroad in the Earth ; fly, escape for your life ;  
 attend to the LIGHT OF GRACE ; seek Jesus, and  
 take the high road to JERUSALEM, and tarry not  
 in all the plain, that you may escape the final over-  
 throw of Babylon, and have 'Peace and Happiness'  
 forever at JERUSALEM.

THE END.